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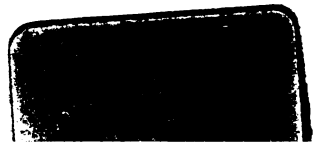

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THE

CLASSICAL JOURNAL:

FOR

SEPTEMBER AND DECEMBER, 1824.

VOL. XXX.

Ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφυς Μουσέων, ῥίψον ἃ μὴ νοέεις.

EPIGR. INCERT.

London:
PRINTED BY A. J. VALPY,
RED LION COURT, FLEET STREET.
SOLD BY
LONGMAN, HURST, REES, ORME, BROWN, AND GREEN;
C. AND J. RIVINGTONS; SHERWOOD AND CO., PATER-
NOSTER ROW; PARKER, OXFORD; BARRET,
CAMBRIDGE; MACREDIE AND CO., EDIN-
BURGH; CUMMING, DUBLIN; AND
ALL OTHER BOOKSELLERS.
1824.

The Numbers are regularly published on the first of April, July, October, and January. Subscribers may, therefore, have them with their Reviews and Magazines, by giving a general order to their Booksellers.

The former Numbers may now be had of all the Booksellers, Price 6s. each; or in complete sets.

Articles are requested to be sent one month at least before the day of publication, directed to the Printer, Red Lion Court.

CONTENTS OF NO. LIX.

Page

On Embassies to China, by M. KLAPROTH. J. G. JACKSON 1

Observations on the Excerpta from the Scholia of Proclus on the Cratylus of Plato, by Prof. BOISSONADE. 3

On the Genius and Writings of Claudian. Part IV. 10

Nugæ. No. x. 18

A. H. L. Heerenii Dissertatio de chori Græcorum tragici natura et indole, ratione argumenti habita 28

The Meaning of St. Paul 1 Cor. xi. 10. clearly established on the Authority of the Scriptures, of the Fathers, and of D. Heinsius and Joseph Mede, without any alteration or interpolation of the Sacred Text. E. H. BARKER 43

Notice of "The Life and Morals of Epicurus, translated from the Greek. By JOHN DIGBY, Esq. With Comments and Reflections from several Authors." 1712. reprinted 1822 47

Biblical Criticism 48

Cambridge Latin Prize Essay, 1806:—*E tot deperditis humaniorum literarum apud Græcos et Romanos monumentis, quænam præ ceteris sint desideranda?* J. GOODALL, S. T. P. 52

Biblical Criticism on the 1st and 2d chapters of St. Matthew; comprising a view of the leading arguments in favor of their authenticity, and of the principal objections which have been urged on the subject. By LATHAM WAINEWRIGHT, M. A. No. II. 60

Classical Improvisation 67

A Transcript of a Letter from Mr. Walckenaer to Mr. B. 73

Remarks on Obscure Passages in the Ancient Classical Writers 74

Introduction to the second edition of the Translation of the Mystical Hymns of Orpheus, by THOMAS TAYLOR. Part II. 81

Notice of Daretis Phrygii Historicorum omnium primi de Bello Trojano Libri sex, a Josepho Exoniensi Latino carmine elegantissime redditi 92

Page

In Demosthenem Commentarii JOANNIS SEAGER. No. VII. 103

Cambridge Prize Poems, for 1824:—Greek 113

Latin 117

Epigrammata: Greek and Latin 121

Porsonian Prize: Greek 122

Greek Inscriptions, from the Marbles in the Library of Trinity Coll., Cambridge. Professor DOBREE 124

Literæ quædam ineditæ ex autographis inter schedas D'Orvillianas, in Bibl. Bodl. asservatas descriptæ 149

Notice of "Narrative of an Excursion to the Mountains of Piemont, and Researches among the Vaudois, or Waldenses, Protestant Inhabitants of the Cottian Alps; by the Rev. W. S. GILLY" 152

Notice of "Travels in Persia and other Countries of the East, by Sir W. OUSELEY, Knt." 161

Oxford English Prize Poem, for 1824: *The Arch of Titus.* J. T. HOPE 172

In Senecam Tragicum Variæ Lectiones 174

Notice of "Olympia; or Topography illustrative of the actual state of the Plain of Olympia, and of the Ruins of the City of Elis. By J. SPENCER STANHOPE, F.R.S." 176

The Nightingale 180

Oriental Literature:—Notices of, 1. An Essay towards the History of Arabia, antecedent to the birth of Mahommed. 2. Takyodini Ahmedis al-Makrizii Narratio de Expeditionibus a Græcis Francisque adversus Dimyatham ab A. C. 708 ad 1221 susceptis. 3. Das Muhammedanische Münzkabinet des Asiatischen Museums, &c. 4. Die Chosroen-Münzen der frühern Arabischen Chalifen. 5. De Baschkiris quæ memoriæ prodita sunt ab Ibn-Foszlano et Jakuto. 6. De Chasaris, excerpta ex Scriptoribus Arabicis. 7. Antiquitatis Muhammedanæ Monumenta varia. 8. De Antiquis quibusdam Sculpturis et Inscriptionibus in Siberia repertis 182

Literary Intelligence 187

Selection of Foreign Literary Intelligence 194

To Correspondents 200

CONTENTS OF NO. LX.

Page

Prof. SCHLEGEL's History of the Elephant and Sphinx; with Classical and Oriental Remarks 209

Some Account of an Excursion from Rome to Horace's Sabine Farm 216

Cambridge English Prize Poem, for 1821:—Athens. W. M. PRAED 232

On the Pyramids of Egypt. Part v. 240

Observations on the Excerpta from the Scholia of Proclus on the Cratylus of Plato, by Prof. BOISSONADE. Part II. 247

Notice of "BAGSTER's Scripture Harmony" 253

Classical Criticism: Prof. PORSON's Derivation of Ἐγὼ refuted. E. H. BARKER 255

A. H. L. Heerenii Dissertatio de Chori Græcorum Tragici Natura et Indole, ratione argumenta habita. Part II. 257

Duæ RUHNKENII Epistolæ Ineditæ, a cl. CAR. MORGENSTERNIO nunc in lucem prolatæ 262

In Demosthenem Commentarii JOANNIS SEAGER. No. VIII. 265

Notice of "Anti-Tooke; or an Analysis of the Principles and Structure of Language, exemplified in the English Tongue; by J. FEARN" 274

Notice of "Travels in Persia and other Countries of the East, by Sir W. OUSELEY, Knt." Part II. 279

Parallel Passages 288

Latin Prize Poem: Paulus ad Fidem conversus. Sir R. WALPOLE 293

On the Various Readings of the Hebrew Bible. Letter IV. 297

Emendations of the text of Plato 304

E. H. BARKERI Dissertatio de Variis Bassis, quorum mentio in veteribus Scriptoribus et Monumentis facta est 306

The Arithmetic of the Holy Scriptures. Part VI. 321

Biblical Criticism: On the 1st and 2nd chapters of St. Matthew; comprising a view of the leading Arguments in favor of their Authenticity, and of the principal Objections

Page

which have been urged on the subject. By LATHAM WAINEWRIGHT, M. A. No. III. 327

Extracts from neglected Books: Baptistæ Mantuani Carmelitæ Adolescentia, seu Bucolica—Francisci Petrarchæ Æglogæ—Metrical Conceit—Pugna Porcorum 333

Is the Nightingale the Herald of Day as well as the Messenger of Spring? No. IV. 341

On Fables, and the Eastern Sciences 345

The Meaning of St. Paul 1 Cor. xi. 10. clearly established on the Authority of the Scriptures, of the Fathers, and of D. Heinsius and Joseph Mede, without any alteration or interpolation of the Sacred Text. E. H. BARKER. No. II. 360

Remarks on a Passage of Polyænus 370

Biblical Criticism 374

Literæ Quædam Ineditæ ex Autographis inter schedas D'Orvillianas, in Bibl. Bodl. adservatas descriptæ. No. III. 376

Notice of "Bibliotheca Biblica; a select List of Books on Sacred Literature; with notices, biographical, critical, and bibliographical; by W. ORME" 379

Notice of "Acta Apostolorum. Variorum Notis tum dictionem tum materiam illustrantibus suas adjecit HASTINGS ROBINSON, A. M." 381

Rare Arabic Manuscript 391

Answer to an Extract of a Letter from Mr. Walckenaer, inserted in Class. Journ. No. LIX. 394

Westminster Prologue and Epilogue to the Phormio of Terence: for December, 1824 398

Notice of Prof. BOISSONADE's Publications 402

Notice of "The Death of Demosthenes: a Tragedy—in prose. Translated from the modern Greek by GREGORIOS PALÆOLOGUS" 412

Subject for Themes, &c. 415

Literary Intelligence 416

Selection of Foreign Literary Intelligence 422

To Correspondents 429

THE

CLASSICAL JOURNAL;

No. LIX.

SEPTEMBER, 1824.

ON EMBASSIES TO CHINA.

BY M. KLAPROTH.

Russia concluded in 1728 a treaty with China, by which the frontiers between the two empires were definitively settled, and a reciprocal commerce was established between them on a solid basis. After the perusal of this treaty, which contains nothing humiliating to Russia, we should deceive ourselves if we were to suppose that that power is regarded by China as its equal. Even in the treaty itself there is nothing that can induce us to presume that China arrogates to itself a supremacy over Russia; but if we read the description of that empire in the *official geography of the Mandchoux*, we shall find that the monarchy of the Czars is treated as a state that has submitted to the prince who governs the Central Empire. Even the custom by which they are to receive the ambassadors, and the *Russian tribute*, is there specified according to the Chinese regulation.

Diplomatists will, perhaps, reply, that as China has never received the smallest mark of submission from Russia, this ridiculous vanity of the Chinese ought to be treated with the contempt which every pretension that cannot be maintained ought to be treated. But these diplomatists would be in error, according to the Chinese, and in the eyes of Europeans capable of judging the question.

For according to the opinion prevalent with the Chinese,

every foreign power that sends to them an embassy, recognises by such act, their submission to the Emperor.[1]

In Chinese this act of submission is described by the words *lai tchhao,* "to come and render homage." This expression is generally applied to the first embassy of any power; the embassies that succeed are designated by the terms *lai koung,* "to come and bring tribute." If we consult the Chinese annals, we shall see, that in the 166th year of our era, the Roman Emperor Antoninus (Marcus Aurelius) sent an embassy that offered *tribute* to *Houon-ti,* of the dynasty of the *Han;* that in the year 284 another brought it to the *Tsin,* and that the same event happened in 637, and in 719. It will be found also, that *Spain* has submitted ever since 1576, *Holland* ever since 1653, and the Pope ever since 1725.

In the explanation of a map of the world, published at Peking in 1794, we read: "In the 58th year of *Khian Loung* (1793), the English, who are situated at the north-west extremity of the world, and who in former times had never penetrated to China, crossed the two oceans, *to come and render homage* to the Emperor." The second deputation of the English will be treated in the annals of China, as having *brought tribute.*

Thus it is seen, that the mission of an embassy is a mark of submission, and that the presents which they bring are considered as due to the Emperor; so that they are called *koung,* "vectigalia, tributa." Koung signifies generally, *every thing that an inferior offers to a natural superior.*

We are aware that many think, that for political or commercial interests we may be allowed to shut our eyes at the arrogant vanity of the Chinese, provided the embassy obtains its proposed object. We might, indeed, be induced to be of this opinion, if it were not an incontrovertible fact, that an embassy to China can never accomplish its object. The Chinese, far from negociating with the ambassadors of foreign powers, consider them as messengers come, on the behalf of their masters, to present his respects and the tribute due to his superior.

The fixed and immutable mode of treating with the Chinese governments, is that of transmitting *in writing* the demands to

---

[1] The same ridiculous vanity prevails at Marocco: a late Emperor declared war against every European power that did not send an ambassador or a consul with a present to Tangier. These presents are considered as homage; and it is a common observation among the people of that country to say, that the Christian powers make presents in homage; or in other words, not voluntarily, but (*b'zimminhume*) by compulsion.

be made, to the governor of the province to which the embassy has access. He sends it to Peking, to *Li-fan-youan* (the college of foreign affairs), which never fails to give an answer. But there is no instance wherein the Chinese have treated with an ambassador, unless he commanded an army. The Mandchoux have, indeed, made some concessions to Russia, because at the time they feared them, and because they foresaw that the commerce at the frontier of Siberia, and the Russian caravans which journeyed to Peking, would be of service to the *Kalka* Mongols, ruined by long wars with the *Galdan of the Euleuts*. In other circumstances, and in other times, the court of Peking would not probably have shown itself so tractable.

The most useless thing then that can be done, is, to send embassies to China, since they will invariably terminate without a result, and only serve to place European governments in a humiliating situation. Let the ambassadors perform, or omit to perform, the ceremonies prescribed by the regulations of the *celestial empire*, it is of no consequence. The evil that we would avoid, in refusing to submit to the nine genuflections before the Emperor, or before his throne, is already performed by the arrival of the mission.

J. G. JACKSON.

Sceaux, March, 1824.

Observations on the Excerpta from the SCHOLIA of PROCLUS on the CRATYLUS OF PLATO, published by PROFESSOR BOISSONADE; *Lipsiæ*, 1820.

PART I.

THE students of the mythology and theology of the Greeks will doubtless be much gratified by the perusal of these Scholia, edited from Mss. by a man so eminently learned as Professor Boissonade; and originally written by a philosopher, who, for his transcendent genius, was deservedly considered by his contemporaries, and by all those that followed him, to be the coryphæus of the Platonists.

In order, however, to render these remains of the mystic lore of antiquity still more valuable, I shall present the reader with

emendations of the Professor's text, derived from a Ms.[1] of this work, in the possession of Mr. Heber of Oxford, of which I have a transcript, and which is so rare, that I have not been able to find that there is any other original manuscript of it in Great Britain. I shall only premise farther, that my observations will be confined to those passages, the reading of which in the abovementioned Ms. is to be preferred to that of the Professor's copies, neglecting to notice those which are faulty in the former, or less accurate than those in the latter; occasionally at the same time adding emendations from my own conjecture.

In the first place, in p. 6, Proclus observes, that Pythagoras being asked what was the wisest of things, answered, number; and in answer to the question what was the next in wisdom to this, said, it was that which gave names to things, by which he signified soul. *Ηνιττετο δε δια μεν του αριθμου τον νοητον διακοσμον τον περιεχοντα το πληθος των νοερων ειδων· εκει γαρ ο πρωτος και κυριως αριθμος μετα το εν υπεστη το περιουσιον.* Here, for the last word *περιουσιον*, my Ms. has, rightly, *υπερουσιον*, which reading the Professor also found in the Ms. B. V.; and very properly observes, "quam prætuli lectionem." For it is a well-known dogma of Plato, and the best of his disciples, that *the one*, or the great first principle of things, is superessential.

P. 22. l. 20. *επει και ο ολος δημιουργος κατ' αυτον* (i. e. *Τιμαιον*) *πρωτιστος εστιν ονοματουργος· αυτος ουν εστιν, ως ο Τιμαιος λεγει, ο την μεν των περιφορων αυτου, την δε θατερου προσαγορευσας.* Here, for *αυτου* my Ms. has rightly *ταυτου*. For Proclus here alludes to what is said in the Timæus of Plato, about the circle of *the same*, and the circle of the different, the former being in soul the *dianoëtic*, or ratiocinative power, and the latter the *doxastic* power, or that which is characterised by opinion.

P. 27. l. 15. *Αι γαρ ουρανιοι περιοδοι αλλοις αλλα αποπληρουσι, και αλλοτε αλλα παραγουσι, και εν το εκ παντων λεγμα συντελουν προς την του παντος συμπληρωσιν απεργαζονται.* In this passage, for *λεγμα*, which my Ms. also has, I conceive it to be perfectly necessary to read *πλεγμα*. In p. 31, Proclus speaks of the twofold circulations in the universe, mentioned by Plato in his Politicus, one of which is *anagogic*, or elevating, and is Saturnian; but the other is *providential*, and suspended from Jupiter. *Διο και τω παντι διτται ανακυκλησεις, η μεν αναγωγος και Κρονια, η δε προνοητικη και του Διος εξηρτημενη.* He

[1] This Ms. was lent to me thirty years ago, by a gentleman of the name of Mason, with permission to transcribe it, and at his death it came into the possession of Mr. Heber.

likewise observes: *Αλλα και αυτος ο Πλατων τους επι Κρονου ευδαιμονας ζωντας και του θεου τροφιμους, κατα την διαλεκτικην φησιν ενεργειν αλληλοις——τους δε τον ιδιον βιον ανακυκλουντας της νομοθετικης δεδεησθαι, κ. τ. λ.* In the latter part of this extract, for *ιδιον*, my Ms. has *διϊον*, and very properly. For it is the *Jovian* life which is here alluded to. P. 33. l. 20. *Παντα γαρ υφισταντες οι πατερες των ολων συνθηματα και ιχνη πασιν ενεσπειραν της εαυτων τριαδικης υποστασεως. Εκει και η φυσις τοις σωμασιν εντιθησιν της οικειας ιδιοτητος ενευσμα, δι ου και κινει τα σωματα, κ. τ. λ.* Here, for *Εκει*, my Ms. has *Επει*, and rightly. For what Proclus says, is in English as follows: "For the fathers of wholes,[1] in giving subsistence to all things, disseminated in all things impressions and vestiges of their own triadic hypostasis; since nature also inserts in bodies latent igneous seeds, through which she is the cause of motion to bodies." P. 36. l. 3. *Εστι δ' ου παν το των θεων γενος ονομαστον. ο μεν γαρ επεκεινα των ολων οτι αρρητος, και ο Παρμενιδης ημας υπεμνησεν· ουτε γαρ ονοματα αυτου, φυσιν, ουτε λογος εστιν ουδεις.* In this passage, for *φυσιν*, my Ms. has *φησιν*, which is the true reading; for Proclus here cites the very words of Plato in the Parmenides, respecting *το εν, the one*, or the supreme principle of all things. For Plato says, at the conclusion of the first hypothesis of that dialogue: *Ουδ' αρα ονομα εστι αυτω, ουδε λογος, ουδε τις επιστημη, ουδε αισθησις, ουδε δοξα.*

P. 50. l. 12. *Και γαρ αι ψυχαι, δια της προς τους αδικους συνταξεως μετοχοι γινονται της αδικιας, και τα σωματα αυτων απο σπερματων υπεστη πονηρων, και τα εκτος εξημαρτημενων ελαβε την αρχην.* Here, for *εξημαρτημενων*, which is also the reading of my Ms., it appears to me to be necessary to read *εξ ημαρτημενων*. For then the meaning of Proclus will be, "that souls, through a co-arrangement with the unjust, become partakers of injustice, their bodies consist of depraved seed, and their external affairs receive their origin from crimes." P. 52. l. 14. *Τριχως αρα πατηρ ο Ζευς, θεων, ψυχων, μερικων ψυχων, νοερον και διϊον ελομενων βιον.* In this passage, the punctuation being erroneous, alters its real meaning; but in my Ms. the punctuation is correct, and is as follows: *Τριχως αρα πατηρ ο Ζευς, θεων, ψυχων μερικων,*

---

[1] Among these fathers, according to the Platonic, which is the same with the Orphic theology, Jupiter ranks; who is therefore called by Plato, *δημιουργος των ολων*, because he produces the universe so far as it is a *whole*, and likewise all the *wholes* it contains, by his own immediate energy, other subordinate powers co-operating with him in the production of parts. Hence, he produces the universe *totally*, and *at once*.

ψυχων νοερον και διϊον ελομενων βιον; i. e. "Jupiter is father in a threefold respect; for he is the father of gods, of partial souls, and of souls that voluntarily embrace an intellectual and Jovian life." But by *partial souls*, Proclus means souls of a human characteristic. And Jupiter, according to the Grecian theology, is not only the father of gods, but also of human souls, and *particularly* of those that are of an intellectual and Jovian nature. Perhaps, therefore, after the words ψυχων μερικων, the words και εξηρημενως are wanting, in order to render the meaning of Proclus more complete. P. 57. l. 9. Proclus, speaking of Jupiter, says, και γαρ διττους υφιστησι διακοσμους, τον τε ουρανιον, και τον υπουρανιον. But here, for υπουρανιον, my Ms. has, rightly, υπερουρανιον, as is evident from what immediately follows: οθεν αυτου και το σκηπτρον ειναι φησιν ο θεολογος

—— πισυρων και εικοσι μετρων,

ως διττων αρχοντος δυοδεκαδων. For it is largely shown by Proclus, in the 6th book of his treatise, "On the Theology of Plato," that Jupiter, or the Demiurgus, rules over and gives subsistence to a twofold *dodecad*, the *supermundane*, and the *mundane;* the supermundane dodecad, which is sometimes called by the Platonic writers, *supercelestial*, consisting of four triads, the first of which is Jupiter, Neptune, Pluto; the second of Diana, Proserpine, Minerva; the third of the three Corybantes, who, as Proclus informs us, are analogous to the Curetes in the intellectual order; and the fourth of Mercury, Venus, Apollo. But the mundane dodecad consists of the four following triads: Jupiter, Neptune, Vulcan; Vesta, Minerva, Mars; Ceres, Juno, Diana; Mercury, Venus, Apollo. And concerning this latter dodecad, Sallust, in his treatise "De Diis et Mundo," informs us, that the first triad *fabricates;* the second *guards;* the third *vivifies;* and the fourth *harmonises* the world.

P. 59. l. 6. Δια τι ουν ει και υβριστικον ην το τοιουτον ονομα, [subintel. του Κρονου] ουκ ευφημως και πρεπουσῃ θεοις σιγῃ τουτο παρεδραμεν; ἡ οτι της βασιλικης των θεων σειρας αρχομενης μεν απο Φανητος, καταντωσης δ' εις τον δεσποτην ημων τον Διονυσον, κ. τ. λ. On the word σειρας in this passage, there is the following note in my Ms., made, I have no doubt, by the epitomiser of these Scholia; viz. Φανης, Νυξ, Ουρανος, Κρονος, Ζευς, Διονυσος. And the epitomiser's annotation is perfectly correct, as is evident from what is immediately after added by Proclus. Indeed, that according to the Grecian theology, the royal series of gods consists of the abovementioned six divinities, may be inferred from the testimony of Syrianus, in his commentary on the 14th book of Aristotle's Metaphysics. For he there observes, "Ancient

theologists assert that Night and Heaven reigned, and prior to these, the mighty father of Night and Heaven, who distributed the world to gods and mortals, and who first possessed royal authority, the illustrious Ericapæus.

Τοιον ελων διενειμε θεοις, θνητοισι δε κοσμον
Ου πρωτος βασιλευε περικλυτος Ηρικεπαιος.[1]

Night succeeded Ericapæus, in the hands of whom she has a sceptre,

Σκηπτρον εχουσ' εν χερσιν Ηρικεπαιου·——

To Night, Heaven succeeded, who first reigned over the gods after mother Night.

Ος πρωτος βασιλευε θεων μετα μητερα Νυκτα.

Chaos transcends the habitude of sovereign dominion: and with respect to Jupiter, the oracles given to him by Night, manifestly call him not the first, but the *fifth* immortal king of the gods." Hence, according to Syrianus, the first of the royal series of divinities is Ericapæus or Phanes, the second is Night, the third is Heaven, and the fifth is Jupiter. But as Saturn is the father of Jupiter, Saturn is the fourth king; and from the testimony of Orpheus himself, as cited by Proclus in the abovementioned page of these Scholia, Bacchus is the sixth king of the gods. This royal series is likewise enumerated by Proclus in Tim., lib. v. p. 291, and is said by him to be an Orphic tradition.

P. 60. l. 17. *Αλλ' οταν μεν ο Κρονος νους λεγηται, διανοιας επεχει ταξιν ο Ζευς, οταν δ' αυ Κρονος διανοια, παντως που προς αλλον τινα νουν υπερτερον κατ' αναλογιαν φησομεν ουτως καλεεισθαι. Ειτ' ουν τον νοητον και κρυφιον νουν λεγειν εθελοις, ειτε τον εκφαντορικον, ειτε τον συνεκτικον, ειτε τον τελεσιουργον, ειη αν ο Κρονος διανοια προς τουτους απαντας.* On the latter of these sentences, my Ms. has the following remark in the margin: *νους νοητος ο Φανης, εκφαντορικος νους ο Ουρανος, συνεκτικος νους η Γη, τελεσιουργος δε νους η υπουρανιος αψις.* And the truth of this remark is confirmed by what Proclus demonstrates in the 3rd and 4th books of his treatise "On the Theology of Plato;" and in the 5th book of his Commentary on the Timæus. P. 62. l. 11. Proclus unfolding what Plato says of Saturn, observes: *Ταυτην τοινυν την μεριστην αυτου και αμεθεκτον*

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[1] These and the two following lines, which are Orphic, are not inserted by either Gesner or Hermann in their editions of the Orphic Remains, and are not, perhaps, extant in any other writer than Syrianus. The above work of Syrianus is only extant in a barbarous Latin version; but my copy of it formerly belonged to the celebrated Gale, who has everywhere corrected it from a Greek Ms. in his possession, and from the same Ms. has given the original of these Orphic lines.

υπερεχην η καθαροτης ενδεικνυται. Here, for μεριστην, which my Ms. also has, it is necessary to read αμεριστην. This is evident from what immediately follows: το γαρ ανεπαφον της υλης, και το αμεριστον, και το ασχετον δια του καθαρου σημαινεται. The whole, therefore, of this sentence thus connected, will be in English: "Purity, therefore, indicates the *indivisible* transcendency of Saturn, and which is incapable of being participated. For the not coming into contact with matter, the *indivisible*, and the unrestrained, are signified by purity." P. 66. l. 3 from the bottom: Και δη και αυτος ο Ουρανος παντα μεν τα δευτερα πληροι των οικειων αγαθων, παντα δε φρουρει ταις ακμαιοταταις εαυτου δυναμεσιν, και τας αειζωους αυγας αυτω παρεδωκε συνεχειν και φρουρειν αιωθεν ο πατηρ. In this passage, for αυγας my Ms. has αιτιας, which I am persuaded is the true reading. For Proclus is not here speaking of the visible Heaven, but of that which is intellectual. P. 68. l. 7. και τον Ουρανον ο Σωκρατης [εχαρακτηρισεν] τω οραν τα ανω, δηλαδη τον υπερουρανιον τοπον, και οσα τη θεοθρεμμονι σιγη περιπλησται των πατερων. On this passage, the very learned Professor observes, "Verba θεοθρεμμονι σιγη habet in hymno aliquo, vel oraculo." The Professor is right in the latter part of his conjecture: for the words θεοθρεμμονι σιγη are derived from a Chaldean Oracle, which is to be found under the head of *Πατηρ και Νους* in Stanley's collection of these oracles, and which is as follows:

Μηδε προηλθεν, αλλ' εμενεν εν τω πατρικω βυθω
Και εν τη αδυτω κατα την θεοθρεμμονα σιγην.

i. e. "Nor has it proceeded, but it abides in the paternal profundity, and in the adytum, according to the god-nourished silence." This oracle also is to be found in my collection of the Chaldean oracles in the Classical Journal; and relates to the extremity of the intelligible order of gods.[1]

P. 68. l. 10. ωσπερ ουν ο Παρμενιδης δια της ολοτητος εκατεραν των ταξεων τουτων εσημανεν, την μεν δια της νοητης, την δε δια της νοερας, ουτως αρα και δια της προς τα κρειττονα στροφης ο τε Τιμαιος και ο Σωκρατης αυτον εκφαινουσιν. αλλ' η στροφη διαφορος ωσπερ και η ολοτης· νοητη μεν γαρ η του αιωνος διοπερ εκεινον ουχ ορατον ειπε το προς εαυτου νοητον ο Τιμαιος, αλλα μενειν σταθερως μονον· νοερα δ' η του ουρανου, και δια τουτο φησιν αυτον ο Σωκρατης ορατον τα ανω, κ.

[1] The learned Professor, who in his remarks on these Scholia of Proclus frequently notices this collection of mine, and in p. 23 does me the honor to call me, "vir in Platonicorum philosophia versatissimus," has not in his notes adverted to the above oracle.

τ. λ. Here, for αυτον, after και ο Σωκρατης, my Ms. has αυτο, but the true reading is αυτας. In like manner for προς εαυτου νοητον ο Τιμαιος, which also my Ms. has, it is necessary to read προ εαυτου, κ. τ. λ. For Proclus is here speaking of those two great ολοτητες, as they are called by Platonic writers, Eternity, and Heaven, the former of which constitutes the middle of the *intelligible* triad, and the latter the middle of the *intelligible and at the same time intellectual triad.* Hence, what Proclus says in this place will be in English: "As, therefore, Parmenides [in Plato] indicates to us each of these orders through *wholeness*,[1] the one [i. e. Eternity] through intelligible, but the other [i. e. Heaven] through intellectual wholeness; thus, also, both Timæus and Socrates unfold *them* through a conversion to more excellent natures. The conversion, however, is different, as well as the wholeness. For that of Eternity is intelligible. Hence, Timæus [in Plato] does not say that it sees the intelligible prior to it, but only that it *stably abides* [in it.] But the conversion of Heaven is intellectual; and on this account Socrates says that it *sees* things above, [or the natures superior to it.] P. 69. l. 5. Ο τοινυν Κρονος, ως διαιρετικος θεος, χωριζει την εαυτου βασιλειαν απο της του Ουρανου, ως δε νους καθαρος, εξηρηται της εις την υλην ποιησεως· διο και το δημιουργικον γενος παλιν επ' αυτου διακρινεται. In the last line of this sentence, my Ms. for επ' αυτου, has rightly απ' αυτου: for the demiurgic genus of which Jupiter is the summit, is separated *from* Saturn. P. 70. l. 3. from the bottom: ουδε γαρ δι' ονοματων γνωριζεσθαι πεφυκασιν, αλλα και οι θεολογοι πορρωθεν αυτο σημαινουσι, και της των φαινομενων προς εκεινα αναλογιας. In this passage, for αυτο, it is necessary to read αυτα, and for της των φαινομενων, the sense requires δια της των φαινομενων. For Proclus is here speaking of the natures prior to the intellectual Heaven (τα προ του Ουρανου), of which he had before asserted that they can only be indicated through analogy, the boundary of them alone, i. e. Phanes, being excepted.

T.

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[1] See the second hypothesis in the Parmenides of Plato, where both these orders are unfolded by dialectic epithets, as Proclus most satisfactorily demonstrates in his Commentary on the Parmenides.

ON THE GENIUS AND WRITINGS OF CLAUDIAN.

PART IV.—[*Concluded from No. LVIII.*]

THE Panegyric of Stilicho is divided into three books; the first comprising the military achievements of the hero, the second his civil transactions, and his elevation to the consulship, which event is detailed at full in the third. We might have supposed that on this subject the powers of Claudian would have appeared to more advantage than on any other, were it not certain, from experience and from the nature of things, that unmixed and long-continued panegyric cannot be otherwise than wearisome. Actual excellence is in all cases so imperfect, as well as so limited in its kind, and possible excellence, as it exists in the imagination (and it is in imagination that the poet's field lies) so boundless and so varied, that the conceptions of the poet must necessarily far outrun the realities of his subject. Hence results a palpable incongruity; and what is essentially incongruous can never please for a continuity. Here indeed, as elsewhere, Claudian is happiest, when, from extolling individual virtue, he deviates into the praise of virtue in the abstract. He was however more than usually fortunate in his subject. The associate of Theodosius, and conqueror of Alaric, the hero "qui res humanas miscuit olim," who for fifteen years wielded the fortunes of the civilised world, and retarded by his civil and military virtues the fall of the Roman empire, and whose commanding and active genius appears to have extorted from Gibbon, the persevering enemy of virtue, a sentence of more than usually decided praise, cannot be unworthy of interest even in the eyes of the modern reader. The first book is the heaviest. Claudian was deficient in the arts of arrangement and transition; and he seems in the present instance to have supposed that the copiousness of his materials would compensate for their inartificial disposition. The second and third books are full of fine passages; we may specify the exordium of the second, "Principio magni custos Clementia mundi," and the character of Stilicho which follows; the description of the cave of Time (ib. 424), which is conceived in a strain of purer sublimity than any thing else in Claudian; and the truly noble and heart-inspiring summary of Roman glories in the third book (130—173), which, as proceeding from the last of her poets, on the verge of her extinc-

tion, has all the melancholy emphasis of a grand funeral oration. There is a very beautiful line in the midst of a turgid description of a robe, on which was embroidered the birth of an emperor—

——— residet fulgente puerpera lecto:
Sollicitæ justa pallescunt gaudia matris.

He alludes to Serena, the mother of the empress. Of the Gothic war (De Bello Getico), the first, or laudatory part, is as tedious as usual; but the narrative of the defeat of Alaric (319 sq.) contains more of epic dignity and animation than any thing in Claudian, not excepting even the catastrophe of the Rufinus. Stilicho's attitude is particularly noble:

——— Frons læta parum, non tristior æquo,
Non dejecta malis, mista sed nobilis ira:
Qualis in Herculeo, quoties infanda juberet
Eurystheus, fuit ore dolor; vel qualis in atram
Sollicitus nubem mœsto Jove cogitur æther. L. 375.

The Sixth Consulship of Honorius, which describes the final discomfiture of Alaric, the triumphal visit of Honorius to the ancient city, and his assumption of the fasces, may be considered as a sequel, and no unworthy one, to the two former poems. The finest part is the description of Rome, l. 35 sqq. and again, l. 494 to the end. The Panegyric on the princess Serena, though inferior to what might have been expected from the writer and the subject, is yet such as to excite our regret that it is left imperfect. It contains a ludicrous instance of false delicacy, worthy of the author of the Ara Pudoris, or the reformed muse of Moore. When Minerva and Diana pay their respects to Neptune, says the poet,

——— spumantia cedunt
Æquora, castarum gressus venerata Dearum.
Non ludit Galatea procax; non improbus audet
Tangere Cymothoën Triton; totoque severos
Indicit mores pelago pudor, ipsaque Proteus
Arcet ab amplexu turpi Neptunia monstra.[1]

The Epithalamium of Palladius and Celerina is only a feeble

[1] The same gross mechanical ideas of purity originated the description of the journey of St. Elizabeth, which so scandalised the author of the Quæstiuncula.

——— arbores
Jam nexus caveant ducere, mollibus
Quos amplexibus inquinant:
Castam umbram esse decet virginis hospitam.

echo of that on the marriage of Honorius. Claudian makes almost as ungainly love as his modern counterpart Darwin. With this the series of Claudian's heroic pieces on contemporary subjects concludes.

The only other work of any length remaining to us from Claudian, is the Rape of Proserpine, if not the best, yet the most finished, the most pleasing, and the one written most *con amore*, of all his poems; the only one in which his fancy, escaping from the trammels of official servitude, finds play in a subject of its own choosing. It is to be regretted (in a poetical view at least) that Claudian had not confined himself to this style of writing; or rather it is to be wished that he had chosen some subject, if such were to be found, in which the fine moral vein which runs through his political poems, and the gorgeousness of imagery which characterises the Proserpine, might both have found room for display. The mythological fictions in which Claudian so much delights, and which appear intrusive and out of place[1] in his historical poems, form here the very basis of the story. The subject has been twice treated by Ovid; once briefly (we believe in the Fasti), and again at greater length, and with much beauty, in the Metamorphoses; and many other poets have touched on it incidentally; but Claudian's is the most considerable work extant on this fable. The purity of Claudian's diction, and the excellence of his versification (though not his highest, certainly his most extraordinary qualities,) are more peculiarly visible in the Proserpine. The plot is more skilfully contrived than Claudian's general deficiency in this point would have led us to expect; but the chief beauty of the poem consists in its descriptions, of which, as might be supposed, there is abundance. Where a poem is good as a whole, there is the less need to point out particular passages for commendation; we may however specify as particularly beautiful the picture of Ceres's attachment to her daughter (i. 122); the web of Proserpine (ib. 244); the visit of the goddesses to Enna, and the ascent

[1] Condonandum certe poëtæ non Christiano ministeriis deorum uti. Ceterum merito resipuit ætas nostra, et suas sibi res habere jussit suo cum puero Venerem. Gesner. Proleg. §. iv. ad fin. Gesner wrote more than sixty years ago. There is (or rather was) only one modern poet, in whom we could endure a mythological allusion; but in him any thing was tolerable—we speak indeed with great hesitation, for we may be influenced by peculiarities of taste. Among our French neighbours the distemper seems epidemic. Their tragic theatre has infected their prose style, on all, even the commonest, subjects, with allusions to Greek and Roman mythology, as well as history, to a degree truly remarkable.

of Pluto, in the second book; and the forebodings of Ceres, and her visit to the deserted dwelling of her daughter (iii. 67), which are described with a tenderness almost Virgilian. The slow melancholy march of Virgil's pathetic passages is happily imitated. Claudian's conception of Proserpine, though not without beauty, wants playfulness. Here and there the poet attempts to elevate his subject by introducing the philosophy of his own times; to make the effect complete, however, the undercurrent of mysticism should have run through the whole. This poem is unfinished.

Of the fragment on the Gigantomachia, we need only observe, that it is extravagant without being grand.

Claudian's minor poems are not in general his happiest efforts. He wanted lightness and pliancy for trivial subjects. Of his Epistles, that to Hadrian is interesting as an expression of personal feeling. The Idyls, especially the Phœnix and the Nilus, are happy specimens of his characteristic style of florid and luxuriant description. His occasional pieces are heavy, excepting one or two of the satirical epigrams, and the celebrated lines "De Sene Veronensi," which stand alone among his poems in simplicity and natural beauty. The few fragments of Greek verse which are intermixed, are in the usual ornate style of the Alexandrian poets, which is much less congenial to the Greek language than to the Latin. Of the Christian poems ascribed to Claudian we have spoken above.[1]

For the deficiencies of the above article it is scarcely worth while to apologise. If in our estimate[2] of the poet we have been betrayed into any excess of praise, it must be attributed to early predilections. Those, however, who are acquainted with Claudian, will probably agree with us in our opinion, that he deserved to have written in a better age, and on worthier subjects.

As a sequel to the above article, it may not be irrelevant to add a brief notice of several translations,[3] either of detached

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[1] To most of the editions is subjoined a spurious poem, intitled "Laudes Herculis," written in a strain of respectable mediocrity, but unlike Claudian in all respects.

[2] Gibbon's character of Claudian is well drawn, (Vol. v. chap. xxx. ad fin.)

[3] The Rape of Proserpine, with other Poems, from Claudian; translated into English Verse, by Jacob G. Strutt, 1814, Longman and Co.—The Works of Claudian, translated into English Verse, by A. Hawkins, Esq. F. H. S. in two volumes, 1817, J. Porter.—Translations from Claudian. By the Hon. and Rev. Henry Howard, 1823, Murray.—Translations of

poems, or (as in one case) of the whole of Claudian, which have appeared within the last few years, differing in degrees of merit, although none of them can be considered as very adequate representations of the original; a deficiency which must be attributed chiefly to our translations, as among the various capabilities of our flexible language, it is exceedingly well adapted to express that style of florid amplification which is the peculiar character of Claudian. Mr. Strutt's, which is the earliest in time, contains the Rape of Proserpine, the Rufinus, and one or two smaller poems. He has chosen, injudiciously we think, to render the longer poems in blank verse.[1] There is a certain severe dignity in this kind of verse, as it has been written by the best poets, which agrees ill with the pomp and exuberance of Claudian; the heroic couplet, as managed by Pope, is much more fitted for the purpose. The only advantage of blank verse (and it is in itself a considerable one) is the variety of pause it admits, which adapts it to represent the continuous and majestic sweep of the Roman hexameter. If blank verse is thought a proper medium for a translation of Claudian, we think the model of Akenside is to be preferred (whose verse bears somewhat the same analogy to Milton's, as Claudian's to Virgil's), with some tinge of the luxuriant diction of Thomson. Mr. Strutt's defects are want of vigor and copiousness. We give the description of the vale of Enna, and Ceres' return to the residence of her lost daughter, as not unpleasing specimens of his version.

> ——————— obedient Zephyr shook
> More heav'nly fragrance from his dewy wings,
> And fertilised the earth; where'er he flies
> The blushing Spring attends, and on the mold
> Scatters fresh flow'rs, and scents the genial air;
> He tinges ev'ry rose with softer hues,
> And the blue violet paints with od'rous bloom.
> What cinctured waist of oriental king
> Can boast such gems? what choice Assyrian die
> So brightly can distain the virgin fleece,
> And emulate these purple flow'rs? less gay

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short extracts and occasional poems are to be found in several of the English writers; as the Old Man of Verona by Cowley, the address of Pluto to Proserpine by Eusden (Guardian, No. 164), the palace of Venus by Budgell (we believe) in the Spectator, the Phœnix by Tickell, and probably many others unknown to us, scattered among the voluminous works of our English poets.

[1] Possibly, however, our objection may be founded on too narrow an estimate of the powers of blank verse.

The bird of Juno waves his splendid train,
And Iris with inferior colors weaves
Th' etherial woof, when the green fields and woods
Shine through the painted air. Yet not alone
Was Nature's pride display'd, in brilliant hues;
More beauteous still her fair proportions seem'd,
The level lawns to gentle risings swell'd,
And tow'ring hills by soft ascent were form'd;
The crystal fountains gush'd from marble rocks,
And through the dewy herbage winding rills
Play'd with melodious murmurs; lofty woods
Temper'd with grateful shade the noon-tide heat
To icy coolness, ev'ry various tree;
The fir for mariners, the corneil fit
For archers, and the statelier plant of Jove;
The mournful cypress, and the scarlet oak
Enrich'd by bees, and prescient laurels green.
Here roved the box, along the crisped paths;
Low ivies crept around, and flaunting vines
Bound their smooth tendrils to majestic elms.
Along the shady margin of the grove
A tranquil lake extends, whose clear profound
Invites the penetrating eye to trace
The secret wonders of its lucid caves.
Now in the flow'ring fields the virgin train
Gaily disport. Venus persuades to cull
The scented blooms. "Come," she exclaims, "while now
The morning sky glows with light's earliest ray,
And yonder star, shedding sweet influence,
Heralds th' approach of day's more fiery orb,
Come, sister-nymphs!" She spoke, and reach'd her hand,
And pluck'd her fav'rite grief-inwoven flow'r.
Meanwhile, dispersed around, the roving maids
Throng in each various path, as when a swarm
Of bees, led from their waxen citadel,
Built in some hollow oak, following their queen
O'er beds of thyme, cluster with pleasing hum,
And visit ev'ry flow'r in search of sweets.
They spoil the treasures of the field; some chuse
Pale lilies to entwine with violet buds;
Some seek the rich Amaracus; some walk
With roses crown'd; some deck'd with woodbine wreaths;
They spare not thee, sad Hyacinth, nor thee,
Pallid Narcissus, pride of all the plain;
Once graceful youths: the fatal disk to one
Brought timeless fate, and him Apollo mourns
With clouded beauty: Love the other doom'd
To end his being by a fountain side,
Pining for shadowy bliss, and him e'en now
Cephisus sad deplores with broken reed.

——————— So homeward late
Th' empassion'd bird from search of food returns,

Anxious, and pond'ring o'er the various ills
That may betide her tender brood; she dreads
Lest storms have torn her humble nest; or man,
With furtive cruelty; or gilded snake.
Now the neglected dwelling meets her eye;
Fled are its guardians, and the careless gates
Wide open; melancholy stilness reigns
Around—silent destruction! At this sight,
In wild amazement, Ceres rends her robes,
And casts her golden chaplet on the ground;
Tears rush into her eyes; no speech her tongue,
No life her cheek, betrays; with falt'ring steps,
And trembling, through the halls and lonely courts
She hastes, and soon perceives the gorgeous woof,
With threads neglected and confused, and marks
The intercepted labor of the loom:
The costly work seem'd perishing, and o'er
Th' unfinish'd vacancy, the spider's art
Had drawn unhallow'd lines. Deep is her woe,
And silent; on the senseless web she prints
Fond kisses, and her mute affliction pours
Upon the moisten'd colors; to her breast
She folds each dear memorial of her child;
Each scatter'd implement of pleasing toil;
And mournfully surveys the spot where late
She sate beside her loom,—her couch forlorn,—
Her desolated bed.

We think he has succeeded best in the shorter pieces, which are rendered in rhyme.[1]

We cannot say much in praise of Mr. Hawkins's translation; it is flat, negligent, and extremely deficient in dignity; besides being defaced by such rhymes as the following:

And apt Thalia, in the native grot,
From kind Mnemosyne pure precepts got.—Hon. and Mar. 360.

This said, her feet on Ætna's height she set,
For course nocturnal, lighted torch to get.—Pros. iii. 480.

The description of Stilicho's battle-array in Ruf. ii. is a favorable specimen of his work, which has the merit of being the only complete translation of Claudian in our language.

As Stilicho approach'd the foe,
His breast with rapt'rous joy began to glow;
A narrow space between the camps appear'd:—
The hero's voice his eager cohorts cheer'd:
Th' Armenians on the left—Gauls held the right;—
The noble coursers' reins with foam were white:

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[1] Mr. S. in his preface, considers the Rufinus as the model of Milton's miniature epic De Quinto Novembris.

Thick clouds of dust obscured the beams of day;
Rich purple serpents o'er the lances lay,
And floated in the air: the glitt'ring arms
Fill'd Thessaly with terrible alarms;
Sage Chiron's grot; the young Achilles' stream,
Where first his eyes beheld the solar beam:
Th' Œtæan wood a glowing aspect bore,
And snowy Ossa thunder'd with the roar;
Through high Olympus spread the boist'rous sound,
Which with redoubled echoes rang around.

The last, and we think the most successful, of the translators is the Hon. and Rev. Henry Howard, a name early distinguished among poetical translators. His volume contains the Rufinus, the Third Consulate of Honorius, the Nuptial poem, the Gildonic War, and the Consulship of Mallius. His style is graceful and equable, his diction polished, though not sufficiently rich for Claudian; he has also attained considerable mastery in the construction of the heroic couplet, on the Popian model; and his translation is generally correct. The Third Consulship, and the Fescennina, are the best rendered. We wish, however, that instead of some of the poems which he has inserted in his collection, he had given us the Proserpine.

We do not much like Mr. Howard's Maria, though countenanced by the original; it is however better than his predecessor's Mary, inasmuch as it has a heathenish sound, and may be taken for the feminine of Marius.

Note.—We have omitted to notice the prefatory addresses to Claudian's poems. They possess little merit, except that of ingenuity and polished expression. Claudian seldom succeeds in elegiac verse; his forte was in hexameters. The absence of egotism in them is very exemplary, from one who could say with truth, "Omnibus audimur terris, mundique per oras Ibimus." Those prefixed to the Third Consulship of Honorius, and to the first and second books of the Proserpine, are among the best.

NUGÆ.

No. X.—[*Continued from No. LVIII.*]

——————— collecting toys
And trifles for choice matters, worth a sponge;
As children gath'ring pebbles on the shore.
Paradise Regained, iv. 325.

1. The following is a copy of the epitaph inscribed on the tomb of Joshua Barnes:

Hic jacet
Joshua Barnes,
&c. &c. &c.
Βαρνήσιος δ' ἅπαντας
νίκησε πολύτεχνος,
λογογράφων φέριστος,
ἄνθος τε τῶν ἀοιδῶν,
τῶν ἱστόρων μέγιστος,
καὶ ῥητόρων ἄριστος,
καὶ μαντέων βάθιστος,
Βρεταννικῆς ἀρουρῆς.

(On another part of the monument:)

The Greek Anacreontiques on the monument Englished.
(Supposed by the 'Squire of the parish for the time being.)

Kind Barnes, adorn'd by every Muse,
Each Greek in his own art outdoes.
No orator was ever greater,
No poet ever chanted sweeter,
H' excell'd in Grammar's mystery,
And the Black Prince of history;
And a divine the most profound,
That ever trod on English ground.

We must not be over-severe in criticising these tributes of posthumous admiration. 'Ἱστόρων for *historians* may pass muster in a *modern* Greek; but the epithet βάθιστος, applied to a writer, contains an unfortunate ambiguity. There is a very elegant and recondite compliment couched in the title, "Black Prince of history;" as, besides his Latin epic of which the Black Prince was the hero, the Doctor, if we mistake not, wrote a history, in English, of the wars of the same Prince.

2. Herod. ix. 120. Καὶ τέως τῶν φυλασσόντων ('Αθηναίων) λέγεται —ταρίχους ὀπτῶντι τέρας γενέσθαι τοιόνδε. οἱ ταρίχοι ὑπὸ τῷ πυρὶ κεί-

μένοι ἐπάλλοντό τε καὶ ἥσπαιρον, ὅκως περ ἰχθύες νεοάλωτοι. καὶ οἱ μὲν, περιχυθέντες, ἐθαύμαζον. ὁ δὲ Ἀρταύκτης ὡς εἶδε τὸ τέρας, κ. τ. λ. We know not whether it is worth while to produce an instance of a similar superstition in the modern Greeks, as related by a writer in the New Monthly Magazine, for Feb. 1824, p. 143, article on Constantinople. We are sorry for the destruction of the sacred fish there mentioned, as it might be interesting to know what degree of vivacity these mute prophets would exhibit on the recovery of the city by its ancient possessors, should so desirable an event take place. "At the storming of the city by Mahmoud, the wall near which this church stood was considered impreguable. One of the Greek priests was frying some fish, secure in his situation. On a messenger entering with the news, that the Turks were forcing their way in, 'I would as soon believe,' exclaimed the priest, 'that these fish would leap out of the pan, and swim about the room.' Strange to say, the thing actually happened; and these sacred fish (a breed belonging to the church above mentioned) were preserved till lately inviolable, but they too have fallen, with their masters, before the sacrilegious Turks."

3. In *Clas. Journ.* xliv. p. 367, was published a Fragment of a Greek Ritual, (a Litany in honor of the Virgin,) communicated by a correspondent from a Ms. belonging to a late scholar. We extract part of his description of it. "The system, on which it has been framed, evidently for the purpose of being chanted, is obvious on examination. A sentence, which we may imagine to have been a recitative, introduces a hymn consisting of 13 lines, that is, 6 couplets, and a single line, which is invariably the same, and which was probably sung in full chorus. The lines in each couplet are of equal length, measured by the number of syllables. The number in the first couplet is 10; in the second, 16, &c. This holds throughout the whole Fragment, with only one exception in the third couplet of the first part, in which Θεὸς, or the termination ιος in ἐπουράνιος, is to be considered as a monosyllable. The hymn is succeeded by another sentence, &c."

There is also another correspondence worth noticing in the above composition, and which has escaped your correspondent; viz. that of accent. Each line consists of two parts, and in each part there are a certain number of accented syllables (in the first part one or more, besides the *Χαῖρε*, in the second two or more), each of which answers to another accented syllable in the same place of the corresponding line. Were the words of which the

first line consists uniformly of the same length with those in the second, and formed in a similar manner, this coincidence would not be remarkable; and this is indeed the case in a great number of instances, as,

Χαῖρε, ἄ-|ρουρα βλαστά-|νουσα | εὐφορί-|αν οἰκτιρμῶν·
Χαῖρε, τρά-|πεζα βαστά-|ζουσα | εὐθηνί-|αν ἱλασμῶν.

Χαῖρε, φιλοσό-|φους | ἀσό-|φους δεικνύ-|ουσα·
Χαῖρε, τεχνολό-|γους | ἀλό-|γους ἐλέγ-|χουσα.

But in many other couplets this is not the case, where nevertheless the place of the accents in both the lines is uniformly the same. We ought to premise, that an accent belonging to an article, pronoun, or other unimportant word, is considered as none at all.

Χαῖρε, θά-|λασσα ποντί-|σασα | Φαραὼ | τὸν νοητόν·
Χαῖρε, πέ-|τρα ἡ ποτί-|σασα | τοὺς διψῶν | τὰς τὴν ζωήν.

Χαῖρε, ἀμνοῦ| | καὶ ποιμέ-|νος μήτηρ·
Χαῖρε, αὐλὴ| | λογικῶν | προβάτων.

Χαῖρε, πύ-|ριν στῦ-|λε | ὁδηγῶν | τοὺς ἐν σκότει·
Χαῖρε, σκέ-|πη τοῦ κόσ-|μου | πλατυτέ-|ρα νεφέλης.

From the above account it would appear that the contraction of which your correspondent speaks, takes place neither in ἔπουράνιος nor Θεὸς, but rather in δι' ἧς; after all, however, there appears to be some irregularity. Perhaps βροτοὺς should be substituted for τοὺς in the second line.

Χαῖρε, κλί-|μαξ ἐπουρά-|νιος, | δι' ἧς | κατέ-|βη ὁ Θεός·
Χαῖρε, γέ-|φυρα μετά-|γουσα | βροτοὺς | ἐκ γῆς | πρὸς οὐρανόν.

We have only noticed one exception to the above rules:

Χαῖρε, ἡ γῆ| | ἡ τῆς ἐπαγγελίας·
Χαῖρε, ἐξ ἧς| | ῥέει μέλι καὶ γάλα.

Observations like the above, though of no value in themselves, may frequently be made useful in application to other subjects.

4. Claudian, Carm. i. 18—22.

Nec quisquam procerum tentet, licet ære vetusto
Floreat, et claro *cingatur* Roma senatu,
Se jactare parem; sed, prima sede relicta
Aucheniis, de jure licet certare secundo.

A correspondent in No. xlviii. p. 366, produces Hor. Lib. i. Od. xxvii. 15, as parallel to the above construction:

——— quæ te cunque domat Venus
Non erubescendis adurit
Ignibus; ingenuoque semper
Amore peccas.

The following from Virgil, Æn. vi. 282, comes nearer to the passage of Claudian, the abrupt change of the *subject* or nominative case being in both instances the same:

In medio ramos annosaque brachia pandit
Ulmus opaca, ingens, quam sedem Somnia vulgo
Vana tenere *ferunt*, foliisque sub omnibus *hærent*.

We are here supposing *floreat* and *cingatur* to refer to two different subjects, which appears to be the most probable construction.

5. *Observations on the* ACCIDENCE AND SYNTAX *of* ZUMPT'S LATIN GRAMMAR, *lately translated by the Rev.* J. KENRICK.

P. 5, l. Except.—Duria (Dŭrius in Silius Italicus—"Duriusque Tagusque"—) is made masculine by the poets, contrary to the practice of the prose writers, which is the more remarkable: "roseis formosus Duria ripis," Claudian.

P. 6, last exception. In a similar way the names of ships, though derived from masculine objects, are feminine, from *navis;* as Centaurus, &c.

P. 31, l. 6. Didûs, we believe, never occurs in poetry.

Ib. l. 21. Σοφοκλῆν is not Greek.

Ib. l. 30. For *Thety* (an old error) read *Tethy*.

P. 38, note 1. "senati;" chiefly used in state forms.

P. 41, l. 13. In a hymn of St. Ambrose's we have *meli* as the genitive of *melos*.

P. 47, penult. For the names of sciences in *ce*, derived from the Greek, as *grammatice, musice*, &c. we have also other forms in the neuter plural, *grammatica, musica*, &c. See Cicero passim.

P. 48, l. 6. *Epulum* we believe is chiefly, if not exclusively, used in a religious sense.

Ib. l. 7. "*Balneum, balneæ* [plur.] rarely *balnea*." This is surely a mistake.

P. 58, art. 4. Ovid sometimes substitutes *e* for *i* in the ablatives of trisyllable adjectives in *is;* as, *fatale, cæleste*.

P. 63, Sect. xxviii. 1, note. Does the author mean to say that *divitia* is in common use as the neuter plural of *dives?*

P. 93. (of the imaginary participle *ens*.) The Æolians had the form εἰς, ἔντος. Matthiæ Gramm. §. 212. ad fin.

P. 112. The form *ere* for *erunt* in the third person plural of the preterite active is rather poetical than prosaic; which accounts for its comparative frequency in Tacitus and such other of the later prose authors as affect poetical modes of writing. See Quintilian i. 5.

P. 166. *Pigitum est, puditum est* occur in very few authors.

P. 167. "*Curritur*, &c. (impers.) *they*, or *men* run." The French *on court* might have been added here, as expressing the force of the impersonal better than any form in our language.

P. 185, note 1. "*Ac* never stands before vowels." It were to be wished that modern writers of Latin would observe this rule.

P. 198. "Poets, according to the necessity of the verse, place the prepositive conjunctions also after one or more words, and make *ve* and *que* enclitic to other words (*provided they are verbs*) than those to which they properly belong." The words in Italics are too sweeping.

> Moribus hic meliorque fama
> Contendat.
>
> *Hor. Carm.* iii. 1. v. 12.

> Flebili sponsæ juvenemve raptum
> Plorat.
>
> ——— iv. 2. v. 21.

Instances of this licence occur chiefly in Horace and Ovid. In the latter the enclitic is generally, we believe uniformly, attached to a verb.

> Et sæpe extimui, ne vir meus illa videret,
> Non satis occultis erubuique notis.
>
> *Helena Par.* 83.

> ——— in nostras quoniam nova puppis arenas
> Venerat, audaces attuleratque viros.
>
> *Medea Jasoni*, 13.

This latter licence is particularly convenient in elegiac verse.

Prosody.

P. 382, art. 5. "*Dædaleus* has the *e* common." It would be more correct to say that the quantity of the *e* in *Dædaleus* varies according to its meaning and derivation. *Dædaleus* from Δαιδάλειος (relating to Dædalus) is long:

> Jam Dædaleo ocior Icaro——
>
> *Hor. Carm.* ii. *ult. v.* 13.

——— ope Dædalea ———

iv. 2, *v.* 2.

but *dædaleus* from δαιδάλεος (synonymous with *dædalus*, πολυδαίδαλος, from δαιδάλλειν), is properly short; examples of which are numerous. We do not lay down this rule, however, in an unqualified manner.

P. 385. Quantity of *e* in compounds.—Silius Italicus makes the *e* in *liquefactus* long in one instance, Lib. i. "Ossa liquefactis fumarunt fervida membris."

P. 387, l. 9. The author is mistaken in saying that the latter syllable of *ambo* is always short.

Ambo florentes ætatibus, Arcades ambo.

Virg. Ecl. vii. 4.

Ambo propositum peragunt iter.

Hor. Sat. ii. 6, *v.* 99.

Scilicet invictos ambo certamine cursus
Esse deus voluit.

Ovid. Met. vii. 792.

P. 386. "*A* is short in nouns, except the ablative singular of the first declension, and Greek proper names in *as*," Feminine proper names in *ra*, from the Greek *ρᾶ*, ought also to be excepted.

Mittit Hypermnestra de tot modo fratribus uni.

Ovid. Ep. Hypermnestræ.

Perdat opes Phædra; parces, Neptune, nepoti.

Id. Remed. Amor. 743.

P. 387. "*Y* (in the termination), which occurs only in Greek words, is always long." This is a mistake.

Moly vocant Superi.

Ov. Met. xiv. 292.

(from Hom. Od. *K. Μῶλυ δέ μιν καλέουσι θεοί.*)

——— fatis tibi, Tiphy, negatum.

Val. Flacc. v. 104.

Perhaps, indeed, the author wrote *long* by an oversight for short, as in p. 386, l. 2, quandōquidem for quandŏquidem. We noticed another error (among several of less importance) in p. 189, note 2, l. 6, *quidem* for *quidam*.

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6. O quid solutis est beatius curis?
Quum mens onus reponit, et peregrino
Labore fessi venimus Larem ad nostrum,
Desideratoque acquiescimus lecto.

Catullus, ad Sirm.

Thus imitated by a modern Latin poet:

Tu quoque natali terra sejuncta tot annos
Ecce domi veram petis, inveniesque, quietem.
Et tibi quid toto fuerit jucundius ævo
Quam pleni gemitus animi brevis ille, reposto
Pondere, quum veterem jacet intra sarcina portam,
Blandaque deserti complectere frigora lecti?

Gebirus, v. 83.

In Leigh Hunt's translation of the above poem of Catullus there is a beautiful line, expressive of the "pleni animi gemitus"—

How gladly do I sink upon thy breast!
With what a sigh of full contented rest!

One or two remarks in the preface and notes to "Gebirus" are worth quoting.

"Nonne igitur menti, subjectus est, inquies, stylus? Sæpius, mi frater, stylo mens quam mente stylus dirigitur. In excellentibus operum locis, mente aguntur omnia: super reliqua (et aream ea, dii boni! quanto ampliorem occupant) styli magisterium est."

We give part of his criticism on Horace's translation of the opening lines of the Odyssey, "Dic mihi, Musa, virum," &c.

"Ulyssem ait hic (Horatius) et multos homines et multas urbes vidisse. Quidni? Viderunt imbelles; pessimi viderunt infimique; canes porro simiæque: ille autem (Homerus) vices permultas expertum esse rerum fortunarumque, quinetiam perplurima passum ait, idque uno, ut antea, præpollenti, et locum munitissimum occupante verbo."[1]

He accumulates a number of passages from Virgil to prove that the letter *r* has a natural tendency to lengthen the short vowel which precedes it: Omnia vincit amor, et—Æquus uterque labor, æqui—Littora jactetur, odiis—&c. &c., adding, that in all these instances the lengthened syllable coincides with a pause in the sense, and that in all, except one, it is preceded by a dactyl: we believe, however, that more exceptions are to be found.

7. The following deserve noticing as some of the commonest instances of inaccurate rendering of Greek words.

Φράζειν is translated "to speak," whereas its meaning is, "to

[1] Newton in his commentary on Milton, points out another fault in this translation of Horace. "In all these instances, (the exordiums of Homer and Virgil), as in Milton, the subject of the poem is the very first thing offered to us, and precedes the verb with which it is connected. It must be confessed, that Horace did not regard this, when he translated the first line of the Odyssey, *Dic mihi, Musa, virum," &c.*

indicate," " to intimate." Πόνος is rendered " labor;" it is rather " suffering," or " painful exertion." Ἵστασθαι is not " to stand," but " to station one's self." So also its compounds. Παρέχειν is considered as synonymous with *præbere*, " to afford or supply;" it is difficult to find a word which will exactly express it, but certainly this is not its proper meaning. Φαίνεσθαι is rendered " to appear;" the primary signification, " to show or discover one's self," is, perhaps, the more common. Γιγνώσκειν is rendered as if synonymous with εἰδέναι. The blending of the ideas of defence and revenge, in ἀμύνειν, τιμωρεῖν, &c., renders it difficult to give the force of these words in another language. Γίγνεσθαι ought to be properly distinguished from εἶναι. Παρεῖναι usually means, " to be arrived," " to have come:" πάρειμι τούτου ἕνεκα, I am come on this account, &c. Θαυμάζειν is not so much to wonder, or to admire, as to *regard* strongly. Νῦν δὲ, following a conditional proposition, as in Thuc. i. 68, εἰ μὲν ἀφανεῖς που ὄντες ἠδίκουν τὴν Ἑλλάδα, διδασκαλίας ἂν ὡς οὐκ εἰδόσι προσέβαλε· νῦν δὲ τί δεῖ μακρηγορεῖν, κ. τ. λ. should be translated "but as it is," not "but now." In Latin, *labor* is misconstrued in the same manner as πόνος. *Terror* is not synonymous with the English word to which it has given origin; it is rather the causing of terror, the act of terrifying; *terror* from *terrere*, as *timor* from *timere*. Neither does the English word *rapid* answer to the Latin *rapidus*, which signifies *hasty*, *violent*, *impetuous*, from *rapere*. *Apparere* is not *to appear*, but *to begin to appear*, to *become an object of sight*.[1] These are but a few among an infinity of instances of the same kind.

8. We do not know whether the metaphor, γῆρας ἀποξύσας, in Phœnix's speech to Achilles, Il. *I.*, has been illustrated by that in Od. Ψ. 156. Κάλλεϊ—οἷῳ περ ἐϋστέφανος Κυθέρεια Χρίεται, κ. τ. λ. Compare Hesiod. Ἔργ. 65. χάριν ἀμφιχέαι κεφαλῇ.

9. Macpherson is said to have purposely interspersed his Ossian with fragments of hexameters, as well as with whole lines: perhaps the following was one—its cadence may be easily rendered in Greek:

Mourn, ye	sons of	song, the	death of the	noble Si|thallin.
Κλαῖ', ὡς	κλαίειν	χρὴ, Σει|θάλλινος		οἷτον ἀγ|αυοῦ.

There is certainly a peculiar system pursued, both in the

[1] Milton uses " appear" in the classical sense:

> With thousand thousand stars, that then *appear'd*,
> Spangling the hemisphere.
>
> *Paradise Lost*, vii.

rhythm, and in the formation of the sentences, of Macpherson's work, which it might be not incurious to develope.

10. Apoll. Rhod. iii. 159.

Αὐτὰρ ἔπειτα πύλας ἐξήλυθεν Οὐλύμποιο
αἰθερίας· ἔνθεν δὲ καταιβάτις ἐστὶ κέλευθος
οὐρανίη· δοιοὶ δὲ πόλοι ἀνέχουσι κάρηνα
οὐρέων ἠλιβάτων, κορυφαὶ χθονός·———
νειόθι δ' ἄλλοθι γαῖα φερέσβιος, ἄστεά τ' ἀνδρῶν
φαίνετο, καὶ ποταμῶν ἱεροὶ ῥόοι· ἄλλοτε δ' αὖτε
ἄκριες, κ. τ. λ.

So, Milton, describing the descent of Raphael, Paradise Lost, iv. 253.

——————— till at the gate
Of Heav'n arrived, the gate self-open'd wide, &c.
From hence, no cloud, or, to obstruct his sight,
Star interpos'd, however small he sees,
Not unconform to other shining globes,
Earth and the garden of God, with cedars crown'd
Above all hills.

11. Apoll. Rhod. i. 597.

Κεῖθεν δ' εὐρυμένας γε πολυκλύστους τε φάραγγας
Ὄσσης Οὐλύμποιό τ' ἐσέδρακον[1]———

Apollonius seems to have had an eye for the phenomena of nature. The only other poet whom we remember as noticing the same remarkable appearance, is the author of "Gebirus," above-mentioned: i. 115.

——— visum—pratis fluere *altius* æquor.

12. Instances of unique formations of verses in Homer.

Il. *I.* 394. *Πηλεὺς θήν μοι ἔπειτα γυναῖκα γαμέσσεται αὐτός.*

There is no other instance of a word consisting of an amphibrachys in this place of the line, followed by a polysyllable; unless Φ. 587, may be considered as such:

Ἄνσχεο νῦν, πολλὸν γὰρ ἔγωγε νεώτερός εἰμι———

which the enclitic *γε* may be considered as rendering doubtful, Ω. 753.

Ἐς Σάμον, ἔς τ' Ἴμβρον, καὶ Λῆμνον ἀμιχθαλόεσσαν

This is the only instance in Homer of a line ending with a word of six syllables, consisting of a short syllable, a dactyl, and a spondee. With the substitution of a spondee for the dactyl, this termination occurs not unfrequently.

[1] This passage was pointed out to us by a friend, who had had occasion to observe its fidelity to nature; we being ourselves livers on land.

Αὐτὰρ ὁ μοῦνος ἦην μετὰ πέντε κασιγνήτῃσιν.
Il. K. 317.

[1] Φ. 63.—Γῆ φυσίζοος, ἦτε κατὰ κρατερὸν περ ἐρύκει.[1]

This, we believe, is a solitary instance of a pause at the end of the second foot, where that foot is a dactyl. The following agrees better with the ordinary flow of Homer's versification:

Γῆ φυσίζοος ἔσχ', ἦτ' ἰσθλόν περ κατερύκει.

Such minute observations as the above ought not to be rejected as mere trifling; as by observing what is particularly repugnant to any rhythmical system, we gain a proportional insight into the nature of the system itself. More especially, nothing that has any relation to such a subject as Homer can be considered as uninteresting.

13. "The third method mentioned by Aristotle (of raising the language to the standard of poetry), is—the lengthening of a phrase by the addition of words, which may either be inserted or omitted, *as also by the extending or contracting of particular words by the insertion or omission of certain syllables.* Milton has put in practice this method of raising his language, as far as the nature of our tongue will permit; as in the passage above-mentioned, *eremite*, for what is *hermit* in common discourse. But this practice is more particularly remarkable in the names of persons and of countries, as *Beëlzebub*, *Hesebon*, and in many other particulars, wherein he has either *changed the name*, or made use of that which is not commonly known, that he might the better depart from the language of the vulgar." Addison, Critique on Paradise Lost. If, by this, it is intended to imply that Milton is in the habit of coining new forms of received words, *ad libitum*, it appears to be altogether a mistake. Of *Beëlzebub* we know nothing, except that it is a quadrisyllable in Greek, Βεελζεβούλ; but *Hesebon* is the Latin form of *Heshbon*, as in a religious ode of a modern Latin poet,

Semper illimes Esebonis undæ:

and *eremite*, we need not observe, is the original form of hermit. The same will be found to be the case with all the unusual forms which occur in Milton.

Paradise Lost, iii. 36.

And Tiresias, and Phineus, prophets old—

Some of the critics wish to expunge this verse, on account of

---

[1] Where Pope (after Chapman) translates κρατερὸν, *Hercules*.

the unusual accent of Tiresias; others would transpose the two names. May not Milton's accentuation of *Tiresias* in this place have been owing to his writing with the sound of Homer's verses in his ear?

——— O'er the ground
Gliding *metéorous*,———

xii. ad fin. certainly originated in the poetical form μετήορος. So *volúbil*, from *volubilis*, &c.

14. ———σιδήρειος δ' ὁρυμαγδὸς
χάλκεον οὐρανὸν ἷκε——— *Hom. Il.*

A certain concoctor of Latin poetry, in transferring the above metaphor to his own verses, blundered into the expression "sidereo stridentia turbine tela."

ΒΟΙΩΤΟΣ.

ARN. HERM. LUDOV. HEERENII dissertatio[1] de chori Græcorum tragici natura et indole, ratione argumenti habita.

[Vide Miscell. Critica Vol. I. P. IV.]

§. 1. In tanta veteris Græciæ Latiique monumentorum omnis generis strage, vix tamen alia fuisse puto, quæ tristem hanc sortem magis experta sint, quam Lyricorum Græcorum carmina. Ut enim eos poëtas taceam, quos antiquissima Græciæ ætas tulit, Orpheum, Linum, Olympum, Philammonem et alios, quorum carmina, cum litteris nondum mandarentur, ab interitu vix servari potuerunt; eorum quoque poëtarum, qui inde ab Ol. XXV. usque ad Pindari ætatem floruerunt, Archilochi, Alcæi, Stesichori, Alcmanis, multorumque aliorum, nil fere præter nomina ad nostra tempora pervenerunt; quibus autem fruimur Sapphus et Tyrtæi reliquiis, tantum sane abest, ut damnum, quod passi sumus, resarciatur, ut acriori potius eorum quæ interierunt desiderio ex lectione earum teneamur. Ipsius quoque Pindari, quæ ex temporum naufragio servata sunt, non ita pro optimis atque consumatissimis ejus carminibus haberi pos-

[1] Dissertatio, quam Ampl. Philosophorum Ordinis auctoritate ad consequendos summos in Philosophia honores die 29. Maii 1784. publice defendet *A. H. L. Heeren*, Bremensis. Gottingæ, typis I. Ch. Dieterich, Acad. Typogr. 47 pp. 4.

sunt, ut iis omnibus, quæ Horatius admiratur, dithyrambis inquam, hymnis quibus Deorum laudes celebravit, threnis denique quibus defunctorum memoriam servavit, temporum fluctibus submersis, æquo animo carendum nobis esse putemus. In communi hac lyricorum carminum clade, pauca sane, quæ nobis servata sunt, eo diligentius colligenda atque exponenda sunt. Pertinent vero ad hæc ea quoque carmina, quæ in fabulis tragicis Græcorum a choro cantari solent, quæ, quamvis in iis restituendis, atque a sordibus quibus obsita erant, purgandis, diligenter versata sit criticorum cura, nondum tamen ita tractata sunt, ut ex accurata eorum inter se comparatione, natura eorum sit constituta, varia genera ratione argumenti sint distincta, singula vero genera iterum inter se ita sint comparata, ut quid cuivis eorum proprium sit, intelligi possit.

§. 2. Quamvis autem fines, in commentatione quam exhibeo observandi, totam hanc rem, ita ut debet, expositam, capere nullo modo possint, periculum tamen feci, omnibus tragicorum choris sæpius perlectis atque inter se comparatis, ad certas quasdam classes, ratione sententiæ ac argumenti, eos revocare, et quæ a me observata sunt adjicere; quo me id saltem consecutum esse spero, ut singula hæc carmina e diversis fabulis tragicis jam in unum congesta, ita lectorum oculis subjecerim, ut facili opera uno quasi adspectu ea intueri, atque an recte naturam eorum indagaverim dijudicare possint. Priusquam autem propositum ipsum aggrediar, pauca mihi de ipso ortu atque antiquissima conditione chori in fabulis tragicis præmonenda esse, video.

§. 3. Omnes, tum antiqui tum recentiores scriptores in eo consentiunt, chori origines ex antiquissimis temporibus repetendas esse. Cum scilicet homines, diebus festis congregati, hilaritatis sensus voce atque gestu proderent, ipsa natura magistra facile impellebantur, ut inconditos clamores atque discursationes ad leges rhythmi revocarent. Græciæ vero prisci incolæ, Bacchi festis vel Dionysiacis imprimis frequenter convenire, atque in Dei honorem hymnos canere solebant.

§. 4. Ex antiquis his Bacchi festis, primas repetendas esse tragœdiæ origines, post Aristotelem omnes, qui tragœdiæ historiam concinnarunt, uno ore affirmant. Postquam enim a multo inde tempore chorus in eo substiterat, ut cantu et saltatione, accinente tibia, laudes Dei celebraret, inter chori cantus unus prodire cœpit, qui res gestas Dei tum voce, tum gestu imitaretur. Ea vero, quæ dicebat, nulla arte erant composita, sed erant αυτοσχεδιασματα[1] teste Aristotele Poet. c. iv. Vocantur hæc a

[1] Eosdem mores Delphis in Apollinis sacris obtinuisse, testatur Strabo l. ix. cf. Dion. Hal. l. vii. s. f.

Græcis Episodia; quod nomen satis testatur, a primario chori argumento et consilio aliena ea putata esse. Mox tamen illa cœpere principem locum obtinere, ita ut iis ipse chorus subserviret. Episodiis inventis accessit Dialogus, ita tamen ut unus tantum actor colloqueretur cum Choro. Dialogum primo a Thespide adhibitum esse ferunt, quod num verum sit, an dialogi inventum Thespidis tempora excedat, disquirere, alienum foret a consilio meo; modo hoc teneamus, usque ad Æschyli tempora, unum tantum adhibitum esse interlocutorem. Verum ad ea tempora descendere satius est, ex quibus ipsæ tragicorum Græcorum fabulæ supersunt. Temporum vero ordine servato primum de Æschyli, tum de Sophoclis, tandem de Euripidis choris videbimus.

Sectio I. *Æschylus.*

§. 5. Cum Æschylus inter antiquos rudis et inconditæ, et recentiores expolitæ et consummatæ tragœdiæ scriptores medium quasi locum occupet, unus quisque facile videt, fabulas ejus ab omnibus, qui vel universæ tragœdiæ historiam concinnare, vel chori naturam indagare student, inprimis versandas esse. Brevem autem fabularum Æschyli delineationem eo consilio præmittam, ut inde pateat, quibus locis poeta carmina chori inserere, et unde materiam in iis tractatam, petere soleat.

Persæ. Exhibendum sibi sumit in hac fabula, ut in pluribus aliis, Æschylus simplex quoddam factum ex historia petitum, Xerxis scilicet ab Atheniensibus fugati, reditum in patriam. Ipsa itaque fabulæ ratio postulabat, ut res in regia Persarum ageretur; chorus autem ex Senioribus Persarum, quibus cura regni demandata erat, compositus est. Fabula hæc, ut plures aliæ, a παρόδῳ chori incipit, qua rerum suarum conditione exposita—v. 64. cantum incipit, ingentes celebrans Persarum copias, quæ in Europam trajecerint—147. Episod. 1. Accedit Atossa mater Xerxis, atque choro triste somnium refert, quo præterita nocte turbata fuerat; supervenit nuntius, cladem Persarum referens—529. Inde lamentationes et questus chori—596. Episod. 2. Cum Atossa de ipsius Xerxis vita sollicita esset, inferiis atque incantationibus Darii manes ex inferis evocare aggreditur. Chorus itaque medio actui magicum carmen intercinit 632—677. quo finito Darius ex terra prodit, atque ad interrogata respondet—848. Post Darii atque Atossæ discessum chorus Darii laudes canit—904. Episod. 3. Accedit Xerxes atque a choro solenni threno excipitur.

Agamemnon. Ut in fabula antecedenti reditum Xerxis, sic in nostra reditum atque cædem Agamemnónis describit poeta. Chorus qui constat ex senioribus Argivorum, rerum conditione in Parodo exposita, inde a. v. 104. 267. Atridarum in Trojam

expeditionem faustis ominibus susceptam, atque Calchantis vaticinia celebrat. Episod. 1. Accedens Clytæmnestra nuntium de expugnatione Trojæ, signis ab Agamemnone editis acceptum, refert choro—364. Chorus inde gaudio exsultans, in memoriam sibi revocat Helenæ raptum a Paride factum et Græcorum et Trojanorum inde ortas calamitates—499. Episod. 2. Nuntius superveniens casus Trojæ atque Græcorum labores describit—691. Chorus iterum Helenæ raptum, Paridis impietatem, atque varia mala inde orta memorat—791. Episod. 3. Accedunt Agamemnon et Cassandra, atque ab Ægistho et Clytæmnestra excepti, atque in ædes introducti, ibi interficiuntur. Huic quoque episodio chorus carmen intercinit v. 984—1042, quo suspicari se innuit, mala consilia Clytæmnestram de marito agere. Tum hic chori cantus, tum vaticinia a Cassandra edita, eo consilio interjecta sunt a poeta, ut spectatorum animos ad exspectandam Agamemnonis cædem, præpararet.

Septem contra Thebas. Thebis ab Argivorum exercitu oppugnatis, chorus virginum Thebanarum calamitates quibus opprimebantur deplorans, ad Deos se convertit, eorumque opem invocat v. 78—183. Episod. 1. Accedit rex Thebanorum Eteocles, colloquitur cum choro, eumque a lamentationibus abstinere jubet—288. Post ejus vero discessum, crescente metu, chorus ad preces atque fletus recurrit—370. Episod. 2. Redit Eteocles, nuntioque de hostium exercitu accepto, se cum fratre singulare certamen initurum esse promittit, a quo frustra eum revocare studet chorus—721. Chorus itaque ad fletus atque luctus rediens, timere se ait, ne diræ, quas filiis Œdipus imprecatus erat, exitum jam habeant—793. Episod. 3. Nuntio allato fratres mutua cæde exspirasse, chorus eorum interitum deflet, sororesque cæsorum accedentes, solenni lessu excipit.

Prometheus Vinctus. Chorum hujus fabulæ constituunt nymphæ Oceanitides, cognatæ atque amicæ Promethei, Jovis jussu ob ignem sublatum, scopulo affixi. Tria quoque hujus fabulæ sunt episodia, paulo tamen aliter constituta. Chorus scilicet non initio episodii primi στασιμον canit, sed ærumnis Promethei commotus, medio actui threnum intercinit v. 397—435. Continenter autem in episodio primo Promethei cum choro atque Oceano colloquia. Chorus Promethei miseriis perterritus, similes casus deprecatur 526—562. Episod. 2. Accedit Io, a Junone facie bovina inducta, cui Prometheus futuros casus vaticinatur—892. Chorus ejus exemplo edoctus docet, impares nuptias esse fugiendas—914. Episod. 3. Mercurius a Junone missus, ex Prometheo vaticinia de futuro Jovis imperio, frustra extorquere studet.

Supplices. Nulla est omnium Æschyli fabularum, quæ propius ad antiquissimæ tragœdiæ naturam accedat, cantibus chori non maximam solum fabulæ partem occupantibus, sed choro quoque primas in ea partes agente. Chorus scilicet Danaidum, filios Ægypti fugiens, cum Danao patre ad Peloponnesi littora appulsus, tristi rerum suarum conditione in prologo exposita, lugubri carmine casus suos deplorat, deorumque auxilium invocat—184. Episod. 1. Accedit rex Argivorum, a quo virgines precibus obtinent, ut re ad populum delata ipsis auxilium promittat. Ad flectendum regis animum chorus medio actui carmen intercinit, quo opem ejus implorat, v. 422—445. Post regis discessum chorus invocat deos, ut navem filiorum Ægypti perdant, atque nomine Ûs matris generis sui commemorato in ejus historiam excurrit 532—607. Episod. 2. Allato nuntio Argivos excipere velle Danaidas, chorus humanitate eorum commotus, bona civitati precatur. Mox autem, conspecta nave filiorum Ægypti, senex Danaus in urbem abit populi opem imploraturus. Chorus solus relictus, threnum canit 783—843. Episod. 3. Præco a filiis Ægypti missus, ab Argivorum rege re infecta dimittitur.

Choëphoræ. Prodeunt chorus et Electra, ad expiandos Agamemnonis manes jussu Clytæmnestræ inferias ferentes. Chorus rerum conditione exposita aversatur Agamemnonis cædem a Clytæmnestra peractam. Episod. 1. Accedit Orestes, et a sorore agnitus, cum ea init consilia de interficienda matre. Inde chorus solertiam hominum celebrat 583—650. Episod. 2. Prodit Clytæmnestra, atque Orestem, ficto de ejus morte nuntio decepta, hospitio excipit—780. Chorus Jovem invocat, ut Orestis consiliis adsit—837. Episod. 3. Ægisthus ex agris reversus cum Clytæmnestra in ædibus interficitur, acclamante choro. Orestes autem ex domo progressus, ut facinus commissum excusaret, matris Furiis corripitur.

Eumenides. Cum Orestes Furiis agitatus, ad aram Apollinis Delphici confugisset, Apollo autem ut eum liberaret, Furiis eum obsidentibus soporem induxisset, Orestes clam se iis subripuit. Inde Eumenidum ex somno expergefactarum indignationes 143—179. Episod. 1. Furiæ ab Apolline ex templo ejectæ Orestem persequuntur, eumque Athenis consecutæ, cum ab ara Minervæ avellere non auderent, carmine magico in furorem conjicere tentant 322—399. Episod. 2. Minerva superveniens, causa cognita, rem a senioribus Atheniensium dijudicari jubet—492. Chorus Furiarum, divinarum humanarumque legum eversionem instare dicit, si matricidæ causa vicerit—569. Episod. 3. Lite itaque dijudicata, cum paria essent suffragia,

Minerva Orestem quidem absolvit, Furiis autem Athenis aram atque sacra concedit, quæ, Minervæ hospitio accepto, urbi Atheniensium bona precantur.

§ 6. Ex brevi hac fabularum Æschyli delineatione patet, omnes Æschyli fabulas tria continere episodia vel actus, intervalla autem eorum chori cantus occupare. Interdum tamen chorus vel vehementiori affectu excitatus, vel œconomia fabulæ postulante, mediis actibus intercinit, ut adeo duo sint chororum genera, quorum prius constituunt ii, qui in principio et fine cujusvis episodii intercedunt, alterum ii, qui mediis interdum actibus intercinunt. Qui ad primum genus pertinent, commode ad tres classes revocari possunt, sunt enim chori carmina vel *hymni*, vel *threni*, vel tradit in iis poeta *bona præcepta* ad vitam bene instituendam necessaria, ex iis, quæ modo in scena gesta erant, petita.

§. 7. *Hymni. Pers.* 65—147. 849—904. *Agamemn.* 104—267. 365—499. 692—792.

Supra jam observavi in antiquissimis choris deorum atque magnorum virorum laudes, ex rebus gestis eorum petitas, celebratas fuisse. Servavit hunc morem Æschylus et quavis occasione oblata bella, pugnas, prœlia, chorum canere facit. In Agamemnone omnes chori cantus belli Trojani initia celebrant, in Persis Persarum in Græciam expeditionem.

Nulla forte sunt Lyricorum Græcorum carmina, in quibus lyricus sermo et spiritus poeticus altius insurgat, quam in his Æschyli hymnis, inprimis autem in iis, quibus in Agamemnone Trojanam expeditionem celebrat. Quæ in iis continentur, non secundum ordinem quendam, mente antea conceptum, disposita sunt, sed libere vagatur poetæ ingenium; si forte in rem inciderit uberiori descriptione dignam, subsistit, eamque vividissimis coloribus pingit, mox iterum pergit, denuo subsistit. Sic in primo Agamemnonis choro, chorus primum canere se dicit Atridarum in Trojam expeditionem. Mox memoratis faustis ominibus a Jove editis, atque Calchantis vaticiniis, in iis subsistit, ea explicat. Inde Jovis consilia admirans, ad ejus laudes deflectit. Iterum redit ad Calchantis vaticinia Iphigeniam immolare jubentis, inde in ipsius immolationis descriptionem excurrit. Nullus quidem, quod apud Euripidem observabimus, ex Æschyli hymnis totus in Dei cujusdam honorem compositus est: sæpe tamen eorum laudes carminibus suis immiscere solet. Multus est inprimis in celebranda summa Jovis potestate, cujus generis præclara exstant exempla in Agamemn. v. 168—186. 372—376.

§. 8. *Threni. Prom. Vinct.* v. 397—435. *S. c. Th.* 78—

183. 289—370. 792—793. 823—862. 872—962. *Pers.* 580—595. *Choëph.* 20—81. 781—837. *Suppl.* 41—183. 783—814. *Eumenid.* 143—179. 322—400. Cum in fabulis tragicis tum fabulæ personæ, tum ipse chorus, vel inde jam ab initio malis atque calamitatibus opprimantur, vel in exitu fabulæ præter opinionem in mala incidant, nemo sane mirabitur, multos ex chori cantibus in luctu et lamentatione versari. Carmina itaque ad hoc genus pertinentia omnia episodiorum intervalla occupant in iis fabulis, quibus chorus inde jam ab initio imminente calamitate premitur, ut in septem c. Th. vel iis locis inseruntur, quibus vel chorus vel fabulæ personæ insperatis malis opprimuntur, ut in Persis.

Threni a choro cantati continent tum descriptiones malorum quibus opprimitur, tum invocationes deorum, ut se ex malis irruentibus expediant. Descriptiones calamitatum magis ad terrorem incutiendum, quam ad misericordiam movendam compositæ sunt. Describere et referre solet poeta clades, urbes ab hostibus captas atque eversas, iras horrendas Deorum, homines ob cædem commissam in furorem conjectos. Maximam autem threnorum partem occupant preces atque supplicationes deorum, tanto semper ardore effusæ, ut ad commovendos animos nihil efficacius esse possit. Optimum exemplum exhibet primus in septem contra Thebas virginum Thebanarum cantus, quo trepidationes atque metus puellarum poeta mire expressit.

In threnis Æschyli inprimis memorandus est solennis ille lessus, S. c. Th. 872—962. quo, Polynice atque Eteocle mutua cæde defunctis, chorus occisorum sorores excipit. Chorus in duas partes divisus alternis vicibus canit, altera pars sententiam ab altera jam inceptam, sæpe intercipere solet, atque continuare. Totum carmen ex querulis fere exclamationibus et abruptis sententiis constat, atque ad antiquam illam lessuum naturam, quali Achilles apud Homerum Patrocli mortem luget, accedere videtur. Alia chori cantica cum vestium, comæ, atque genarum laceratione conjuncta immoderatos illos luctus ostendunt, quibus homines, nondum philosophia exculti, sed solum naturæ impetum sequentes, casus inopinatos prosequi solent. Pertinent ad hoc genus lamentationes chori in Persis, Xerxe redeunte, et Danaidum in *Supplic.* 783—918. præcone ab Ægisthi filiis misso, vi eos ab ara abstrahere conato. Omnino aliena hæc sunt a moribus nostris, nec ea nisi ab hominibus parum adhuc excultis ferri possunt. Cantus Eumenidum, quo Apollinem, qui Oreatem iis subduxerat, increpant, *Eumenid.* 143—179. et alter, quo diris Oresti factis eum in furorem iterum conjicere tentant, 322—400, ad horrorem incutiendum a poeta compositi

sunt, quod quidem ita consecutus est, ut ne ipsi quidem Athenienses ferre eos potuerint.

§. 9. *Philosophemata. Prom.* 526—563. 893—914. *Choeph.* 583—650. *Eumenid.* 403—570.

Restat tertia classis chororum Æschyli, quibus philosophicas sententias tradit. Solent hæc esse præcepta, ad vitam bene instituendam data, ex ipsa autem fabula, rebusque modo in scena actis petita. Priscam vere simplicitatem redolent, nulla arte quæsita sunt, sed ex ipso fabulæ argumento ita fluunt, ut nemini non obvia esse debeant. Sic Prometheo Jovis jussu scopulo affixo, chorus inde nihil agendum esse docet contra Deorum voluntatem, impietatem enim certas pœnas manere. In eadem fabula, Iûs laboribus edoctus, docet, impares nuptias esse fugiendas. Cum in Choephoris Orestes atque Electra consilium de interficienda Clytæmnestra cepissent, chorus, mulierum inprimis audaciam omnia quidem ait superare, dare tamen aliquando scelerum pœnas. Simili argumento est Eumenidum cantus 493—570, quo Minerva Orestem a Furiarum impetu tuente, ab hominibus impiis atque sceleratis pœnas sumendas esse dicunt.

§. 10. Expositis iis chororum argumentis qui episodiorum intervalla occupant, pauca adhuc adjiciam de iis, qui mediis interdum actibus intercinunt, de quibus *Horat. in arte* 195, 196:

> Neu quid medios intercinat actus
> Quod non proposito conducat et hæreat apte.

Æschylus, non ignarus hujus præcepti, nunquam cantica chori actibus inserit, nisi vel œconomia fabulæ postulaverit, vel animus chori rebus in scena gestis ita sit excitatus, ut ipsa natura duce sensus cantu effundat. Utriusque exempla proponam. Cum in Persis manes Darii magico carmine evocandi essent, Atossa chorum canticum hoc incipere jubet. Exstat memorandum hoc carmen in *Persis* v. 632—677. Invocat chorus Deos inferos, ut Darium in lucem emittant, tunc ipsum regem alloquitur, eumque ex sepulcro prodire jubet. Carmen in *Agamemn.* 985—1042 eo consilio interjectum est a poeta, ut spectatorum animos ad cædem Agamemnonis exspectandam, præparet. Chorus itaque ut animos exspectatione erigeret, obscure tantum suspicari se innuit, Clytæmnestram mala de marito consilia agere.

Quod ad ea chori cantica attinet, quibus in mediis actibus animi sensus ille effundit, exempla exstant in *Suppl.* 424—447, ubi chorus regem Argivorum precibus ad misericordiam flectere studet, porro in eadem fabula v. 638—716, ubi chorus, accepto

nuntio Argivos eum hospitio esse excepturos, bona iis precatur. Tandem in Choeph. 935—971, ubi Oresti et Electræ, Ægisthum et Clytæmnestram interficientibus, acclamat.

Sectio II. *Sophocles.*

§. 11. Orta primum tragœdia, unum interjiciebatur inter duo chori cantica episodium. Æschylus episodiorum numerum ad tria produxit, quorum singulo finito, scenaque ab actoribus vacua relicta, chorus carmen intercinebat. Sophocles, multis in his mutatis, auxit quidem episodiorum numerum, ut tamen continua esset actio, scena vel nunquam vel raro ab actoribus vacua relinquitur. Inde factum est, ut chori carmina non semper episodia excipiant, sed iis locis inseri soleant, quibus chori animus, rebus in scena gestis commotus erat. Brevi proposita fabularum Sophoclis delineatione satis hæc constabunt.

§. 12. *Ajax Flagellifer.* Chorum fabulæ constituunt Salaminii, socii Ajacis ad Trojam profecti. Cum Ajax armis Achillis Ulyssi addictis, in furorem conjectus, pecora Argivorum occidisset, Minerva autem hæc Ulyssi retulisset, ipsumque Ajacem a sana adhuc mente aberrantem ex tentorio evocasset; chorus superveniens conspecto Ajace casus ejus luget, atque unde hæc ipsi insania venerit miratur v. 171—200. Ajax ad sanam mentem reversus, capto consilio ut sibi ipsi manus injiceret, filio, quem ex Tecmessa susceperat, valedicit, chorus calamitatibus suis patriæ desiderio captus, eam invocat, suas atque Ajacis calamitates deplorat 604—658. Ajax ambiguis sermonibus chorum fallit, chorus eum a morbo restitutum credens, lætis clamoribus exsultat 707—729. Cum Ajax ad exsequendum consilium ex scena discessisset, chorus et Tecmessa mali quid suspicantes, ad eum perquirendum abeunt. Scena in locum desertum translata, prodit Ajax seque ipsum interficit. Chorus, Tecmessa, et Teucer eum inventum lacrimis prosequuntur, accedens autem Menelaus Teucro ne justa Ajaci persolvat interdicens, ab eo repellitur. Chorus mala, quæ in Trojæ obsidione perpessus erat, deplorat 1204—1239. Agamemnone eodem quo Menelaus consilio accedente, ab Ulysse permotus Ajaci justa concedit.

Electra. Orestes cum Pylade et Pædagogo ad patris cædem ulciscendam Argos reversus, consilia de exsequendo proposito cum iis communicat; iis a scena digressis, prodit Electra, calamitates suas deplorans. Accitus ejus lamentationibus chorus virginum Argivarum, carmine *αμοιβαιῳ* socium se ei querelarum adjungens, variis solatiis a nimio luctu eam revocare studet 120—234. Chrysothemis, a Clytæmnestra somniis territa ad placandos Agamemnonis manes cum inferiis missa, accedit,

quas tamen Electræ precibus mota in terram effundit; chorus inde spem se concepisse ait, fore ut Clytæmnestra impietatis pœnas daret 474—517. Clytæmnestra, a Pædagogo Orestis socio falso de Orestis morte nuntio decepta, eum in ædes recipit. Electræ, fratris interitum deploranti, Chrysothemis ab Agamemnonis sepulcro reversa nuntium affert, invenisse se tumulum inferiis ornatum, comamque in patris honorem, desectam, unde Orestem adesse suspicatur. Electra, vix fide ei habita, solam se matris et Ægisthi cædem aggressuram esse promittit. Chorus impietatem in parentes improbat, Electræ sortem luget 1064—1103. Orestes accedens ab Electra agnoscitur, atque statim ad Clytæmnestram interficiendam cum ea domum intrat. Chorus iis acclamans, venisse tempus ait, quo Clytæmnestra impietatis pœnas daret 1400—1413. Clytæmnestra interfecta, Ægisthus superveniens et ipse occiditur.

Œdipus Tyrannus. Fabula hæc inter omnes princeps rerum, dispositione atque ordine insignis, quinque habet episodia, quæ singula a chori cantu incipiunt. Chorum constituunt senes Thebani, qui totius populi partes agunt. Cum Œdipus inscius patrem Laium occidisset, atque matrem Jocastam uxorem duxisset, dii irati Thebanis pestem immiserant. Creon ab Œdipo Delphos missus ad oraculum consulendum, refert responsum, Laii interfectores puniendos esse. Œdipo, se ipsum facinus commisisse ignaro, ut eos exploraret abeunte, prodit Chorus, ignorans adhuc responsum ex Delphis allatum, Deorumque opem implorat, qui soli vim morbi frangere possint v. 151—223. Tiresias vates ab Œdipo arcessitus, ipsum Œdipum crimen illud commisisse, satis quidem clare innuit, ab Œdipo autem male exceptus dimittitur. Chorus miratur vatis effata, Œdipum tamen cædis auctorem esse, non sibi in animum inducere potest 471—520. Œdipus cædem a Creonte esse factam, Tiresiam autem ab eo corruptum esse putans, ut se criminis accusaret, cum Creonte congressus acerbissime in eum invehitur. Certamine eorum a Jocasta composito, variis indiciis ab ea prolatis magis magisque patefit, hominem, quondam ab Œdipo interfectum, Laium fuisse. Chorus ex omnibus iis, quæ modo in scena acta erant, varia præcepta ad vitam bene instituendam elicit. Servandas esse leges a diis datas, fugiendam esse injustitiam; se vero nisi oraculorum ab Apolline editorum veritas eventu probetur, templa ejus non amplius aditurum esse 882—929. Cum nuntio ex Corintho allato patefactum esset Œdipum in Cithærone esse inventum, Chorus inde colligit, fore ut mox certius explorari possit Œdipi genus 1105—1127. Cum tandem certo constaret, Œdipum esse patris

interfectorem atque matris maritum, chorus casus ejus threno prosequitur 1210—1246.

Antigone. Argivorum exercitu ante Thebas modo deleto, Eteocle autem et Polynice mutua cæde defunctis, Creon quidem novus Thebarum rex, Polynicem, utpote patriæ hostem, sepeliri interdicit, Antigone tamen defunctorum fratrum soror, pietate mota, cum sorore Ismene de fratre sepeliendo consilia init. Iis a scena discedentibus, prodit chorus senum Thebanorum atque modo obtentæ victoriæ gaudio elatus ἐπινίκιον canit v. 100—160. Creonti nuntius affertur, Polynicis corpori, custodibus deceptis, pulverem injectum esse. Chorus inde occasionem arripit, celebrandi hominum audaciam et calliditatem, qua varias artes exercerent 339—381. Antigone tamen a custodibus deprehensa atque a Creonte capitis damnata, chorus inde varia petit philosophemata; nihil posse homines contra calamitates a diis immissas; perpetuam felicitatem excedere sortem humanam, irruentes autem calamitates nos non prius videre, quam revera nos attingant etc. 588—637. Cum juvenis Hæmon, filius Creontis, amore virginis captus, pro Antigone apud patrem intercederet, repulsam ferens se sibi ipsi manus illaturum esse, minatur. Chorus inde in proximo cantico vim amoris celebrat, omnia superantis 791—811. Antigone ut viva terra obrueretur, ad mortem abducta, chorus plura exempla eorum refert, qui idem passi sint, Danaes, Dryantis et filiorum Phinei 950—1000. Cum Tiresias Creonti, nisi Polynici funus curaret et Antigonen liberam dimitteret, mala vaticinatus esset, chorus Baccho invocato, ut urbi suæ subveniat, in laudes ejus excurrit 1127—1168. Nuntius affertur, Hæmonem, interfecta Antigone, sibi ipsi manus injecisse; quod cum audivisset mater ejus Eurydice, gladio pectus trajecit.

Œdipus Coloneus. Fabulæ hujus, in Athenarum laudes a Sophocle annis jam provecto compositæ, argumentum, ex antiqua Athenarum historia petitum est. Œdipus scilicet, a filiis ex Thebis ejectus, ipse oculis privatus, duce filia Antigone in Atticam pervenit, atque supplex ad Eumenidum aram in Colono consedit. Chorus senum Atheniensium eum conspiciens, quis sit, miratur; rem tamen compertam regi Theseo referre promittit. Accedit interea Ismene minor filia Œdipi, Creontem, oraculo monitum grave fore Thebanis si Œdipus extra patriam sepeliretur, mox adfuturum esse nuntians, ut vi eum reducat. Supervenit Theseus, seque Œdipum ab adversariorum vi defensurum esse promittit. Qui cum discessisset, chorus laudes Coloni canit, v. 700—750. Cum Creon, cum satellitibus accedens, ipsum quidem Œdipum ab ara abstrahere

non auderet, filiam tamen Antigonen raptam comitibus deducendam tradidisset, Theseus ex urbe reversus ipsum Creontem vinctum retinet, comites autem ejus cum Atheniensium exercitu persequitur. Chorus inde, ut ipse pugnæ interesse possit, optat, certam enim esse Atheniensium, bellica virtute insignium, de hostibus victoriam 1097—1145. Virginibus Thebanorum manibus ereptis, affertur nuntius adesse Polynicem filium Œdipi, a fratre Eteocle, certamine de imperio orto, ex urbe ejectum; Œdipus eum accedere jubet. Chorus Œdipi exemplo edoctus, longam vitam non optandam esse docet, atque varia senectutis incommoda refert v. 1269—1306. Cum Œdipus signis a Jove editis vitæ sibi finem adesse sentiret, chorus invocat deos inferos, Plutonem, Proserpinam et Cerberum, ut sine doloribus placide ipsi vitam finire liceat 1620—1643. Mortem ejus deplorant filiæ.

Trachiniæ. Cum Hercules ubinam terrarum esset ignoraretur, Deianira autem filium Hyllum ad eum quærendum misisset, chorus mulierum Trachiniarum Deianiræ sortem miserans solem invocat omnia collustrantem, ut sibi de Hercule nuntium afferat, et Deianiræ animum variis solatiis erigere studet. v. 94—148. Mox nuntio allato, vivere Herculem atque redire, chorus lætis clamoribus exsultat 208—228. Cum præco Deianiræ retulisset, Herculem Ioles amore captum teneri, illa autem tacita domum ingressa esset, chorus miratur vim amoris, eamque aliis omissis ex ingenti certamine probat, quod Hercules, ut Deianiram obtineret, cum Acheloo inierat 504—539. Cum Deianira præconem cum tunica, veneno pro philtro amoris a Centauro olim accepto infecta, Herculi perferenda, dimisisset, chorus reditum Herculis exspectans, Hymno eum celebrat 642—675. Mox autem Centauri dolo patefacto, luget Herculis atque Deianiræ fatum; eventum jam habere oracula Herculi Dodonæ data, fore ut post duodecim menses diri requiem ipsi a laboribus concedant, cadere enim hoc in mortuos 834—875. Tandem ipso Hercule moribundo in scenam allato, chorus, deflens ejus interitum, optat ut ab his locis abesse sibi liceret, ferre enim se non posse ejus adspectum 970—987. Hercule mortuo Deianira sibi ipsi manus infert.

Philoctetes. Agitur res in insula Lemno, chorus constat ex sociis Ulyssis atque Neoptolemi. Post Neoptolemi atque Ulyssis colloquium chorus, conspecto antro in quo Philoctetes habitabat, miseram ejus sortem luget, qui ex nobili quidem genere ortus, jam autem ab omnibus desertus, miseram hanc vitam agat 169—190. Mox cum ipse Philoctetes in antrum reversus calamitates suas exposuisset, chorus iterum eas misera-

tur: Neminem præter Ixionem tanta mala subiisse, cum non ab hominibus solum desertus fuerit, sed famem, sitim, et crudelissimos ex vulnere dolores quoque passus sit 694—739. Cum Philoctetes, arcu et sagittis Neoptolemo traditis ad somnum capiendum decubuisset, chorus primo invocat somnum, ut oculos ejus detineat, tunc hortatur Neoptolemum, ut consilia de fuga capiat 852—890.

§. 13. Comparata brevi hac fabularum Sophoclis delineatione cum Æschyli a me data tragœdiarum descriptione, quisque videt, Sophoclem in iis, quæ ad choros pertinent, ab antiqua chori tragici indole in multis discessisse. Nulla est fabularum Sophoclis, in qua chorus primas partes sustineat, nulla in qua calamitates irruentes ipsum chorum attingant, sed in omnibus cum prima fabulæ persona amicitiæ tantum vinculo conjunctus est. Fieri inde debebat, ut in carminibus non acres illos atque vehementes affectus, quibus in Æschyli fabulis excitatur, sed leniores animi sensus proderet. Non ipse terrore motus horrorem incutit spectatorum animis, sed amicorum potius commiseratione tactus, spectatores quoque ad misericordiam inducit. Nec mirandum est, carmina chori, quamvis non omnino a fabulæ argumento aliena sint, minus tamen cum eo cohærere, atque interdum longius petita esse, quam apud Æschylum, qui choro, nisi primas, tamen alteras fabulæ partes demandat. Tandem inde quoque fieri debebat, ut chori cantibus, ab Æschylo jam brevioribus factis, plus adhuc a Sophocle detraheretur; Episodia contra, numero eorum aucto, ita inter se conjuncta sunt, ut scena vel nunquam vel rarissime saltem ab actoribus vacua relicta, actio fabulæ semper procedat. Cum itaque in Æschyli fabulis uno episodio finito, atque histrionibus a scena digressis, canticum chori intercineretur, Sophocles multa in his immutare et debuit et potuit. Chori cantus sæpe quidem episodia excipiunt, quam sæpissime tamen aliis quoque locis inserti sunt. Cum itaque apud Æschylum duo chororum genera constituerem, alterum eorum, qui episodia excipiunt, alterum eorum, qui mediis actibus intercinunt, Sophoclis fabularum œconomia discrimen hoc non admittit, eoque omisso, omnes Sophoclis chori, ratione argumenti habita, ad quatuor classes revocari possunt. Chorus enim vel rebus prosperis lætos animi sensus cantibus effundit, quos *hymnos* appellare licet, vel suos atque amicorum casus *threnis* deplorat, vel incerto adhuc rerum eventu, exspectatione suspensus, *dubia de exitu rerum* pronuntiat, vel tandem ex iis, quæ modo in scena gesta erant, *philosophicas sententias* petit.

§. 14. *Hymni. Aj. Fl.* 707—729. *Antig.* 100—160, 792

—811. 1127—1169. *Œdip. in Colon.* 699—750. *Trachin.* 207—228, 642—675.

Cum Æschylus in hymnis suis pugnas atque bella celebrare soleret, Sophocles more hoc relicto alia hymnorum argumenta sibi sumsit. Exprimunt enim vel solos læti animi sensus, vel in deorum laudes compositi sunt. In iis, qui ad prius genus pertinent, memorandum est inprimis insigne illud ἐπινίκιον, quo chorus in *Antigone* v. 100—160. Thebis ab obsidione liberatis, victoriam modo obtentam celebrat. Totum tamen carmen ita compositum est, ut omnis victoriæ gloria Jovi tribuatur. Carmina, quibus chorus in *Ajac.* 707—729, Ajace ad sanam mentem reverso, et in *Trachiniis*, Herculis reditu nuntiato, sibi gratulatur v. 207—228, animi inopinatis gaudiis affecti motus egregie exprimunt.

Hymnis in Deorum honorem compositis adnumeranda sunt cantica chori in *Antig.* 792—811. et 1127—1168. quorum alterum Amoris, alterum Bacchi laudes continet. Chorus scilicet ex senioribus Thebanorum compositus, Bacchum ut deum tutelarem urbis invocat, varia loca, quibus cultus ejus obtinebat, memorat, atque ut urbi suæ adsit, precatur. Solemne erat Atticis poetis, ut urbis patriæ laudes quavis occasione oblata celebrarent. Sophocles Œdipum in Colono eo consilio potissimum composuisse videtur, ut civibus suis gratificaretur; inprimis autem canticum chori, quo Coloni, attici pagi ex quo ipse poeta genus ducebat, laudes prosequitur, exemplum ejus rei exhibet. Chorus omnia, quæ in laudem regionis dici poterant, memorat. Conferendum est cum hoc carmine canticum chori in *Æschyli Eumenid.* 920—1023, nec non in *Euripid. Med.* 824—865.

§. 15. *Threni.* *Aj. Fl.* 172—200. 604—658. 1204—1239. *Electr.* 1064—1103. *Œdip. Tyr.* 151—223. *Antig.* 955—999. *Œdip. in Col.* 1620—1643. *Trachin.* 834—875. 970—987. *Philoct.* 169—190. 694—739.

Cum in Sophoclis fabulis inter chorum atque primas fabulæ personas amicitia intercedere soleat, mirum non est, chorum casus improvisos atque calamitates in amicos irruentes threnis atque lamentationibus prosequi solere. Rei itaque ratio postulabat, ut iis locis a poeta insererentur, quibus chorus rebus modo in scena gestis acriori tristitia affectus erat. Observatum quoque hoc est a poeta plurimis locis; cum tamen non ignoraret, solos fletus atque continuas lamentationes ad misericordiam excitandam parum valere, ingenii ubertate adjutus threnorum argumenta multis modis variavit. Chorus itaque mox in descriptionem calamitatum excurrit, mox solatia adhibet, mox

deorum opem implorat, nunquam autem quod ad Æschylum observavimus, querulis solum exclamationibus animi sensus effundit; nunquam genarum et comæ laceratione faciem deformat. Interdum poeta, loco oblato poeticæ tractationi apto, in eo subsistit; sic in Ajace, belli calamitatibus oppressus, mala ex armorum inventione orta, longo episodio prosequitur v. 1211—1225. Carmina, quibus calamitates in fabulæ personas irruentes describit, non ad horrorem incutiendum, ut apud Æschylum, sed ad misericordiam movendam, compositæ sunt. Egregia exempla occurrunt in *Œdipo Tyr.* 151—229. et in *Philoctete* 169—190. Æschylus brevis est in iis, quæ describit; picturæ quas oculis nostris objicit externis quasi lineis tantum circumscriptæ sunt. Sophocles contra accuratiori diligentia omnia sic descripsit, ut nihil fere quod addi posset, relinqueret. Ad erigendos miserorum animos proponere solet exempla aliorum, qui vel eadem vel graviora adhuc passi sint, quo id consecutus est poeta, ut in eorum descriptionem excurrens, novam carminibus materiam pararet. Sic Antigone Creontis jussu ad crudelissimum supplicium abducta, chorus alios memorat, qui idem mortis genus subierint. *Antig.* 956—999.

§. 16. *Dubitationes de rerum eventu. Electr.* 474—517. *Œdip. Tyr.* 470—520. 1105—1128. *Œdip. in Col.* 1097—1145.

Cum Æschyli fabularum non ea esset œconomia, ut nodus initio fabulæ nexus, inde sensim sensimque solutus, in fine tandem explicaretur, chorus quoque expectatione rerum novarum nunquam erectus, animi sensum excitatos, prodere non potuit. Sophocles contra et Euripides, qui non simplex quoddam factum, sed continuam historiam spectatorum oculis subjiciunt, iis sæpe locis, quibus res in summo discrimine incerto adhuc exitu versatur, chori cantica inserere solent, quibus chorus de rerum eventu vel dubitat vel divinando eum assequi studet. Ex omnibus unum exemplum proponam, ex *Œdip. Tyr.* 1105—1128. Quamvis adhuc incertum esset Œdipi genus, constabat tamen Œdipum in Cithærone esse inventum. Quæ re comperta, chorus inde mox cætera plana atque aperta esse futura colligit. Varias tunc adjicit conjecturas, Œdipum vel ex deo, vel ex nympha ortum esse, autumans. Præterea autem pluribus locis collatis certam mihi videtur, poetas tragicos choro vim quandam vaticinandi tribuisse, eumque divino numine afflatum finxisse. Petitum hoc erat ex antiqua illa opinione, qua cum alia, tum imprimis lyrica carmina deorum afflatu composita putabantur. Sic *Æschyl. in Agamemnon.* 105.

Ετι γαρ θεοθεν πανυστι πειθω μοιρατον.

Sophocles autem in *Œdip. Tyr.* 1105.

Επειρ εγω μαντις ειμι και κατα γνωμην ιδρις.

§. 17. *Philosophemata. Œdip. Tyr.* 888—928. *Antig.* 338—389. 588—637. *Œd. in Col.* 1269—1306. *Trachin.* 504—589.

Cum antiqui poetæ in componendis carminibus eum sibi imprimis finem proposuissent, ut hominum animos rerum utilium cognitione imbutos, præceptis ad vitam bene instituendam instruerent, quamvis ea ex iis, quæ in scena oculis proponebantur, facili opera a quovis spectatorum elici possent, cum tamen ea sit hominum natura, ut delectationem potius quam utilitatem sequantur, tragici poetæ eo non contenti ut vel virtutis vel pravitatis exempla hominibus ostendant, chori quoque canticis ea sæpe tradunt, quæ ad informandos animos ex ipsa fabula peti possunt. Cum itaque in Œdipo Tyranno crimina ab Œdipo quamvis ignaro commissa, patefacta essent, chorus inde, legibus deorum observatis pietatem in eos servandam esse docet 892—928. Cum in Antigone Œdipodarum familia inopinatis casibus subito exstincta esset, chorus, Jovis consilia, subitis sæpe calamitatibus homines opprimentis, infringi non posse, perpetuam autem felicitatem hominum sortem excedere, colligit, v. 588—637. Neque inobservatum prætermittere possum chori carmen in *Œdip. Col.* 1269—1306, quo poeta, ipse jam annis provectus cum fabulam hanc componeret,[1] Œdipi semiv confecti calamitatibus expositis, senectutis incommoda perstrinxit, longamque vitam hominibus non optandam esse, docet.

The Meaning of St. Paul, 1 *Cor.* 11, 10. *clearly established on the Authority of the Scriptures, of the Fathers, and of D. Heinsius and Joseph Mede, without any Alteration or Interpolation of the Sacred Text.*

No. I.

If any controverted point in critical theology was ever determined on satisfactory and convincing evidence, the question respecting 1 Cor. 11, 10. has been settled long ago by D. Heinsius and Joseph Mede, and I take much shame to myself that I

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[1] Cf. Scholiast. in arg. fab. et Plutarch. An seni ger. s. respubl. T. ii. p. 785. ed. Sylb.

did not consult these men of real learning, when I made some communications to the Classical Journal on this curious and interesting subject.

"Sequenti capite, non procul ab initio, occurrit illud: *Πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν ἑαυτῆς· ἓν γάρ ἐστι καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ: Unum idemque enim, ac si rasa esset.* Quod infaustum, nec boni ominis, cum in luctu ac orbitate, etiam matronæ, tonderentur. Unde illud, *Ξυρῆσαι καὶ κεῖραι ἐπὶ τὰ τέκνα τὰ τρυφερά σου, Rade ac tonde, super delicatis liberis tuis.* Viri enim, cum lugerent, caput obnubebant; quod, *λυπεῖσθαι κατὰ κεφαλῆς* ab Hellenistis Estheræ 6, 12. dicitur: *Καὶ Ἀμὰν ἐπέστρεψεν εἰς τὰ ἴδια, λυπούμενος κατὰ κεφαλῆς.* Paulo post sequitur, *Γυνὴ δὲ δόξα ἀνδρός ἐστιν, Viri autem gloria est mulier.* Unde et caput ei vult obnubi: ne vel oculis hoc modo quicquam de pudore ejus, si intecto capite videlicet incedat, delibetur. Quæ causa, inter cæteras, quare et apud Romanos obnuberetur sponsa, ut dixi: quemadmodum et somniorum interpretes, si matronæ eveniret, ut velamine amisso, capite intecto, h. e. *ἀκατακάλυπτον*, vel *ἀσκέπαστον*, fuisse se somniaret, fore viduam prædicerent. Quo spectant quæ de maphorio erepto apud Achmetem habes. De quo totum caput 265., ubi de eo agitur, vide. Inter alia: *Ἐὰν ἴδῃ γυνὴ ὅτι μαφόριον αὐτῆς ἥρθη ἀπ' αὐτῆς βίᾳ παρά τινος, ἢ ὅτι κατεκόπη ὅλον, ἀποθανεῖται ὁ ἀνὴρ αὐτῆς, ἢ χωρίζεται ἀπ' αὐτῆς τέλεον: Si mulier ablatum sibi maphorion vi in somnio viderit, aut totum a quoquam abscissum, vel morietur, vel in perpetuum ab ea separabitur maritus.* Ita matronæ cuidam, quæ *ἀσκέπαστον*, i. e. *intectam*, se fuisse, eo tempore quo maritus peregre esset, somniarat, idque interpreti significarat, *ὅτι οὐ θεάσεις αὐτὸν, Fore ut non videret eum amplius*, prædictum, sed et evenisse, notant. *Μαφόριον* autem *capitis velamen* Græcis sequioribus: quod cum theristro nonnulli ex Ecclesiasticis Scriptoribus conjungunt. Idem notat, Si in somnis id ex parte conscissum videat matrona, periculum metumque, ne *ἀπὸ ἐξουσίας* dejiciatur vir ejus, sic significari. Ubi *ἐξουσίαν magistratum* interpretantur: quod et recte *potestatem* dicas: fere ut ea voce usus est Apostolus, cum dixit, *Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς*, de quo postea. Neque mirum sane *ἀκατακαλύπτους* Apostolo displicuisse fœminas, qui paulo ante dixit, *Εἰ γὰρ οὐ κατακαλύπτεται γυνὴ, καὶ κειράσθω*: cum in urbe patria, quanquam deliciis haud parum eo tempore enervata, Tharso nempe, usitata ejus rei exempla haberet; in qua sic velatæ incedebant, ut ne quidem facies" [*ne facies quidem*] "aspicientibus pateret, neque in via

quicquam earum, præter habitum ac vestes, oculos incurreret cujusquam. Dio Chrys. Tarsensi Priore: *Καίτοι πολλὰ τῶν νῦν ἔτι μενόντων ὑπωσδήποτε ἐμφαίνει τὸ σῶφρον καὶ τὸ αὐστηρὸν τῆς τότε ἀγωγῆς· ὧν ἐστὶ τὸ περὶ τὴν ἐσθῆτα τῶν γυναικῶν, τὸ τοῦτον τὸν τρόπον καταστέλλεσθαι καὶ βαδίζειν, ὡς μηδὲν αὐτῶν μέρος ἰδεῖν τινὰ, μήτε τοῦ προσώπου, μήτε τοῦ λοιποῦ σώματος, μήτε αὐτὰς ἰδεῖν ἔξω τῆς ὁδοῦ: Neque pauca, quæ adhuc quodammodo supersunt, temperantiam severitatemque priscæ educationis testantur. Inter quæ vestis muliebris habitusque: qui talis, ac tam modestus, ut nullam earum partem neque faciei, neque reliqui corporis, neque ipsas extra viam quis videat.* Sequitur deinde locus nobilissimus, nec parum vexatus, *Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν.* Quantas autem et veteres et recentiores, tum aliis, tum sibi, in hujus loci interpretatione tenebras objecerint, ex eorum abunde, nisi fallor, scriptis patet. Et Clementem quidem Græci veteres flagellant, qui Hypotyposeon tertio *τοὺς δικαίους καὶ ἐναρέτους, Justos ac virtute præditos*, dici hic, *angelos* existimat. Plerique *episcopos* aut *Dei in Ecclesia ministros* intelligunt. *Ἐξουσίαν* autem *velum* metonymice, quod *ἐξουσίας*, sive *potestatis* ejus, quam in fœminam vir habet, indicium sit, dici volunt. Quod ut nostris placuit, ita ex antiquorum fontibus manavit. Græcorum Theologi, *Ἡ γυνὴ*, inquiunt, *ἐξουσίαν ὀφείλει ἔχειν, τουτέστι τὴν τοῦ ἀνδρὸς ἐξουσίαν καὶ κυριότητα, ᾗπερ ὑπόκειται, ὀφείλει ἔχειν, καὶ ἐπιδείκνυσθαι ἐπ' αὐτῆς τῆς κεφαλῆς.* Et deinde, *Διὸ καὶ αὐτὸ τὸ κάλυμμα, εἰκότως ἂν ἐξουσία κληθείη, ὡς τῆς τοῦ ἀνδρὸς ἐξουσίας καὶ κυριότητος ἐνδεικτικὸν ὑπάρχον καὶ παραστατικόν.* Neque ab hac interpretatione multum Chrysostomus recessit. Theodoretus: —*'Tegumentum potestatem vocavit, ut sic subjectionem ostendat. Contrahat seipsam ac demittat, propter angelos, qui præsunt hominibus inprimis, ut quibus eorum cura sit commissa. Ita et in Actibus, Non est ipse, sed angelus ipsius. Et Dominus, Videte ne contempseritis unum ex pusillis illis, qui in me credunt; amen dico vobis, angelos eorum faciem videre Patris semper, qui in cœlis.* Submissionis ergo signum sive indicium, *τὴν ἐξουσίαν*, hic interpretatur. Quod et adeo antiquis quibusdam placuit interpretibus, ut non *potestatem*, sed *velamen* converterent. Quos vox *κεφαλὴ* decepit: unde factum, ut ne quidem, quid hic *ἐξουσία* esset, intelligerent," [*ne intelligerent quidem.*] " Jam ante dixit, *Θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ, ὁ Χριστός ἐστι· κεφαλὴ δὲ γυναικὸς, ὁ ἀνὴρ· κεφαλὴ δὲ Χριστοῦ, ὁ Θεός.* Nunc ut quod voluit, obtineat, (*ὅτι καλύπτεσθαι δεῖ τὴν γυναῖκα, Tegi debere fœminam* nimirum,) ordine ac convenienter, non illius causa virum, ipsam autem viri causa, h. e. sui capitis, creatam ostendit. Cujus causa cum creata sit, æquum esse, ut *ἐπὶ τῆς κεφαλῆς, in suo capite, non in se*, pote-

statem suam habeat ac regat: idque ut tecto capite aut involuto, quod submissionis signum est, testetur. Hæc illa ἐξουσία est, quæ et ἀποστροφὴ Gen. 3, 16. eleganter dicitur. Ubi Deus fœminæ post lapsum, *Καὶ ἔσται πρὸς τὸν ἄνδρα σου ἡ ἀποστροφή σου*: et sequitur, *Καὶ αὐτός σου κυριεύσει*, *Ipse potestatem habebit in te.* Unde et Aben-ezra τὸ תשוקתך, qua voce ibi Moses utitur, quod *desiderium* reddunt *tuum*, *obedientiam tuam*, sive ὑπακοὴν, reddidit: idem quod erudite antiquus interpres *potestatem*, i. e. ἐξουσίαν, interpretatus est: ut sit, *Et in viri potestate eris.* Atque ita veteres Theologi, qui ad Epistolæ hujus decimum quartum caput, ubi de submissione fœminarum in Ecclesia silentioque agitur: *Καλῶς καὶ ὁ νόμος λέγει, Πρὸς τὸν ἄνδρα σου, φησὶν, ἡ ἀποστροφή σου, καὶ αὐτός σου κυριεύσει.* Quemadmodum igitur vir ἐξουσίαν ἔχειν ὀφείλει ἐπὶ τῆς κεφαλῆς, qui est Christus, ita fœmina ἐξουσίαν ἔχειν ὀφείλει ἐπὶ τῆς κεφαλῆς, qui vir est. Sicut et οἱ τηρήσαντες τὴν ἀρχὴν ἄγγελοι, *Qui ab origine, h. e. a capite, non defecerunt, angeli*, ut Juda loquitur, hoc uno manent ac subsistunt, ὅτι τὴν ἐξουσίαν ἐπὶ τῆς κεφαλῆς ἔχουσι, *Quod in capite suo potestatem habent*, atque ab eo sic dependent. Hæc ergo, illa ἐξουσία, illa ἀποστροφὴ, illa est potestas, de qua vere et apposite l. 6. ad primum Geneseos Philoponus: *Κοινὰ οὖν ἅπαντα δέδωκε τοῖς δύο γένεσιν ὁ Θεός· διὸ καὶ αἱ ἀρεταὶ κοιναὶ ἀνδρῶν καὶ γυναικῶν. Εἰ καὶ ἰδιαίτερον τὸ κατ' εἰκόνα τοῦ ἀνδρὸς κατηγόρησεν ὁ Ἀπόστολος· διὰ τὸ μετὰ τὴν ἁμαρτίαν εἰρῆσθαι τῇ γυναικὶ ὑπὸ τοῦ Θεοῦ, καὶ πρὸς τὸν ἄνδρα σου ἡ ἀποστροφή σου, καὶ αὐτός σου κυριεύσει· κοινῶς γὰρ εἰρημένον, τοῦ, καταχυριεύσατε αὐτῶν, ἐπιτάττεται ὕστερον τὰ τῆς ἀρχῆς καὶ τὰ τῆς ἐξουσίας τῷ ἄρρενι.* Neque aliter Gen. 4, 7. *Πρός σε ἡ ἀποστροφὴ αὐτοῦ, καὶ σὺ αὐτοῦ ἄρξεις*, de Abele, qui in potestate, propter jus primogenituræ, fratris Caini dicitur. Quod idem ac si dicat, *Ἔξεις τὴν ἐξουσίαν ἐπ' αὐτοῦ*, *In potestate tua erit.* Neque aliter accipiendus Auctoris *de Virginitate*, ad Letoium, Melitæ Episcopum, locus: *Ἀνὴρ μὲν γὰρ, ὡς τοῦ ἀγγελικοῦ τρόπου τινὰ ἀξιώματος ὤν, γυμνῇ τῇ κεφαλῇ, τοῖς φράτορσι, θαρσῶν ἀφράστως· γυνὴ δὲ ἀνδρὸς πολλῷ ἐλάττων λαχοῦσα τὴν φύσιν, ἐξουσίαν ἐχέτω ἐπὶ τῆς κεφαλῆς· διὰ τοῦτο ἔχειν ἐπὶ τῆς κεφαλῆς τὴν ἐξουσίαν, τὴν πρὸς τὸ κρεῖττον ὑποταγὴν, εὐσχημόνως ὁμολογοῦσα.* Matrona igitur honesta, ἐξουσίαν ἐπὶ ἀνδρὸς, *Potestatem omnem penes virum habet*: quemadmodum contra, qui meretrix, (quod notari velim,) ἐξουσίαν habere dicitur. In quam rem Ezechielis 16, 30. extat locus, ubi meretricis opera מעשה אשה זונה שלטת, *Γυναικὸς πόρνης ἐξουσίαν ἐχούσης*, dicuntur: cujus neque maritus neque Christus caput est. Dandam ergo imprimis fœminæ operam hanc ait, ut in viri potestate sit ac maneat, omnemque habeat in capite: utque id ipsum, signo hoc submissionis publice testetur, jubet. *Διὰ τοὺς ἀγγέλους*, inquit:

quos et testes hic et præeuntes habet. Omnis enim angelorum cura, omne studium, servire Christo; quem, ut caput, ita potestatis suæ fundamentum, habent simul et agnoscunt. Idem hic agendum fœminis. Cavendum quippe, ne si impudenter et licentiose, nudo ac detecto capite in Ecclesia versentur, impudentiæ licentiæque, qua capitis obedientiæ licenter publiceque renunciant, non Christum modo, sed et angelos illius testes habeant: qui sunt עירים illi, in Ecclesia, h. e. *Vigiles:* quibus curæ semper est, ut omnia decenter ac ordine ibi fiant et gerantur; quæ verissima loci hujus est interpretatio. Quod ad posterius, Glossæ N. F. non editæ: *Διὰ τοὺς ἀγγέλους· Propter Episcopos, qui vicarii Domini sunt:* quam sententiam non pauci etiam olim secuti." D. Heinsii *Exercc. SS.* p. 391. Elzevir.

E. H. BARKER.

Thetford, June, 1824.

NOTICE OF

THE LIFE AND MORALS OF EPICURUS, translated from the Greek. By JOHN DIGBY, *Esq. With Comments and Reflections from several authors.* 1712. *reprinted* 1822. 8*vo. pp.* 176.

THIS volume is one of a series of ethical republications by *Josephus Tela,* which certainly do not deserve to become standard editions. The original of the one before us is of inferior value, and the reprint is badly executed. A few maxims may inform such as have adopted the vulgar opinion concerning Epicurus.

"The acquisition of wisdom is so solid a good in itself, that it can never be lost.

The wise man alone is qualified for a perfect friendship; for the presence of his friends does not augment it, and their absence does not in the least impair it; he knows how to preserve it even after their death.

The wise man ought to avoid being familiar with any woman, whose conversation is prohibited by the laws.

If he should, by an accident or misfortune, become blind, that affliction ought not to make life tedious to him, or impair his happiness.

He shall be prepared against all the attacks of Fortune.

Vices are unequal, and have their distinguishing differences.

A man may be more or less wise.

The wise man shall obey his prince when there shall be occasion.

He shall rejoice with him, who, having gone astray, shall return to the path of virtue.

The most delightful thing in pleasure is privation of pain; for, wherever that is found, there can be neither evil nor sadness. Thus, most chronical distempers have intervals that afford us more satisfaction and ease than the distempers we labor under cause pain.

It is impossible to pass our life delightfully without prudence, honesty, humanity, and justice: he that practises these excellent virtues, cannot but live pleasantly; insomuch, that the man who is so wretched as to be neither honest, prudent, humane, nor just, is deprived of all that might otherwise make his life happy."

There are some which are particularly reprehensible, and which may possibly allude to existing opinions and usages.

"The wise man ought to punish and chastise his servants.

The wise man must never yield to the charms of love.

The wise man ought not to be too solicitous for his burial.

The wise man shall not study eloquence in the exposition of his discoveries.

He shall not take upon him the administration of the commonwealth."

On the whole, this reprint of Digby's translation and commentary will not supersede any other which may be in contemplation at present.

BIBLICAL CRITICISM.

THE cause of Christianity must be allowed to be much indebted to those, who in this age of inquiry contribute to explain various passages of Scripture, which either from their obscurity or perplexity are more particularly exposed to the cavils of the sceptic. Many such passages evidently occur, both in the Old and in the New Testament: but they may chiefly be traced to some defect or error in the translation. It is remarkable, that such passages are more numerous in the Old than in the New Testament. Why is this? Evidently, because the translators were less ac-

quainted with the Hebrew than with the Greek. There is also reason to suspect, that they trusted too much to the authority of the Vulgate. But it is to be hoped, that the declaration of Mr. Bellamy is not quite correct, that "from this monkish translation all the European translations have been made."

Mr. Bellamy asks why the opponents of the New Translation "think, that the monk Jerome was equal to such a work?" This may be called, in the language of the schools, a *petitio principii*: for, it is principally because *no* one man was ever equal to such a work, that the Latin Vulgate of Jerome, and every other translation attempted by *one* man, must be defective. The superiority of the English translation, with all its faults, may be attributed to that UNION of the talents, the integrity, and the erudition, of many distinguished scholars and divines of the English Church, by means of which, though each had a separate part to translate, the labors of each underwent the inspection of ALL. To such union, it is to be hoped and presumed, if such can ever again be found, will be committed the important trust, not of fabricating an entire *new* version of the Bible, which is much to be deprecated on many strong grounds, but of *revising the present*. To such a revision of the sacred text, with all his veneration for the received version, the present writer is no enemy; for why should not errors be removed? He is also ready to pay his slender tribute of applause to Mr. Bellamy, and other Hebrew scholars, who by their persevering efforts in Biblical Criticism contribute to detect and remove those errors and obscurities, which, until man and his works are perfect, will always be found in human compositions. Of such a nature is the version of Joel ii. 23, noticed by Mr. Bellamy in the last number of the Classical Journal. His interpretation, indeed, of the first clause of the verse, is not new; for it may be seen in the margin of all our old bibles; and the passages to which we are there referred, in support of "the former and the latter rain" of our translators; namely, Levit. xxvi. 4. and Deut. xi. 14. seem fully to justify the introduction of the imagery of Nature in preference to the abstract ideas and metaphors of Man. Mr. Bellamy seems to forget, that in Hebrew poetry (for the language of the prophets is poetry) all is imagery—all is type and figure. When Jehovah is the teacher, he cometh down as the rain into a fleece of wool. There is, therefore, no necessity for substituting here the meagre and secondary notion of *righteousness* for *rain*. It is no argument, to say, that in 2 Kings xvii. 28. and 2 Chron. xv. 3. מוֹרֶה *moreh*, signifies *taught*, or *teaching*. There *historical* language is required; not

poetical. This makes all the difference. With all due deference, therefore, to Mr. Bellamy's superior knowlege of Hebrew, it is proposed that the substitution of his first clause be relinquished as untenable; but the last clause, certainly, requires revision. What can, apparently, be more absurd, than to represent the Almighty promising to send to his chosen people, as a blessing, the former and the latter rain, that is, the rains which regularly fall about the vernal and the autumnal equinox, all in one *month?*—What more contradictory, than to send the *latter* rain, too, in the *first* month?—The fact is, there is not the slightest foundation in the Hebrew original for the word "*month;*" and it is therefore printed in Italics. But why print it at all?—This, which is the most objectionable word of the whole sentence, Mr. Bellamy has unaccountably overlooked. The word בראשון *baarishon*, from Genesis to Malachi, always means, *at* or *from the beginning.* With a very slight alteration, therefore, it is proposed that the present version may be thus corrected *by the proper authorities:* "Be glad, then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain and the latter rain, *as from the beginning.*" The moral and religious inference is obvious: "That there is no reason to distrust the bounty of God's providence; for he will continue to pour forth his blessings, as from the beginning." The repetition of the word *rain,* four times in one sentence, I leave as a matter of taste, of too little consequence to be made the subject of controversy. Such repetitions are, at least, agreeable to the Hebrew idiom; and in so venerable an edifice as the English Bible, it is desirable to alter nothing but what is absolutely necessary for its beauty and support. Mr. Bellamy's substitution of "*sons* of Zion" for "*children,*" to the exclusion of the other sex, appears to be no improvement; nor does there seem to be any necessity for many of his transpositions of words. The last clause is particularly objectionable, both in sound and sense: "teaching as in the beginning of the *gathering!*" Our translators, on the whole, perhaps, were not wrong in the *lemma* prefixed to the 21st verse of this important chapter of Joel: "He comforteth Zion with *present* blessings." The *future* seem to be promised more fully in the 28th verse: "And it shall come to pass *afterward,* &c." That temporal blessings were the subject of the preceding verses, is evident from the 24th and those that follow. The transition, however, from temporals to spirituals, is always easy and obvious. So also—from the present to the future; but our hopes of the

future are grounded on our experience of the present, combined with the history of the past. The prophet's eye takes in all three; but in their due order: Ὃς ᾖδει τα τ' ἐοντα, τα τ' ἐσσομενα, τα τ' ὀπισθε.

J. I.

P. S. Since the above was written I have turned to my copy of Luther's Bible, and I have the satisfaction to find, that though that great Reformer agrees with Mr. Bellamy in the first clause of the verse in question, yet his interpretation of the latter part of the second precisely corresponds with that which I have suggested; and it may not be uninteresting to your readers to quote the whole verse as translated by him:

"Und, ihr kinder Zion, freuet euch; und seyd frolich im HERRN, eurem GOTT: der euch lehrer zur gerechtigkeit gibt; und euch herab sendet fruhregen[1] und spatregen, wie vorhin;"—

And, ye children of Zion, rejoice ye, and be glad in the LORD your GOD; who giveth you a teacher of righteousness, and sendeth you the former rain and the latter rain, *as before.*

[1] In support of this interpretation, Luther refers his readers to the very same passage in Leviticus, to which we are referred by our translators in the margin of our English Bibles; but his literal version here is at variance with the allegorical *lemma* prefixed to the chapter—"Von wahrer busse, Christo, und ausgiessung des heiligen Geistes."

ORATIO

Priore Præmiorum Senioribus Baccalaureis annuo propositorum donata, et in curia Cantabrigiensi recitata A. D. MDCCCVI. *Non modo literarum humaniorum, in quibus primas facile est adeptus, sed omnium, quæ ex iisdem profluentem humanitatem ornant, felici cultura Eximio Viro,* J. GOODALL, S. T. P. *Hoc qualecunque grati animi testimonium* D. D. D. *Auctor Alumnus.*

E tot deperditis humaniorum literarum apud Græcos et Romanos monumentis, quænam præ cæteris sint desideranda?

INTUENTI mihi feliciorum relliquias temporum, totamque antiquitatem sedulo evolventi, nihil dignius videtur quod aut fideliori luctu ornemus, aut acriori acie ingenii perscrutemur, quam ea detrimenta, excidia, quæ experta est vetus illa literarum humanitas. His quoque in rebus, ut cunctis in humanis, dominantur causæ mutabiles, vicissitudines eventusque rerum; atque ingeniis vel ipsis sunt suæ mortalitatis vices! Hujusce veritatis luctuosum præbent documentum illæ refertæ scriptorum monumentis ædes, mœsta inutilique superbientes librorum magnificentia; quorum lucubratas (quæ olim posterorum immortalem sibi speraverint memoriam) sententias nunc informis premit situs, vetustas deserta. Ex antiquioris autem ævi monumentis "nihil[1] extitisse arbitror, quod periisse tam acerbo luctu dolendum est, quam ea quæ abolevit" barbarorum rabies; quorum, sicut multarum urbium, "etiam ruinæ periere," quorumque, ob veterem famam, sola veneramur nomina: nonnulla autem, meliore fato usa, maxime mirata est, habuitque in deliciis priorum hominum ætas; quorum quæ supersunt grande illud, et magnificum ostendunt antiquorum ingenium; quod sicut Nili flumen, nunquam "licuit[2] populis parvum videre."

Etsi nobis contemplantibus omnis ætas, omnesque qui eam ornarunt, scriptores subjiciantur; etsi in artibus, legibus, rebus civilibus indagandis humanæ mentis perspicienda sit historia (quam multi desidiosa quadam vestigant delectatione) ea tamen

[1] Vid. *Brunck.* Præfat. ad Analect. lin. 1.
[2] "Nec licuit populis parvum te, *Nile*, videre." *Lucan.*

sola in disceptationem cadent, quibus arcte conjuncta cum venustate, dignitate accessit utilitas, "ut utilitatem[1] templi fastigii dignitas consecuta est:" rerum enim potius utilium admiramur præstantiam, quam levem elegantiæ oblectationem, exquisituri, ut à vobis, Academici, demandatum est, "e tot deperditis humaniorum literarum apud Græcos et Romanos monumentis, quænam præ cæteris sint desideranda?"

Si quis ad doctrinas, artes, a nostra memoria propter vetustatem longe remotas, animum referat, easque ex scribentium monumentis repetere instituat, is Poësin, Historiam, Philosophiam, Eloquentiam antiquorum humanitati lucem præbuisse reperiet. Hæc mihi qualiacunque hodie disputaturo versatur ante oculos Athenarum et Romæ tristissima contemplatio. In ILLIS, quicquid egregium fuit ad humanam perficiendam ornandamque sortem, feliciori floruit ubertate: HÆC sola fuit domus Virtutis, Imperii, Dignitatis. Utraque urbs grande, luctuosumque spectaculum fortunæ: in utraque continebatur olim omnis admiratio ingenii; in utraque jamdiu suorum hominum interiit doctrina, humanitas; ad quam contemplandam, tanquam defunctæ simulacrum virtutis, mœsti accingimur!

Hæc mihi inquirenti in illa augusta antiquitate, quasi templi in limine se ostendit Poesis; quæ non tantum ad delectationem primorum hominum promovendam, sed historiarum, legum, religionis arbitram se agebat. Hujusce autem prima ætas operta velis, et involucris ævi remotissimi rariora præbet anquirenti vestigia; a tenebris igitur primæ memoriæ convertamus animum ad lucem quam sequentis ævi porrigunt indicia, nuda sane et jejuna, sed aspersa et distincta jucunda quadam varietate. Missum facimus Homerum, atque omnes eos, quorum melior pars, literarum fati superstes, ad nos integra fere duraverit: missos quoque facimus omnes istos levioris momenti, qui suo oblivionis fato occubuerunt. Negligentes igitur Archilochum, Mimnermum, Simonidem, alios, omnemque istam inanioris Musæ cantilenam, audiamus illam Tragœdorum eruditam vocem, e qua ea gravior effluit sapientia, quæ a poeticis illecebris non abhorret. De tribus illis luminibus Tragicæ laudis, quotus est quisque vir mediocriter doctus qui fando non acceperit? legendo non desideraverit? In hisce habemus uberrimam copiam quæ et dici ornatissime potest, et sentiri facillime; uberiorem vero, quæ contemplantibus luctum excitaret. Hic (quod monstrat quicquid ex iis manet) veri, honesti amor suis donatur honoribus, suo decoratur splendore: suis tradita monumentis rerum egregie gestarum memoria; quæ

[1] *Cic.* de Orat. lib. iii. c. 47. sub med.

dum nova ornatur poetices commendatione, minime tamen dum videatur spoliari. Cum in Æschylo illam nondum effœtam felicioris ingenii ubertatem; illud grandiloquum, canorum; illam facilem sublimitatis elocutionem senserimus, quam multa habemus quæ non levi prosequamur desiderio! Graves, et exquisitas Sophoclis sententias, non modo incorrupti sermonis integritate pollentes, sed illam ab illecebris alienam, a blanditiis adulatorum abhorrentem sapientiam omnes summa admirati—admirati sumus illam libertatem, quam antiquæ illæ Athenæ suo quodam jure videntur sibi vindicasse—libertatem cogitandi. Illam in Euripide (qui mirus in affectibus concitandis ducitur) læsos integrantem amores flebilem dulcedinem, in labrisque sessitantem Suadam, admiratione, luctu prosecuti sumus. Ante omnia vero mœsti desideravimus illam philosophiam adeo felicioris ingenii suavitate conditam, ut dubitemus utrum e Lycæi spatiis, an ex ipso Hymetto profluxisset oratio!

Sed objiciat forsan aliquis, ad imitandum quantum sat est nobis integrum durasse, satisque adhuc versari recentiorum manibus quod e tenebris ruderum excitatum est: hoc leviter doctorum ore versari probe scio—istorum est tardioris ingenii, rivulos consectari; non fontes rerum videre. Nonne melius in disceptationem cadere debeat, dignius sane desiderio, id omne quod vitam reddidisset politiorem, quodque remotæ temporum memoriæ lumen præbuisset?—Sed redeat unde declinavit quæstio; de iis utilitatibus, quas humaniores percepturæ essent literæ, dicendum est, ne fluat oratio, ne vagetur. Excellentissima tantum cujusque ingenii, ad imitandum desiderant juniorum animi, quos sicut mollissimam ceram ad suum arbitrium formant disciplinæ: hujusce grande dederunt documentum Athenienses; qui optima quæque insecuti, quantum concessit barbarorum rabies, posterorum memoriam auxerunt, cum aliarum fere omnium civitatum literæ oblivione obducuntur. Ea igitur commoda, quæ huic politiori redundassent humanitati, paucis exponam. Quis autem non suum ditaverit sermonem, cum antiquioris linguæ dulcissima quæque libaverit? quem ista in Tragœdis philosophia delectat jucundior, is hosce habet fontes omnium liberarum oblectationum; omnium utilitatum. Quis enim non miram degustaverit suavitatem cum divitias ac ornamenta scribentis ingenii per quædam involucra, atque integumenta perspexerit? Quis non utilitatem, cum expresserit, atque ornaverit lumine sententiarum id quod animo observatum fuerit? Hoc solum ei concesserit antiquorum in dicendo felicior, exquisitior ubertas; adeo ut ille qui hosce fontes ipse non adierit, ausus idem sudet multum, frustra laboret. Quis autem porro, cum politus sit

omnibus iis artibus, quæ sunt libero dignæ, non eas curiosa quadam felicitate vellet exprimere? Hisce in rebus assequendis omnis vere docti versari solet facultas. Horum monumentorum desiderium in Tragicis quotidiana fatetur lectio: fatetur vero ante alia, ex oblivione ab Athenæo revocata ea sententiarum[1] lautissima supellex. Neminem fere reperiemus adeo humanitatem exutum, qui illum in Euripidæis fragmentis (quæ suaviorem illam redolent antiquitatem) saporem pene effœtum non desideraverit, adeo ut aures, sensus legentis non sua expleantur voluptate, sed aliquid plenius quodammodo flagitare videantur. Quantis in deliciis esse debeant hæcce Tragœdorum pene deperdita Monumenta, Graii[2] nostri in poematibus testatur ea excultior, imitatrix veterum, suavitas, quæ de omni Græco fonte in ejus scripta videtur cecidisse. Sed cum hæc pateant, in promptuque sint doctis, neque interpretatione mea planius, ut ornatius exprimi possint, hanc veniam dabitis, Academici, ne, me ornante, quicquid felicius est Antiquitatis recentioris ingenii culpa quodammodo diminui videatur, suoque concesso ornatu spoliari. Sed de Tragicis satis—melius de iis agitur silentium, quorum luctuosior est contemplatio! Quam ea excidia, quæ effecit Vetustas, doctorum in ore nulla frequentior versatur desideratio; ex illis qui res humanas armis, fama olim miscuerunt (quod irritam tantum excitaret investigationem) solum manet inane nomen! Si continuæ sæclorum memoriæ tradita essent priorum monumenta ingeniorum; si ea Alexandriæ ædes barbarorum effugisset rabiem; si integra mansissent ea quæ "recepit Palatinus Apollo;" quanta nostra versarentur cognitione, quæ nunc obducuntur oblivione rerum! Regum successiones hæreditarias, imperiorum vicissitudines, sapientium opiniones æternis mandatas monumentis nunc temporis licuisset nobis contemplari. Varia sub luce positos omnes animi motus versicolor Tragicorum depinxisset elegantia. Ad nostram humanitatis sortem perficiendam nihil nisi horum defuisset lectio; quicquid in dubio foret, posuisset in solido; quicquid, nec satis explicatum, disputationi foret obvium, eorum confirmasset auctoritas. Vitæ porro omnia officia subministrasset Menandri et Comicorum uberius ingenium. "Una[3] ætas, per divini spiritus viros Cratinum, Aristophanem, Eupolin, illustravit priscam illam et veterem

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[1] In διπτυοσοφισταις.

[2] Vid. *Wakefield's* Gray, p. 6. et passim, ubi multas ex Antiquis imitationes sententiarum reperies. Vide p. ibid. Frag. illud *Euripid.*

Την Αφροδιτην ουχ' ὁρας ὁση Θεος, κ. τ. λ.

[3] *Vell. Paterculus*, cap. 16.

comœdiam, ac novam comicam Menandrus:[1] teneamus oportet venas cujusque, et quod proposuimus, complectamur brevi. Quod autem effecit ut excitatæ essent e tenebris Bibliothecarum Comici veneres sermonis (cujus exempla sunt in deliciis *rara*, suoque in genere exquisita) magnam cum eruditis omnibus gratiam iniit jam grandævo pollens ingenio inter nostrates vir;[2] ea literarum Monumenta, doctis bonisque omnibus nunquam non deflenda, patrii sermonis[2] commendavit ornamentis; situ obruta protulit in lucem; latissime sparsa collegit undique, et acumine styli diligenter limavit. Quis vero non in Menandro illos politos mordacesque simul perceperit sales, quorum in jaciendo mittendoque ridiculo mira perspicitur illa elegantia, quæ lætioribus verborum flosculis, crebroque lumine sententiarum gravem distinguit sapientiam, quæ non ea dulci et decocta gaudet suavitate, sed solida et austera ista, quæ Atticis solis arridet. Te vero, Menandre, cariorem habeo quia in suæ æstimationis clientelam te suscepit divinum Pauli[3] ingenium. Vellem tibi quoque, ut Aristophani,[4] sacrum illud patrocinium idem præbuisset monumentum! In Cratino, atque Aristophane, similis illa suavitate, atque utilitate ferax elegantia; similibus verborum lenociniis commendati sales. Sed nunc non est (clepsydram jam deficere sentio) vel primoribus etiam labris eos attigisse; Eupolinque suo verborum præconio vix concessum est ornare.

Πειθω τις επικαθιζειν επι τοις χειλεσιν,
ούτως εκηλει, και μονος των ρητορων
το κεντρον εγκατελιπε τοις ακροωμενοις.[5]

Vellem equidem in hoc, luctuoso licet, spectaculo diutius liceret immorari! Atque tua suavitate, Epicharme, nos privabis!

Insedit profecto et pene inveteravit in animis eruditorum opinio, Horatium ex Alcæi, Sapphusque fontibus irrigasse hortulos suos: si vero horum superessent scripta, quis dubitaret, quin omni criticæ generi ampla redundasset emolumenti materies? Licuisset recentioribus, ut Virgilium cum Homero, sic Latinam Lyrici suavitatem cum Lesbia camœna comparare. Profecto illa est quæ me quamlibet festinantem suis illecebris

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[1] *Cumberland.*

[2] Vid. *Observer*, vol. iii. No. 72. et seq. et vol. vi. p. 36, 38, 40, &c.

[3] Qui sua intertexit scripta variis *Menandri* versibus, inter quos notissimus,

Φθειρουσιν ηθη χρησθ' ὁμιλιαι κακαι.——

[4] Sc. *Chrysostom.* cui *Aristoph.* Comœd. maxime fuerunt in deliciis; et ob hanc rem adhuc durasse creduntur.

[5] Fragmentum *Δημοις Grotii* Exc. p. 499.

trahit, cogitque in se quodammodo immorari! Neque illa longum in ævum suam famam prorogavit—illa, inquam, quæ alteri brevem tantum laudem assequendam increpabat, sese ipsius præbuit exemplum veritatis!

Καιθανοισα δε κεισεται,
ουδε τι μνημοσυνα σεθεν
εσσεται, ουδε ποχ' υστερον.[1]

Tanquam effudisset cygneam quandam vocem, præsagamque fati carminis dulcedinem! Vellem tuæ suavitatis plenius aliquid his ipsis Britannorum Athenis impertiisses! Neque illud (tui licet[2] imitationem felicius sit ausum) "laurea donandum Apollinari" ingenium suo carebit desiderio!

Si quis vero nec merito luctu opinetur nos prosequi hæcce suavioris deperdita monumenta ingenii, is oculos convertat in illam Epigrammatum, Elegiarum sylvam;[3] totamque Græciam ruinis in ipsis venerandam mœstus intueatur. Ex iis recentioris ævi[4] scriptis hauriat minus desiderii; non minus vero delectationis; quibus, tanquam post vernos flores, autumnalibus etiam sua constat gratia.

Vellem equidem in Accio contemplari licuisset Romanæ ingenium Tragœdiæ! Vellem quoque (quæ in Cæcilio et Afranio nituerunt) dulces illas Latini leporis facetias!

Sed de Poetis satis amplum desiderii profudimus: ad Historicos igitur transeat Oratio. Livium, et Diodorum illum Siculum (quamvis omnes, qui historias, scripserunt, plus minus ornamentis orbarit dies) præ cæteris luctuosa mentione dignos arbitror. In Livio (qui Romanum Imperium, illud incunabulum virtutis, dignitatis disposuit historia) quis est qui non augustarum rerum seriem[5] ploraverit disruptam? illum victoriarum ordinem, illam lucem veritatis, nunciam temporum voce omnium sæclorum immortalitati, non integram, commendari? In Livio, inquam, cujus lactea ubertas tractu leni, et æquabili polivit opus—qui omni dicendi artificio superbam historiarum materiem adeo ornavit, ut nescias, utrum res narratione, an narratio re illustraretur! Livii igitur manes (quam Romano ipse vivus populo composuit) sua fruantur immortalitate; "dignum enim omnium

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[1] Fragment. illud προς την αμαθη και αμουσον γυναικα. *Brunck.* vol. i. p. 57. 8vo. edit.

[2] Qui *Brunoniano* Græcæ Odes donatur præmio.

[3] Sc. Anthologiam a *Brunckio* collectam.

[4] *Meleager*, *Ammianus* alii.

[5] Secundam illam Decada, quæ 75 annos continet: quintam quoque hiulcam.

mortalium judicio"[1] est illius nomen, "cujus prope invicto calamo invictorum res gestæ conscriberentur." Sed illa dies veniet (et monet me nescio quid lætius de doctrinæ fato augurium) cum, depulsis oblivionis tenebris, e Pompeiorum et Herculanei ruderibus (ut sol, umbris nocturnis cedentibus) matutino quasi fulgore relucebunt renascentes Literæ! In Diodoro non solum illam feliciorem dicendi suavitatem desideramus, sed præceptis variarum artium abundantem, luminibus distinctam sententiarum, elegantiam. Singula in re commoratio, quæ plurimum movet, plurimum docet; exquisita locorum descriptione commendata varietas; rerum naturalium vis virtusque penitus perspecta; hæc omnia adeo in desiderationem cadunt, ut humaniores videantur literæ suam suavissimam lucem amisisse, historiæque rerum pulcherrimarum nox offundi! Antiquas artes; Antiquioris vitæ necessitudines; reipublicæ administrandæ illam sapientem, divinam rationem; illam denique augustarum lucem virtutum, æternis tenebris obduxit oblivio.

Ad philosophos jam defluximus; in quibus licet enumerentur plurimi, Epicurus tantum, et Tullius nostræ sufficient quæstioni; ne ingenii quasi æstus a terra nos abripiat, atque in altum a rei propositæ conspectu abstrahat. De cæteris autem melius egit dies, quæ dum opinionum commenta delet, Naturæ judicia confirmat.

Nisi in illa Alexandriana æde, illa ingeniorum "facerba omnium cinere" esset obrutum quicquid fere æterni nominis excogitaverunt viri, omnigenæ antiquorum doctrinæ, disciplinæ, omnisque ea curiosior eruditio, memori posterorum cognitione versarentur; Epicurumque illum abditum, reconditumque fontem Lucretiani carminis accederemus!

Neutiquam alicui vestrum, Academici, e mente excidit, quam indignior barbarorum ætas est admirata ea de Gloria disceptatio: hæc ævi tenebris tristissimo quodam fato damnata esse videatur; quippe quæ oblivionem est elapsa, oblivioni demum rediit!

Hæc nobis augusta antiquorum ingenia desiderantibus objicitur Eloquentia, illa rerum civilium arbitra; veterum oraculum civitatum. Quid? si suavitatem Isocrates, subtilitatem Lysias, acumen Hyperides habuit, quorum virtutes ingeniumque pene delevit dies, Demosthenem tamen solum inter Græcos, inter Latinos, neminem desiderandum judico. Demosthenem;— qui non solum suorum linguam locupletavit, mirabiliter auxit, magnifice ornavit; sed omnium rerum, quæ ad dicendum perti-

[1] Epitaph. illud in Monasterio Sanctæ *Justinæ*; olim *Junonis* Templo.

nerent, fontes animo ac memoriæ continuit; qui non solum in improborum vindictam inflammavit suos, non solum ad luctum, quoties voluit, misericordiamque deduxit; sed ad ultimum evexit fastigium Virtutis; cujus quamdiu mansit imitatio, tamdiu omni floruit dignitate Atheniensium civitas. Quicquid Tullius effecit, adhuc integrum videt, integrum veneratur, recentiorum ætas.

Horum utraque civitas,[1] casus tandem vicissitudinesque sensit rerum. Quæque totius terrarum orbis excitarant incendia; aliorum strage steterant, arma fregerant, vires debilitarant;[2] suis tandem conflagrarunt ardoribus, conciderunt armis, mole, viribus.

Quotiescunque contemplemur, Academici, inter Athenarum vel Romæ ruinas, illam pristino exutam luxu Atriorum majestatem, prostratam et dirutam ante oculos Fanorum religionem — quotiescunque contemplemur illam collapsam Imperii molem, in humanarum rerum mutabiles miserosque casus lachrymas profundimus, pioque luctu solvimur! Hodie autem nobis contigit illa augustiora mentis artificia, illa magis immortalitati addicta monumenta, mortalitatis vero sortem experta, fideliori desiderio ornare!

Acrius porro in mentibus insidet dolor, cum meminerimus, quam pene integrum incorruptumque mansisset quicquid felicius sunt ausa veterum ingenia; Arabum[3] enim mandabatur monumentis quicquid elaboraverunt Plato, Euclides ille Ptolemæus, alii: sed illi in oblivionem sublapsi retro referuntur; ingeniorumque pene omnis abolevit gratia!

Anquirentibus nobis, omnique acie ingenii contemplantibus, quæ singula in re desideratissima olim floruerunt, exemplaria sese ostenderunt, illa quæ majorum consuetudines vitamque declarant; quibus ad veritatem accedimus; quibus utilitas paratur reipublicæ; poëtarum pertractatio; historiarum cognitio; hæc omnia sunt fontes disputationis, quibus complevimus pectus; quorum suavitate, copia, varietate, quantum in nobis est, orationem distinximus: inutiles forsan (et veniam dabitis, Academici) sententias possemus amputasse; feliciores inseruisse!

Desiderio autem quoddam solatium afferendum volo; ne luctuosæ quæstioni operam omnem navasse videamur. Etsi oblivione perierint egregiæ memoriæ multa monumenta; historiæque hiulcæ, et depravatæ tradantur; multaque Lyricorum, Dramaticorum privemur suavitate, meminerimus oportebit ad nostram usque ætatem multa esse conservata, quibus primas concessit

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[1] Sc. *Demosthenis* et *Tullii*.
[2] *Bellendenus*, "de Statu prisci Orbis," cap. 15.
[3] *Gibbon*. Hist. vol. x. p. 45. Consul. not. 56, et 57.

Antiquitas, quæque, ipsa excellentissima, veteri laude ingenii floruerunt.

Ultima ea, sola nostræ naturæ honesta, tandem offertur consolatio; ætatem scilicet nobis servasse illa ingenii divinioris Monumenta, quæ docent agnitionem veri Dei; qui solus fons et origo est veræ virtutis, veræque (quam ignorabat cantata illa toties Antiquitas) Sapientiæ; quæ ultra angusti hujusce terminos ævi facit prospiciamus, et ad meliora tendentes erigit animos, atque accendit. Frustra igitur annorum series, frustra barbarorum furor illam immortalitate digniorem ingeniorum memoriam conata est abolere! At leviora literarum monumenta suo debentur fato. Horum in relliquiis contemplandis immorati sumus: eorum naturam, vim tractavimus. Quique in iis beatiori utilitatis ubertate, auctoritatis pondere olim floruerunt; quique ipsi (ni obducti essent oblivione rerum) hodiernis literarum studiis lumen accederent, Scriptores excerpsimus; et ex variis ingeniis excellentissima tantum libavimus. Hi sunt quos hodie mihi demandatum fuit evolvere: juvabit evolvisse,—si eorum laudem, jam prope senescentem, ab oblivione hominum in communem notitiam vindicarem.

BIBLICAL CRITICISM.

On the First and Second Chapters of St. Matthew; comprising a view of the leading Arguments in favor of their Authenticity, and of the principal Objections which have been urged on the subject. By LATHAM WAINEWRIGHT, *M. A. F. S. A. of Emman. Coll. Cambridge, and Rector of Gt. Brickhill, Bucks, &c.*

No. II.—[*Continued from No. LVIII.*]

It may here possibly be alleged, that the internal evidence in support of Christianity has surely an equal claim to our regard with the external, and that it is in a great degree derived from the nature and tendency of the doctrinal points proposed to our assent. This, I imagine, no one will hesitate to concede in its fullest latitude, and if a repeated examination of the sacred volume should lead to the discovery of any opinions, manifestly

hostile to the wisdom, power, or goodness of the First Cause, there cannot exist the shadow of a doubt, that its credibility would in exactly that proportion be shaken or diminished. There are some persons, however, whom this concession is not sufficient to satisfy. Not only do they rejoice, in common with every genuine Christian, at seeing any passage proved to be false, which is evidently inconsistent with the perfections of the Deity, but they boldly advance a step farther, and eagerly search for some plausible excuse for expunging from the sacred writings every text, in which the doctrines affirmed are in their estimation, mysterious, or superfluous. Thus, they are not contented with the doctrine of the divine *Unity*, which the generality of Christians agree in admitting, and which is necessarily inferred from the sameness of design observable in all the operations of the natural and the intellectual world, but they strenuously maintain the Unity of the Divine *essence*, of which no proof whatever is afforded by the light of nature, and question the authority of every passage in scripture at all favorable to the Trinitarian tenets of the primitive church. If we search for an explanation of this conduct, we shall find that it in great measure arises from the incompatibility of the orthodox opinion with those ideas of simplicity by which alone they are taught to regulate their faith. Thus, also, they banish from their creed the *atonement* of our Saviour, because they cannot reconcile it to their pre-established notions, that the conditional pardon of sin offered to the whole human race, should have been ordained to be the result of the expiatory sacrifice of the death of Christ. Upon the same principle, they utterly deny the *divinity* of our Lord, even in the limited acceptation adopted by Arians, because they maintain that every purpose of his mission might be effected without this supposition, and that therefore it ought to be considered as one of those superfluous doctrines deservedly classed among the corruptions of Christianity.[1] Let it not be forgotten,

[1] It is not meant to deny that the defenders of Unitarianism profess, like every other sect, to prove the truth of their dogmas by an appeal to the sacred writings; but at the same time, it is notorious that their mode of interpretation is more metaphorical, and more inconsistent with the rules of just criticism, than that of almost any other class of sciamatics; and it is not less evident that they have been led to adopt this method by their love of what they conceive to be unadulterated simplicity, and by the theoretic reasoning in which they allow themselves so much to indulge. A fondness for mystery, where none really exists, is, in my opinion, one characteristic of a weak and superstitious mind; but on the other hand, to reject any doctrine, or to discredit any fact, when founded

however, that this mode of reasoning, indulged to the extent it

upon substantial evidence, solely because it is mysterious and inexplicable, is not less indicative of strong prejudice, and a perverted understanding. Thus, the doctrines of the divinity of our Saviour, and the miraculous conception, are strenuously opposed by a certain sect of Christians, because they involve difficulties incapable of solution by human sagacity. But let us call to mind how many mysteries (for they can be called by no other name) we have to encounter in our enquiries on the subjects of Natural Religion, and particularly on the points connected with the nature of primary attributes of the Supreme Being. Even the great oppugner of the orthodox faith on these topics, has virtually admitted the truth of this assertion, and does not hesitate to assent to doctrines, containing difficulties at least equal to these, which on other occasions he considers to be abundantly sufficient to justify disbelief. As a striking example of this inconsistency, we have only to refer to Dr. Priestley's Institutes of Natural and Revealed Religion (Vol. i. p. 7), where it is affirmed, that the *creature* and the *Creator* must necessarily have been *coeval*. "It is impossible that we should conceive how creation should have been coeval with its maker; and yet, if we admit that there ever was a time when nothing existed, besides the Divine Being himself, we must suppose a whole eternity to have preceded any act of creation; an eternity in which the Divine Being was possessed of the power and disposition to create and to make happy, without once exerting them; or that a reason for creating must have occurred to him after the lapse of a whole eternity, which had not occurred before; and these seem to be greater difficulties than the other." After reading this passage, I should wish to ask, why, if the incomprehensible nature of these tenets did not operate in Dr. P.'s mind as a complete obstacle to his belief, that effect should be produced by the incomprehensibility of the doctrine of our Lord's divinity? It will be affirmed, perhaps, that it is not the circumstance of its being beyond our comprehension which renders the latter doctrine incredible, but its apparent contradiction to our reason. To this notion, likewise, we may find a sufficient reply in the same work. After expressing his opinion that the works of God must have been without beginning, the writer makes the following remarks:—"So little are our minds equal to these speculations, that though we all agree that an infinite duration must have preceded the present moment, and that another infinite duration must necessarily follow it; and though the former of these is continually receiving *additions*, which is, in our idea, the same thing as its *growing continually larger*; and the latter is constantly suffering as great *diminutions*, which, in our idea, is the same thing as its *growing continually less*; yet we are forced to acknowledge, that they both ever have been, and always must be, *exactly equal*; neither of them being at any time, conceivably greater or less than the other. Nay, we cannot conceive how both these eternities *added together*, can be *greater* than either of them *separately taken*."

Now, I certainly do think, that the contradictions contained in these sentiments are equal in number and magnitude to those which are alleged by the same author and his followers to exist in the scriptural doctrine of the divinity of Christ. But if it be said that the former are merely apparent contradictions arising from the imperfection of our

often is, by those who have assumed the title of rational Christians, would soon induce us to discredit the reality of miracles, and would at length lead us to acquiesce in that *sceptical* philosophy, first promulgated by Pyrrho among the Greeks, and since gravely advocated by the sophistry of Hume, and the declamation of Rousseau.[1]

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faculties, surely no possible reason can be devised why the difficulties involved in the latter doctrine are to be excluded from the scope of the same observation. As it is utterly impossible to enter into any disquisition concerning the being, attributes, and providence of the great Author of Nature, without meeting with inexplicable difficulties, apparent contradictions will unavoidably and frequently occur. Is there not, I would ask, an apparent contradiction in the opinion that creation is coeval with its maker? Does it not convey to our minds a manifest contradiction, to be told that there is an eternity past which is *always increasing*, and an eternity to come which is *always diminishing*, and yet that they both ever have been, and ever will be, *precisely equal*? Is it not contradictory to our usual notions to maintain that these two eternities *added together*, will *not amount* to more than one of them *taken separately*? And yet the very persons who admit the truth of these paradoxes are the first to exclaim against the difficulties which present themselves in considering the Trinitarian doctrine, and the divinity of our Saviour! Such are the gross inconsistencies of men, who, while they acknowlege the existence of what is incomprehensible in Natural Religion, vainly attempt to exclude every appearance of it in that which is revealed!

[1] It is undoubtedly a source of pleasure and triumph to the genuine disciples of Christianity, that even its bitterest foes have, in some happier moments, borne testimony to the sublimity of its morals, and to the exalted character of its founder; and that though, as infidels, they have been sufficiently depraved to resist the approach of conviction, they have yet, as men, been incapable of repressing the feelings of admiration. Of this, the eccentric Rousseau furnishes a memorable example. What can be more striking than the language which occurs in that singular combination of paradox and truth, of visionary projects and eloquent writing—his *Emile*? "Quand Platon peint son juste imaginaire couvert de tout l'opprobre du crime, et digne de tous les prix de la vertu, il peint trait pour trait Jesus Christ: la ressemblance est si frappante, que tous les Peres l'ont sentie, et q'il n'est pas possible de s'y tromper. Quels préjugés, quel aveuglement ne fault-il point avoir pour oser comparer le fils de Sophronisque au fils de Marie? Quelle distance de l'un à l'autre!" The conclusion of the passage contains the following beautiful comparison between the death of the Athenian philosopher, and that of our blessed Lord. "La mort de Socrate philosophant tranquillement avec ses amis, est la plus douce q'on puisse desirer; celle de Jesus expirant dans les tourmens, injurié, raillé, maudit de tout un peuple, est la plus horrible qu'on puisse craindre. Socrate prenant la coupe empoisonée benit celui qui la lui presente, et qui pleure; Jesus au milieu d'un supplice affreux prie pour ses bourreaux acharnés. Oui, si la vie et la mort de Socrate sont d'un Sage, la vie et la mort de Jesus sont d'un Dieu." Emile, ou de L'Education. Tome iii. p. 182.

There cannot be a more flagrant instance of human folly, than to doubt the veracity of a religion, and the doctrines it contains, in opposition to the strongest historical evidence ever adduced in favor of facts, because we have suffered ourselves to imagine that a religious system might be framed infinitely less liable to objection, and in many views more consonant to the feelings and experience of mankind. It is this disposition which has given rise to the delusive sentiments of those who expect to find in the world a system of *Optimism*, corresponding to the theory they have formed in their own imagination, and who undertake to decide on a subject of which they are altogether incapable of judging.

It is abundantly evident that the mode of arguing from the abstract nature of particular points of doctrine, or from the antecedent probability of particular facts, must not be allowed to determine any question affecting the authenticity or the integrity of the sacred text. In order to form a correct judgment in cases of this nature, we must have recourse to those canons of criticism which have been established by scholars of the highest eminence, for trying the validity of disputed passages. It is only by the application of these rules that we can satisfactorily decide whether any controverted portion of the New Testament is to be considered as the legitimate production of an inspired writer, or whether it should be condemned as an interpolation arising from the casual errors of transcribers, or from the pious fraud of infatuated polemics.

The criterion then to which any such controverted part of the sacred text must be submitted, consists of the following inquiries:—1. Whether the passage in dispute be contained in the earliest of the *Greek Manuscripts* which have reached the present day:—2. Whether it is to be found in the most ancient and best authenticated *Versions;* and 3dly, How far it is supported by the *Quotations* which are contained in the works of the earlier fathers of the Christian Church.

Before, however, I proceed to the direct proof of the authenticity of the chapters which are the subject of these observations, two points connected with the present require to be previously noticed, on which there has existed a diversity of opinion—whether the Gospel of St. Matthew was first composed in the *Hebrew* or in the *Greek* language: and if in the former, whether the Hebrew original was identical with the Hebrew Gospels made use of by the *Nazarenes* and the *Ebionites.*

Respecting the first of these questions, the majority of biblical critics most renowned for extensive erudition in the present

times, are of opinion, that the language in which St. Matthew composed his narrative was the Hebrew; not the Hebrew properly so called, in which the greater part of the Old Testament is written, but the Syro-Chaldaic,[1] which had become the vernacular language of the Jews after the return of the two tribes from the Babylonish captivity. As the principal argument, observes Michaelis, for determining this point is historical, we must of necessity be guided by the evidence afforded by ancient writers; and of this, a general view will be sufficient for our present purpose. In favor of a Hebrew original of this Gospel, we may quote, in the first place, the testimony of Papias, Bishop of Hierapolis, who was the companion of Polycarp,

[1] The language of the Jews after the captivity was what is usually denominated the *Aramæan*, which, according to Michaelis, consisted of two dialects—the Chaldee and the Syriac These he has shown to be so nearly allied, as to have scarcely any variation in their structure, and principally to differ in their alphabetical character, and their pronunciation. In the time of our Saviour, the *Chaldee*, or *East Aramæan*, was spoken by the inhabitants of Jerusalem and Judæa, and the *Syriac*, or *West Aramæan*, by the inhabitants of Galilee. The Fathers, however, have chosen to call the former of these dialects, or rather the mixture of the two, in which St. Matthew's Gospel, and, as many suppose, the Epistle to the Hebrews, were written, by the name of *Hebrew*, and this example has been followed by most subsequent authors. The *characters*, indeed, in which our present Hebrew Bibles are written, are the same as the Chaldee; but since the discovery of the *Samaritan Pentateuch* in the beginning of the 17th century, we have the strongest reasons for believing that the *original* Hebrew characters were no other than the present Samaritan (making allowances for the alterations of time), and that the books of the Old Testament were transcribed by the direction of Ezra, or some other Jew of authority, from the Samaritan or real Hebrew, into the Chaldee characters, with which alone the majority of the Jewish nation who had returned to Palestine were familiar. It need scarcely be mentioned that this opinion was first maintained by Johannes Morinus, a learned priest of the Oratory at Paris, and afterwards most ably advocated by Capellus, so well known by his controversies with the younger Buxtorf, the strenuous defender of the primeval antiquity both of the Hebrew letters and points. It was the opinion of Bishop Walton, Bochart, Grotius, Petitus, and Le Clerc, that the Hebrew of the Old Testament was in truth the native tongue of the Canaanites, and which the Greeks called Phœnician. A strong confirmation that this was the fact, is derived from a passage in the *Pœnulus* of Plautus. In this play there are sixteen lines written in an Oriental language, of which the first ten are allowed to be *Punic* or *Phœnician*. They have been the subject of accurate examination by several eminent scholars, and are found to bear so near a resemblance to the Hebrew, as to authorise the belief that the Phœnician and the Hebrew were either identical, or were at least dialects of the same language.—See Walton's Prolegomena, Marsh's Michaelis, Vol. iii. Bochart's Canaan, Lib. ii.

and the hearer of Aristion and John the Presbyter, both described as disciples of the Lord.[1] He expresses himself without any ambiguity on this point;[2] and, with the advantages he enjoyed, it is utterly impossible to conceive that he should not be perfectly acquainted with the real state of the case. It is also inferred from the same passage by many critics, that several Greek translations[3] were in the time of Papias made from the Hebrew original; and in that case, it is highly probable that the one we now possess survived the destruction of the others, on account of its superior merit. Attempts, however, have not been wanting on the part of those who have embraced the opposite side of the question, to invalidate the evidence of Papias; and because he is alleged to have been credulous and superstitious, they have denied his admissibility as a witness. But allowing, what, perhaps, cannot be denied, that he was chargeable with these qualities, it surely does not follow that his affirmation on a plain matter of fact is to be at once rejected as false. It will scarcely be disputed that a man may entertain many chimerical speculative opinions, and yet may be a very credible witness on any point unconnected with his peculiar tenets. A German divine,[4] who, I believe, is one of the latest advocates for a *Greek* original, not contented with these accusations of superstition and credulity, has endeavored to prove the incompetence of Papias, by renewing a charge which was formerly adduced by Eusebius, of weakness of understanding. This crimination has been examined by Michaelis with his usual acuteness and candor, and he has made it apparent that the assertion of Eusebius originated in his dislike to the mode of interpreting Scripture adopted by Papias. The latter, it appears, interpreted the writings of the New Testament according to their literal signification, and was a decided believer in the *millennium:* Eusebius, on the contrary, following the steps of his master, Origen, embraced the allegorical and mystical mode of interpretation, and was a strenuous opposer of the millenarian doctrine. This circumstance will amply account for the preju-

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[1] Campbell's Preface to St. Matthew.

[2] Nothing can be more explicit than the language of Papias, as recorded by Eusebius in his Ecclesiastical History, lib. iii. c. 39. Ματθαῖος μὲν οὖν Ἑβραΐδι διαλέκτῳ τὰ λόγια συνετάξατο· ἡρμήνευσε δ' αὐτὰ ὡς ἠδύνατο ἕκαστος.

[3] Bishop Marsh thinks that the words of Papias do not imply that inference, and that there is no proof that more than one Greek translation existed.

[4] Dr. Masch, the editor of that part of Le Long's *Bibliotheca Sacra*, which relates to the printed editions of the Hebrew Bible and the Greek Testament, and their versions.

dices of Eusebius; nor can any thing which he has advanced be allowed so far to affect the character and understanding of Papias, as to destroy the credibility of his evidence on so simple a fact as that in question. The advocates of the opposite party, indeed, are the more anxious to establish their severe charges against this ancient father, because they have ventured to assert that he is the only source from which subsequent writers have on this point derived their information. In the first place, this assertion is literally nothing more than a gratuitous conclusion, as no proof whatever has been alleged in support of it; and it is certain that the authors who afterwards mentioned the subject have not even made an allusion to Papias. And in the next place, it has been well observed by Dr. Marsh (now Bishop of Peterborough), that it would be allowable in no instance whatsoever, to quote more than *one* ancient writer in favor of the same fact, if the bare *possibility*, that the testimony of one author was nothing more than the echo of the testimony given by another who had preceded him, were a sufficient reason for rejecting that testimony. No adequate cause, therefore, can be assigned, why we should withhold our assent to the explicit declaration of an acknowledged companion of the disciples of Christ.[1]

CLASSICAL IMPROVISATION.

UNDER the hope that your readers may find some amusement from a few specimens of Classical *Improvisation*, I send for your insertion the following Latin and Greek lines, which were poured forth at the moment by the Professor Gagliuffi, an Italian Improvvisatore of considerable reputation. Not a word was altered after they were first written down, immediately after the Poet had completed his recitation. I was favored with these pieces by the Marquess Di Negri, in whose presence the two first were delivered. The Marquess Di Negri is a Genoese Patrician, not more distinguished by the nobility of his ancestry, than by the generous patronage which he extends to men of letters. He is himself an Improvvisatore of no common cele-

[1] It is well deserving of remark, that the testimony which proves that St. Matthew and St. Mark were the authors of the Gospels ascribed to them, must ultimately rest upon the same foundation as that for the Hebrew origin of St. Matthew's Gospel, viz. the account of Papias, if the latter is to be regarded as the only original evidence.

brity, and therefore the better able to judge of the talents to be displayed in this extraordinary art.

I have headed each Improvisation by a short account of the occasion on which it was called forth, and have also accompanied it by an attempt at imitation in English.

No. I.

At a party, which was given by the Marchese Girolamo Lucchesini, and at which were present the Marchesa Eleanora Bernardini, the Marchesa Caterina Nobili, and her consort the Signor Nicholao, their Excellencies the Marchese Montecatini, Grand Chamberlain, the Marchese Mansi, Minister for Foreign Affairs, and the Marchese Giano Carlo Di Negri, and many other distinguished personages of rank and talent, the company were engaged in a conversazione in a garden contiguous to the Palazzo Lucchesini, in which the Improvisatorial art was the principal topic of discourse. It was allowed that a poet might, without any very extraordinary display of talent, produce a number of lines in his own language, but great doubt was expressed as to the possibility of delivering an unpremeditated effusion in Greek and Latin. The Professor Gagliuffi, who was one of the party, was requested to exert his genius; and he did so, without any hesitation, by reciting the following Latin lines first, and then translating them into Greek immediately afterwards. The distichs were transcribed upon the spot.

Hic suave halantes ubi Lucchesinia flores
Æmula Thessalici villula gignit agri:
Dulce foret tentare lyram, quam tangere quondam
Arcadico, (heu! memini) dulce erat in nemore.
At proh! cunctarum post tot discrimina rerum
Ingenii an constat nunc quoque vena mei?
Haud sors tanta hodie est, vatem licet omnia circum
Insolito valeant exhilarare modo.
Exhilarat rutilis me Bernardinia ocellis,
Exhilarat pulchris Nobiliæa genis.
Montecatinus adest, et Mansus amabilis æque,
Franciscusque favens, et pater, et patruus.
Egregioque Niger semper mihi fœdere junctus
Annuit, et læta hac quidquid in æde nitet.
Sed frustra, et quoniam mea jam sat prata biberunt,
Rivos me liceat claudere posse meos.

Καίσαρος Λουκχησινίου μετάφρασις.

Ἔνθαδε, οὗ εὐώδη Λουκχησίνιος ἀγρὸς
Θεσσαλικοῦ βλαστεῖ ἄνθεα ζηλότυπος,
Ἡδὺ μὲν εὔκρεκτον τίλλειν τὸν βάρβιτον εἴη

Ὡς πάλαι Ἀρκαδικῳ (ὦ μνεῖα) ἐν νέμεϊ.
Ἀλλ' οἶ, ἐν τόσσοις πάντων μεταβλήμασι, κρήνη
Ἆρα γ' ἀναβλύζει νυνί τε τῶν ἐπέων;
Τήμερον εὐπορία οὐ τόσση, πάντα περισσῶς
Κἂν δὴ εὐφραίνῃ ἔξοχα μουσοπόλον.
Ὅσσοιν μ' εὐφραίνει μὲν Βερναρδῖνα φαεινοῖν
Εὐφραίνει με καλαῖς Νωβιλιαῖα γνάθοις.
Μοντεκατῖνε, πάρει τε, πάρει καὶ Μάνσε ποθεινὲ,
Φράγκισκος τε, πατὴρ, καὶ πατράδελφος ὁμοῦ.
Μοί τε Νίγηρ φιλίας κατανεύει δέσματι ζευγνὺς,
Πίστῳ, καὶ οἴκοι εὐδόκιμ' ὅσσα βλέπω.
Ἀλλὰ μάτην· κλείειν δ' ἤδη αὐλῶνα μέτεστι,
Λειμῶνες γάρ ἐμοι δὴ ἱκανῶς ἔπιον.

Here where the soft Lucchesian bowers exhale
Odors that rival the Thessalian vale,
Sweet would it be to tune my lyre to Love,
As when I touch'd it in th' Arcadian grove.
But, ah! 'midst public woes 'twould ill beseem
To warble numbers to a lighter theme.
Though all, to-day, with loveliness be fraught,
I cannot rid me of the mournful thought.
Though Ellen's eyes with brightest radiance beam,
Though Catharine's charms outvie the Poet's dream;
Though Mansus smiles, Montecatin unbends,
And noble Francis all his influence lends;
Though Negri urges every friendly art,
And all combines t' exhilarate my heart,
Yet 'tis in vain—my powers exhausted lie,
No streams can murmur from a source that's dry.

No. II.

On another occasion, at a conversazione, where the Signora Adelaide Maestri, daughter of the celebrated Professor Tommasini, and the Signore Maria Giannini, had been displaying their wonderful musical talents, the Professor Gagliuffi was challenged by Tommasini, to produce some strains of poetry, which should rival the excellence of the sister muse. He began with Italian, but the company having heard of his classical reputation, called for a Latin stanza, and these lines were instantly composed.

Quid quæris, Tomasine, meos ex tempore cantus?
Jam senio mea vox adveniente cadit.
Jam fuimus vates! Juvenili in pectore tantum
Fervet, qui dictat fervida verba Deus.

Hunc mihi redde Deum, si tanta potentia, redde,
O Medici splendor, præsidiumque chori.
Ast heu! tu potis es quemvis depellere morbum,
Non tamen elapsos fas revocare dies.
Portentis hoc adde tuis, Medeaque fias,
Tunc facili rursus carmine, ut ante, canam.
Splendidiusque canam, tua si modulamine dulci
Excitet ingenium Filia cara meum,
Æmulaque alternam quærens Gianuinia palmam
Eliciat digito præpete dulce melos.
Hæc tibi pauca satis: paucos bonus excipe versus,
Ceu parvum ingentis pignus amicitiæ.

Ask not of me, my friend, the ready strain;
My years might tell you that you ask in vain.
I once could strike the lyre, but now the Nine
Respond no longer to a chord like mine.
Charm back the Muse, dear Patron of the Art,
Beloved Physician, renovate my heart!
No! though 'tis thine to chase Disease away,
Time at thy bidding gives not back one day.
Add but this wonder to thy many more,
Medea be, and thus the Bard restore.
Or thou, fair Adelaide, resume thy lyre,
And try how Music can my soul inspire;
Her notes melodious let Maria blend,
And be for once the rival of her friend.
Enough—these stanzas wild, though worthless, prove
How great my reverence for the friend I love.

No. III.

At the christening of the infant son of the Marchese Francesco Abauria and the Marchesa Constantia Laumellina, the sponsors were the Conte Marco Laumellina, his grandfather, the Marchese Carlo Serra, his paternal uncle, and the Duchessa Camilla Di Litta, his maternal aunt. The child was named after each of his sponsors, and Gagliuffi commemorated the event by the following Improvisation.

O puer, Auriadi quem Laumellina creavit,
Cuique sacra impositum est nomen in æde triplex,
Euge, O Marce puer; tibi primus supplice voto
Prospera maternus cuncta precatur avus.
Pulchra, Camille puer, tibi dum matertera ridet,
Littaicæ columen, deliciumque domus:
Carole blande puer, patruus tibi denique major
Sinceræ indigitat nobile laudis iter.

O ter fauste puer, pius esto, et amabilis idem,
Idem et Patriciæ conditionis honor.

Hail, lovely child! hail, Lomellino's joy,
Happy, thrice happy, be the thrice-named boy!
As Marcus prosper, and may every bliss
Follow th' impression of thy grandsire's kiss.
Health to Camillus, as Camilla be
The pride of Litta, and as loved as she.
As Charles adorn thy father's, brother's name,
And him too rival in the path of fame:
With fortune, virtue, glory by thy side,
Be first in honor, as the first allied!

Such are the unpremeditated productions of one of the most celebrated Improvvisatori of the North of Italy; but should any of your readers, who have been in the Land of Poetry and Music, complain of these lines, as being very inferior to the bursts of feeling and eloquence, which he has heard pour from the lips of some of the gifted rhapsodists of Florence or Rome, let him remember that, copious and harmonious as were the languages of ancient Rome and Greece, they will bear no comparison with that of Modern Italy.

The Italian Improvvisatore, who makes an assay of his talents in his native tongue, has an inexhaustible fountain of words from whence he may draw at his pleasure, without being detained one moment for an appropriate expression. He has a language, whose melodious sweetness is such, that its very sound, independent of sense, is capable of conveying a delicious pleasure. It flows in harmonic order, and in the nicest rhythmical precision, with the least effort on the part of the poet to adjust either his measure or his rhyme. It vibrates on the ear and produces an effect perfectly musical, by being pronounced, in every sort of recitation, according to rules of accent, rather than emphasis. It is so flexible, and admits of such endless variation, that if one phrase will not combine the laws of poetry, and express the desired meaning, another may be found, or even made to suit the occasion. The language itself being so adapted to all the purposes of poetry, it is no wonder that there should be innumerable candidates for fame in every province where it is spoken. You cannot arrive at the smallest town, without being petitioned to admit some aspirant into your presence, who engages to entertain you upon any subject at a moment's bidding. In the market-places, at the corners of streets, and in the promenades, your ear is daily caught by the lyric or heroic strains of a declaimer, who is sure to have a crowd of good-humored listeners, who

gratify his vanity with their applauses, or fill his pocket with small pieces of coin, according as their means, or their satisfaction, may regulate their generosity.

Madame de Staël has remarked, with great justice, that the complacency with which these people are heard is one great source of inspiration:—

"Une chose me fait encore attacher du prix à notre talent d'improviser, c'est que ce talent serait presque impossible dans une société disposée à la moquerie: il faut, passez-moi cette expression, il faut la bonhommie du Midi, ou plutôt des pays où l'on aime à s'amuser, sans trouver de plaisir à critiquer ce qui amuse, pour que les poètes se risquent à cette périlleuse entreprise. Un sourire railleur suffirait pour ôter la présence d'esprit nécessaire à une composition subite et non interrompue: il faut que les auditeurs s'animent avec vous, et que leurs applaudissemens vous inspirent." Corinne, chapitre 3. vol. i.

There is another source of inspiration, or I should say rather, that there are endless sources of inspiration, in the natural enthusiasm of an Italian, which is re-kindled and fanned by every object around him. A brilliant sky, a pure air, and a clear atmosphere, prevail so triumphantly in Italy, that it has been said of one city at least, of Naples, that it is pleasurable to exist there, if you have nothing but mere life to enjoy. Add to these the beauties and sublimities of scenery, the glow and richness and variety of coloring which rock and mountain assume under the rays of a cloudless sun: the monuments of ancient glory, the vestiges of other times, the numberless productions of nature; the inimitable perfections of art, in painting, sculpture, and architecture; the rush or flow of waters, from the cataract to the cascade—the phenomena of volcanic violence—in short, think of all that is presented to the senses, the imagination, and memory of an Italian, upon his own soil, and under his own climate, and then there will be no wonder that a poetical taste, if not a poetical talent, is communicated to a great proportion of the nation, and that the poet feels re-inspired, even when his words, thoughts, and images, would seem to be entirely exhausted. I have been delighted to find how an Improvvisatore will gather new strength, as it were, when his audience have been doing all they can to tire him out, by insisting upon his rhyming upon the most puzzling words, or by proposing subjects as remote from poetical combinations, as the straits of Berens from the torrid zone. The poor fellow has perhaps engaged to compose a hundred lines in an hour, or to supply the same final word to a dozen or a score of stanzas, or to make every line end with the same syllable, while his hearers, though never out of humor, are pro-

voking enough to be hypercritical, and to reject such or such a word, as not strictly consistent with the terms of the promised performance.

This is the Improvisatorial art of Italy; but after all, in what is the talent more extraordinary than that of senatorial rhetoric? I hesitate not to say, that it requires infinitely more genius to elicit the fire of eloquence out of a dry debate, to reply and retort, to be ready with not only an answer, but a reason, and to be prepared upon all occasions in a popular assembly, like our House of Commons, to pour forth a torrent of words which shall silence your hearers when you can no longer persuade them, and which shall bear away their suffrages in triumph, even when their conviction is refused.

VIATOR.

A Transcript of a Letter from Mr. Walckenaer to Mr. B.

Paris, ce 20 Déc. 1823.

J'ai vu la Notice qu'on a faite de mes *Recherches sur l'intérieur de l'Afrique Septentrionale*, et qui est contenue dans le numéro 55. du *Classical Journal*. Quoiqu'elle ne soit point signée, il me paraît évident qu'elle est de M. James Jackson, ex-consul du Roi d'Angleterre dans l'Etat de Maroc, et qui a publié deux ouvrages sur l'Afrique. En effet ce numéro 55. du *Classical Journal* est du mois de Septembre dernier; et, dans ce même mois, j'ai reçu dans ma solitude du Bois-de-Boulogne une longue lettre de M. James Jackson, datée de Sceaux, qui contenait les mêmes observations sur mon ouvrage que celles que je viens de lire dans le *Classical Journal*. J'y répondis; et j'ai satisfait, je l'espère, M. James Jackson sur plusieurs points de sa critique: du moins vous en jugerez vous-même par le début de la réplique qu'il me fit, et que je vous transcrirai fidèlement.

" Monsieur, je vois avec chagrin par la lettre que vous m'avez fait l'honneur de m'écrire, que je n'ai pas bien compris ce que vous avez dit dans votre érudit ouvrage touchant le *Merja* de M. Brué et son Bahao-Sudan. En vous remerciant de la perspicacité de votre explication de cette matière, je vous prie de me pardonner les observations que je vous ai faites là-dessus, lesquelles, en me référant à votre ouvrage, j'apperçois n'étaient *ni nécessaires ni pertinentes.*"

Signé James G. Jackson, ce 3 Octobre, 1823.

La critique contenue dans la première lettre de M. Jackson relativement au *Merdja*, ou *Mer de Nigritie*, se trouve imprimée verbalement à la page 86 du *Classical Journal*, No. 55. Seulement il me semble que d'après l'aveu de M. Jackson, l'éditeur du *Classical Journal* ferait bien pour l'instruction de ses lecteurs de demander à M. Jackson communication de la longue lettre que j'ai écrite à ce sujet, et de l'imprimer; j'ai tout lieu de penser qu'on serait alors convaincu que les observations critiques renfermées dans la Notice n'étaient *ni nécessaires ni pertinentes*. Quant à moi je n'ai pas gardé copie de cette lettre, et j'en aurais gardé copie, que je ne l'enverrais pas au Journaliste. Jamais je n'ai répondu ni ne répondrai à aucune critique *imprimée* d'un de mes ouvrages. J'ai adopté sur ce point sans restriction le principe de Fontenelle. Ma paresse s'en accommode à merveille. Je ne crois pas cependant déroger à la résolution que j'ai prise, en vous priant d'instruire le savant éditeur du *Classical Journal* que je n'ai eu aucune part ni directe ni indirecte à l'ouvrage intitulé: " Histoire des voyages et des découvertes faites en Afrique depuis les siècles les plus reculés jusqu'à nos jours." 4 vol. in 8o. que l'auteur de la Notice m'attribue.—Permis au critique d'affirmer que j'ai omis le pays des *Tuat* sur ma carte, tandis que ce nom s'y trouve, et quoique la fixation de la Capitale de ce peuple (confirmée par les itinéraires de M. Lyon, publiés depuis) soit une des parties les plus importantes de mon travail. Permis enfin au critique d'avancer beaucoup d'autres choses que la lecture attentive de mon livre suffit pour réfuter: mais me mettre sur le corps quatre volumes in 8o. dont je n'ai pas même lu une page, cela est trop fort! J'ai bien assez de mes péchés, sans qu'on m'attribue ceux des autres. Voulez-vous avoir la bonté d'user de vos relations avec les éditeurs du *Classical Journal*, pour qu'ils détrompent sur ce point le Public.

Recevez, etc., etc.,

WALCKENAER.

REMARKS ON OBSCURE PASSAGES IN THE ANCIENT CLASSICAL WRITERS.

1.—HEROD. 1. 60. μηχανῶνται ἐπὶ τῇ κατόδῳ πρῆγμα εὐηθέστατον, ὡς ἐγὼ εὑρίσκω, μακρῷ· ἔπει γε ἀπεκρίθη ἐκ παλαιτέρου τοῦ βαρ-

βάρου ἔθνεος τὸ Ἑλληνικὸν, ἐὸν καὶ δεξιώτερον, καὶ εὐηθίης ἠλιθίου ἀπηλλαγμένον μᾶλλον· εἰ καὶ τότε γε οὗτοι ἐν Ἀθηναίοισι, τοῖσι πρώτοισι λεγομένοισι εἶναι Ἑλλήνων σοφίην, μηχανῶνται τοιάδε. In this passage τοῦ β. ἔθν. depends on ἀπεκρίθη, and is rendered at first sight difficult by the insertion of ἐκ παλαιτέρου between itself and the verb. Nevertheless, the article before βαρβάρου may protect it sufficiently from ambiguity.—By the word εἰ Herodotus does not seem to doubt the truth of this story, though it is perhaps a little too unguardedly employed, and is not very intelligible. It seems to depend on πρῆγμα εὐηθέστατον. Herodotus clearly expresses his surprise that this stupid trick succeeded, not among the barbarians, but among the Greeks, who had been for centuries past much more noted for their wit and good sense than the barbarians: and not among the Greeks in general, but among the Athenians, who were superior in wisdom to the rest of Greece. This, certainly, he has expressed with much obscurity. I believe the following translation will be as faithful as the words will allow: "They invent by far the most simple thing that I am acquainted with: for the Greeks have from ages past been reckoned more clever than the barbarians. It was the most simple thing, I say, for, or since, they plan this at that time of day even, and that too among the Athenians, who are said to be the first of the Greeks for wisdom." Or thus: "They invent, &c." as before, as far as "the barbarians." "That then at that time of day and that too among the Athenians, who, &c. is a most simple measure."

2.—There has been a great deal of dispute about the 462d verse of the first Æneid: 'Sunt lacrymæ rerum, et mentem mortalia tangunt.' The following appears to me to be a plain and intelligible sense of the first words: 'Tears are a property of human affairs:' tears enter into the composition of human affairs, and form a part of them.

3.—Sallust. Jugurth. 31. "Nihil vi, nihil secessione opus: necesse est, suomet ipsi more præcipites eant. Occiso T. Graccho, quem regnum parare aiebant, in plebem Romanam quæstiones habitæ sunt. Post C. Gracchi et M. Fulvii cædem, item multi vestri ordinis in carcere necati sunt: utriusque cladis non lex, verum lubido eorum finem fecit. Sed sane fuerit regni paratio plebi sua restituere. Quicquid sine sanguine civium ulcisci nequitur jure factum sit." These last words are extremely obscure. I say nothing of the use of 'ulcisci' for the passive, and of 'nequitur' for the active. This is certainly pedantic, but is not difficult. The Delphin annotator shall give the meaning of the sentence in his own words: "Conclusio est,

quam Memmius ex iis, quæ adversariis concessit, pro causa sua deducit. Vult nimirum bene fecisse nobiles, qui commentitios regni reparatores interfecerint, ut, potiori jure, plebi in flagitiosissimos nobiles liceat inquirere." The translation will run thus: Let us grant that the punishment of crimes, though it involved the death of some, nevertheless was proper. If 'quicquid' agrees with 'crimen' understood, 'factum sit' will not correspond with 'crimen.' Or, if 'ulcisci' is taken in the sense of vindication, and 'jus,' or some such word, be supposed to agree with 'quicquid,' still that word thus understood will not correspond with 'factum sit.' Let us translate it thus: If the object, whatever it be, of our vindication cannot be attained without blood, still let it be proper so to attain it. Still 'factum sit' will not answer to 'the object to be attained,' but 'to the attainment of the object.' I cannot help thinking that the construction of this sentence is faulty, and that the fault of it is to be charged on its author.

4.—Euripides, Hec. 241. *Οἶσθ' ἡνίκ' ἦλθες Ἰλίου κατάσκοπος, Δυσχλαινίαις ἄμορφος, ὀμμάτων τ' ἄπο Φόνου σταλαγμοὶ σὴν κατέσταζον γένυν*; 'Videtur,' says Porson, 'legendum *φόβου*. Musgrav. *δόλου*. Illud si probas, ad supplicem refer: si hoc, ad speculatorem.' Porson therefore disliked *Φόνου*. Yet it is clearly sustained by the 4th book of the Odyssey, l. 241. where the bard introduces Helen as addressing Menelaus thus concerning Ulysses, to whom the words of Euripides are addressed: *Αὐτόν μιν πληγῇσιν ἀεικελίῃσι δαμάσσας, Σπείρα κάκ' ἀμφ' ὤμοισι βαλὼν, οἰκῆϊ ἐοικὼς, Ἀνδρῶν δυσμενέων κατέδυ πόλιν εὐρυάγυιαν.* Pope has translated the first line in a manner which is still nearer *Φόνου*: "Seam'd o'er with wounds, which his own sabre gave." *Φόνου* is amply confirmed in this sense by many passages. Take the following from Dr. Jones's Lexicon: "*Φοινος*, for *φονος*, blood fresh streaming from a wound, H. Apoll. 362: *Φονολιβης*, dripping with blood, Eumen. 164: *Φονορρυτος*, streaming with blood, Septem. 947."—Before I conclude this, I shall just remark that the English annotator on the above translation made a mistake, when he said: "The poet here shows his judgment in passing over many instances of the sufferings of Ulysses, and relating this piece of conduct, NOT MENTIONED BY ANY OTHER AUTHOR." Now, it appears clear that the piece of conduct mentioned by Homer is mentioned in this identical dialogue of the Hecuba of Euripides.

5.—In l. 246. of the same tragedy, we meet with another difficulty. *Ἤψω δὲ γονάτων τῶν ἐμῶν ταπεινὸς ὤν;—Ὥστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμήν.* What is *ἐνθανεῖν*? "Πρὸ *ἐνθανεῖν γε*," says

Porson, "conjicit ἐνταχῆναι Brunckius." No more is said: but perhaps enough is said to show us that the Professor was not extremely well satisfied with the passage as it stands. For he is not apt to be superfluous in his mention of emendations. Indeed on one occasion, on l. 150. he has given Gilbert Wakefield a very sly thrust, by omitting an emendation made by the latter on the word χρυσοφόρου, and yet introducing the very passage which Wakefield had quoted, and which so manifestly defended the above word.—However, ἐνταχῆναι is perhaps not at all less strong than ἐνθανεῖν. This latter word will be synonymous with either 'to be buried,' or 'to die away,' i. e. with pallor and fear. The last of these two interpretations seems to be correct.

6.—In l. 607. the common edition has Σὺ δ' αὖ λαβοῦσα τεῦχος, ἀρχαία λάτρι. Can any of your readers give me information from what source the reading in the Leipsic edition of Richard Porson's four plays, printed in the year 1807, is derived: Σὺ δ' αὖ λαβοῦσ' ἀγγεῖον, ἀ. λάτρι?

7.—In Thucydides, book 1. chap. 41. is a passage, which might be easily shown to have puzzled the critics and commentators, were we to transcribe the notes of Reiske, Baver, Gottleber, and Haack. The note of the Scholiast on ἐπιχρῆσθαι is: πολλάκις χρῆσθαι. And perhaps there is little difference between this and the interpretation of later commentators, 'abuti.' The following translation will give some meaning to words, which are certainly not among the easiest in the writings of our historian, and are a specimen of that cramp style, which clothes the meaning of a speaker in such an obscure dress, as gives every one an opportunity of exerting his wit, and of drawing from it a meaning which perhaps never occurred to any one else: we all wonder what the writer could mean, and are sorry that his meaning is left naked to so much uncertainty: 'We ask you to return us a favor, and you need not refuse it. For on the one hand we are not enemies, and so shall not injure you for your kindness by turning it against you: nor on the other hand are we on such terms of friendship as that we shall make too familiar and frequent a use of it.' Φίλοι may at first sight have an appearance of irony: but, as ἐχθροὶ so immediately precedes in a direct antithetical manner, bearing no such ironical sense, it is hardly likely that φίλοι can be taken in any other than its common proper meaning.

8.—There is a difficult sentence in the 40th chapter of the same book of Thucydides: and it has been subjected to as rough a tractation as any passage in this writer. Ὡς δὲ οὐκ ἂν δικαίως

αὐτοὺς δέχοισθε, μαθεῖν χρή. Εἰ γὰρ εἴρηται ἐν ταῖς σπονδαῖς, ἐξεῖναι παρ' ὁποτέρους τὶς τῶν ἀγράφων πόλεων βούλεται ἐλθεῖν, οὐ τοῖς ἐπὶ βλαβῇ ἑτέρων ἰοῦσιν ἡ ξυνθήκη ἐστὶν, ἀλλ' ὅστις μὴ ἄλλων ἑαυτὸν ἀποστερῶν ἀσφαλείας δεῖται, καὶ ὅστις μὴ τοῖς δεξαμένοις, εἰ σωφρονοῦσι, πόλεμον ἀντ' εἰρήνης ποιήσει. The general meaning of the sentence is clear. The Corcyreans had kept aloof from the treaties of the rest of Greece. However, in the war which menaced Corcyra, they desired to obtain the assistance of Athens, which the Corinthians were unwilling they should receive. The Corinthians allege against them, that they were not included in the treaty: and, whereas there was a stipulation in that treaty in favor of those states which had not joined it, they contend that this stipulation was founded on certain terms: that no state who had signed the treaty had a right to assist a state who had not, to the detriment of another who had: and they alleged, that it would be very unwise in any state who had signed, to assist a state who had not signed, to the detriment of itself.—It would be unreasonable to occupy the reader's attention with one half of the comments of the critics on this passage. But it is clear that they are very discordant. One puts a comma after ὅστις, another after μὴ, a third after ἄλλων: and Gottleber is of opinion that εἰ σωφρονοῦσι is 'incommodum,' while some transfer it, in sense, to one member of the sentence, and others to another. These two last words are clearly of use: for would the following be sufficient: "the treaty was not meant for those who would bring war instead of peace to the party who received them?" It was necessary to except here, that to be sure it was supposed that it would be the petitioners' fault, if they caused war to those who granted their petition. If they should do so without any fault of their own: if they should not be the cause of it, but those who received them: then, indeed, this exception were not to be made. This seems expressed by εἰ σωφρονοῦσι.—The real difficulty of the sentence seems to lie in ἄλλων ἑαυτὸν ἀποστερῶν. If this is construed with the Bipont translation: 'ab altera parte deficientes:' then we are led to inquire how such a party can be ranked among the ἄγραφοι πόλεις. And yet this same difficulty occurs in another part of this chapter, where this sense seems correct: καὶ τὸν νόμον μὴ καθιστάναι, ὥστε τοὺς ἑτέρων ἀφισταμένους δέχεσθαι. So that we cannot remove the difficulty, if we were to translate ἀποστερῶν not by 'deficiens,' but by 'privans:' depriving himself of the assistance to be derived by a treaty with another party:—unless, indeed, we could translate ἀφισταμένους by, standing aloof from. This difficulty I leave to be solved by your readers.—As to the question of the mode of

punctuation in the words ὅστις . . . . δεῖται, it will be altogether the same thing as to the sense, whether we take μὴ and ἄλλων both before ἀποστερῶν and δεῖται, or only before the one or the other. But it is probable that the first words were meant to be common to both the latter: and therefore it would be preferable to put no stop of any kind between ὅστις and δεῖται.

9.—There is a passage in the Hecuba much more difficult than appears at first sight. It is l. 435-7. Ὦ φῶς, προσειπεῖν γὰρ σὸν ὄνομ' ἔξεστί μοι. Μέτεστι δ' οὐδὲν, πλὴν ὅσον χρόνον ξίφους Βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως. Polyxena had said, twenty lines before,—οὔ ποτ' αὖθις, ἀλλὰ νῦν πανύστατον Ἀκτῖνα κύκλον θ' ἡλίου προσόψομαι. So that the general meaning is clear: "O light, for it is yet permitted me to address thee: but I have an interest in thy beams only for the time which shall intervene between this present moment and my death." But instead of these last words, which are perfectly plain, we have, "only for the time which shall pass in my going between the sword and the pile." But how did she GO between the sword and the pile? All that is said of her in her death is this: ἡ δὲ καὶ θνήσκουσ', ὅμως Πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν.—Then, is the interval between her proceeding under the care of Ulysses to the tomb and her receiving the stroke of the sword passed over as too insignificant to be adverted to?—Has the poet forgotten himself? Or, as is more likely, is the want of the complete understanding of this passage the fault of the writer of these remarks and of some learned friends to whom these difficulties have been suggested?

10.—None of the commentators see any difficulty in the word 'nisi' in the Eunuch of Terence, Act. 3. Sc. 4. l. 10: "Quid hoc hominis? qui hic ornatu' est? Quid illud mali est? nequeo satis mirari, neque conjicere. NISI quicquid est, procul hinc lubet prius quid sit sciscitari." 'Nisi,' it is said, is put for 'sed:' and with this mode of accounting for it, all seem quite satisfied. But without reason: unless, indeed, we choose to suppose that an ellipsis in this construction became so common that it became as convenient to translate 'nisi' by 'sed,' without investigating that ellipsis. It may be true even that it was so common in the days of Terence, that 'nisi' might be used for 'sed' in this sense without making the slightest difference in point of construction. However, there must be reason for the use of the former for the latter; and we may perhaps find it in this case with a little trouble. I should suppose a kind of aposiopesis after 'nisi', in this sense: "I cannot sufficiently wonder at it or make conjectures on it: unless indeed—but, whatever is the true

reason, I will, &c." It appears almost as defensible to put no stop after 'Quos ego,' in that well-known line of the Mantuan bard, 'Quos ego—sed motos præstat componere fluctus,' as to put none after 'nisi;' unless indeed, as before said, the frequency of the usage in the latter case took away the necessity of making out any ellipsis at all, or even of supposing any to exist.

11.—Herodotus i. 52: ἀνέθηκε σάκος τε χρύσεον πᾶν, ὁμοίως καὶ αἰχμὴν στερεὴν πᾶσαν χρυσέην, τὸ ξυστὸν τῇσι λόγχῃσι ἐὸν ὁμοίως χρύσεον. Λόγχη, says Wesseling, hastæ SPICULUM est. In this is nothing remarkable.—But there is a strangeness in the construction: αἰχμὴν πᾶσαν χρυσέην, τὸ ξυστὸν τῇσι λόγχῃσι, &c. Had it been τῇ λόγχῃ, αἰχμὴν would have included with clearness and precision the handle and the point of the spear. But in one αἰχμὴ is one handle, but more than one point. I know not whether this singularity of expression has been before observed.

12.—The expression of Thucydides, πρύμναν κρούεσθαι, is not very easy to explain. It appears elliptical: and the Scholiast seems to have thought so, when he notes, ἐπὶ πρύμναν. 'To back water' is the evident meaning of the phrase: by which is meant, not to turn the vessel round, but to repel instead of propelling it. Will the ellipsis be very ill supplied in this manner: κρούεσθαι (θάλασσαν ἐπὶ) πρύμναν: to beat the sea towards the poop, i. e. with the oars; or, to row towards the poop instead of rowing towards the prow: in other words, to send the boat back instead of sending it forward?

13.—Virgil, v. 602: "Hac celebrata tenus sancto certamina patri. Hic primum Fortuna fidem mutata novavit." Dryden thus translates these lines: "Thus far the sacred sports they celebrate: But Fortune soon resumed her ancient hate." It seems clear that 'mutata' does not mean, ceased from her ancient mode of action, and changed from an enemy to a friend; but, changed her mode of annoyance. 'Novavit' is, renovavit, renewed. Pitt has mystified the meaning of the latter line so much, that it is difficult to know exactly what he meant by it: "But soon the prince his changing fortune found, And in her turn the fickle goddess frown'd." The word 'primum' is passed over by each translator; and also the word 'hic:' of which it is not easy to say if it refers to the games, or to the stay on the coast. In either case it may be equally taken for, hoc tempore, or, hoc loco.—'Fortuna f. m. novavit' is explained by Taubmann thus briefly, but well: Alia fortuna evenit.

S. Y.

Introduction to the second edition of the Translation of the MYSTICAL HYMNS of ORPHEUS, by THOMAS TAYLOR. 12*mo.* 1824.

PART II.—[*Concluded from No. LVIII.*]

THE following additional information respecting the Orphic theology, will greatly contribute to an elucidation of these Mystic Hymns: according to this theology, each of the Gods is in all, and all are in each, being ineffably united to each other and the highest God, because each being a superessential unity, their conjunction with each other is a union of unities. And hence it is by no means wonderful that each is celebrated as all. But another and a still more appropriate cause may be assigned of each of the celestial Gods being called by the appellations of so many other deities, which is this, that, according to the Orphic theology, each of the planets is fixed in a luminous etherial sphere called an ολοτης, or *wholeness*,[1] because it is a part with a *total* subsistence, and is analogous to the sphere of the fixed stars. In consequence of this analogy, each of these planetary spheres contains a multitude of Gods, who are the satellites of the leading divinity of the sphere, and subsist conformably to his characteristics. This doctrine, which, as I have elsewhere observed, is one of the grand keys to the mythology and theology of the ancients, is not clearly delivered by any other ancient writer than Proclus, and has not, I believe, been noticed by any other modern author than myself. But the following are the passages in which this theory is unfolded by Proclus, in his admirable commentaries on the Timæus of Plato. "In each of the celestial spheres, the whole sphere has the relation of a monad, but the cosmocrators [or planets] are the leaders of the multitude in each. For in each a number analogous to the choir of the fixed stars, subsists with appropriate circulations." (See vol. ii. book iv. p. 270, of my translation of this work.) And in another part of the same book (p. 280), "There are other divine animals following the circulations of the planets, the leaders of which are the seven planets; all which Plato comprehends in what is here said. For these also revolve and have a wandering of such a kind as that which he a little before mentioned of the seven planets. For they re-

[1] Each of these spheres is called a *wholeness*, because it contains a multitude of *partial* animals co-ordinate with it.

volve in conjunction with and make their apocatastases together with their principals, just as the fixed stars are governed by the whole circulation [of the inerratic sphere]." And still more fully in p. 281, "Each of the planets is a whole world, comprehending in itself many divine genera invisible to us. Of all these, however, the visible star has the government. And in this the fixed stars differ from those in the planetary spheres, that the former have one monad [viz. the inerratic sphere], which is the wholeness of them; but that in each of the latter there are invisible stars, which revolve together with their spheres; so that in each there is both the wholeness and a leader, which is allotted an exempt transcendency. For the planets being secondary to the fixed stars, require a twofold prefecture, the one more total, but the other more partial. But that in each of these there is a multitude co-ordinate with each, you may infer from the extremes. For if the inerratic sphere has a multitude co-ordinate with itself, and earth is the wholeness of terrestrial, in the same manner as the inerratic sphere is of celestial animals, it is necessary that each intermediate wholeness should entirely possess certain partial animals co-ordinate with itself; through which, also, they are said to be wholenesses. The intermediate natures, however, are concealed from our sense, the extremes being manifest; one of them through its transcendently luminous essence, and the other through its alliance to us. If, likewise, partial souls [such as ours] are disseminated about them, some about the sun, others about the moon, and others about each of the rest, and prior to souls, dæmons give completion to the herds of which they are the leaders, it is evidently well said, that each of the spheres is a world; theologists also teaching us these things when they say that there are Gods in each prior to dæmons, some of which are under the government of others. Thus for instance, they assert concerning our mistress the Moon, that the Goddess Hecate is contained in her, and also Diana. Thus, too, in speaking of the sovereign Sun, and the Gods that are there, they celebrate Bacchus as being there,

> The Sun's assessor, who with watchful eye surveys
> The sacred pole.

They likewise celebrate the Jupiter who is there, Osiris, the solar Pan, and *others of which the books of theologists and theurgists* are full; from all which it is evident, that each of the planets is truly said to be the leader of many Gods, who give completion to its peculiar circulation."

From this extraordinary passage (as I have observed in a note on it in my Proclus, p. 282) we may perceive at one view why the Sun in the Orphic Hymns is called Jupiter, why Apollo is called Pan, and Bacchus the Sun; why the Moon seems to be the same with Rhea, Ceres, Proserpine, Juno, Venus, &c. and in short, why

any one divinity is celebrated with the names and epithets of so many of the rest. For from this sublime theory it follows that every sphere contains a Jupiter, Neptune, Vulcan, Vesta, Minerva, Mars, Ceres, Juno, Diana, Mercury, Venus, Apollo, and in short every deity, each sphere at the same time conferring on these Gods the peculiar characteristic of its nature; so that, for instance, in the Sun they all possess a solar property, in the Moon a lunar one, and so of the rest. From this theory, too, we may perceive the truth of that divine saying of the ancients, that all things are full of Gods; for more particular orders proceed from such as are more general, the mundane from the supermundane, and the sublunary from the celestial; while earth becomes the general receptacle of the illuminations of all the Gods. "Hence," as Proclus shortly after observes, "there is a terrestrial Ceres, Vesta, and Isis, as likewise a terrestrial Jupiter and a terrestrial Hermes, established about the one divinity of the earth, just as a multitude of celestial Gods proceeds about the one divinity of the heavens. For there are progressions of all the celestial Gods into the Earth: and Earth contains all things, in an earthly manner, which Heaven comprehends celestially. Hence we speak of a terrestrial Bacchus and a terrestrial Apollo, who bestows the all-various streams of water with which the earth abounds, and openings prophetic of futurity." And if to all this we only add, that all the other mundane Gods subsist in the twelve abovementioned, and in short, all the mundane in the supermundane Gods, and that the first triad of these is *demiurgic* or *fabricative*, viz. Jupiter, Neptune, Vulcan; the second, Vesta, Minerva, Mars, *defensive;* the third, Ceres, Juno, Diana, *vivific;* and the fourth, Mercury, Venus, Apollo, *elevating* and *harmonic;* I say, if we unite this with the preceding theory, there is nothing in the ancient theology that will not appear admirably sublime and beautifully connected, accurate in all its parts, scientific and divine.

In the next place, that the following Hymns were written by Orpheus, and that they were used in the Eleusinian mysteries, will I think be evident from the following arguments, to the intelligent reader. For that hymns were written by Orpheus is testified by Plato in the eighth book of his Laws, and by Pausanias in his Bœotics, who also says that they were few and short: from whence, as Fabricius[1] justly observes, it appears that they were no other than those which are now extant.[2] But that they were used in the Eleusinian Mysteries is evident from the testimony of Lycomedes, who says that they were sung in the sacred rites pertaining

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[1] Vid. Biblioth. Græc. tom. i. p. 114.

[2] I omit the testimonies of Cyril contra Julian, lib. i. p. 25, and of Suidas, because their authority is of little value on this subject.

to Ceres, which honor was not paid to the Homeric hymns, though they were more elegant than those of Orpheus; and the Eleusinian were the mysteries of Ceres. And that Lycomedes alludes, in what he here says, to these hymns is manifest, first from Pausanias, who in his Attics (cap. 37) observes, "that it is not lawful to ascribe the invention of beans to Ceres." He adds, "and he who has been initiated in the Eleusinian mysteries, *or has read the poems called Orphic*, will know what I mean." Now Porphyry De Abstinentia, lib. iv. informs us, that beans were forbidden in the Eleusinian mysteries;[1] and in the Orphic Hymn to *Earth* the sacrificer is ordered to fumigate from every kind of seed, except *beans* and aromatics. But Earth is Vesta, and Vesta, as we are informed by Proclus,[2] is comprehended together with Juno in Ceres. Again, Suidas informs us, that τελετη signifies *a mystic sacrifice, the greatest and most venerable of all others*, (θυσια μυστηριωδης, η μεγιστη και τιμιωτατα). And Proclus, whenever he speaks of the Eleusinian mysteries, calls them the most holy *teletai*,[3] αγιωταται τελεται. Agreeably to this, the Orphic Hymns are called in the Thryllitian manuscript τελεται; and Scaliger justly observes, that they contain nothing but such invocations as were used in the *mysteries*. Besides, many of the hymns are expressly thus called by the author of them. Thus the conclusion of the hymn to Protogonus invokes that deity to be present at *the holy telete*, *es* τελετην αγιαν: of the hymn to the Stars, to be present *at the very learned labors of the most holy telete:*

Ελθετ' επ' ευιερου τιλιτης πολυϊστορας αθλους.

And in the conclusion of the Hymn to Latona the sacrifice is called an *all-divine telete* (βαιν' επι πανθειον τελετην), as likewise in that of the Hymn to Amphietus Bacchus. And in short, the greater part of the hymns will be found to have either the word τελετη in them, or to invoke the respective divinities to bless *the mystics*, or *initiated persons*. Thus the conclusion of the Hymn to Heaven entreats that divinity to confer a blessed life on *a recent mystic:* the conclusion of the Hymn to the Sun, *to impart by illumination a pleasant life to the mystics:*

————ηδυν δε βιον μυστησι προφαινε.

And in a similar manner most of the other hymns.[4]

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[1] Παμφυ Γαλιται γαρ και Ελευσινι απιχεσθαι και κατοικιδων ορνιθων, και ιχθυων, και κυαμων, ροιας τε και μελων. P. 353, Edit. Trafic.

[2] See the Additional Notes.

[3] In Plat. Theol. et in Comment. in Alcibiad.

[4] For a confirmation of this I refer the reader to the conclusions of the following hymns, viz. hymn vi, xviii, xxiii, xxiv, xxv, xxxiv, xxxv, xli, xliii, xliv, xlviii, l, lii, liii, liv, lvi, lvii, lviii, lx, lxi, lxxi, lxxiv, lxxvi, lxxvii, lxxviii, lxxix, lxxxiii, and lxxxv.

Farther still, Demosthenes, in his first Oration against Aristogiton, has the following remarkable passage: *και την απαραιτητον και σεμνην Δικην, ην ο τας αγιωτατας ημιν τελετας καταδειξας Ορφευς παρα τον του Διος θρονον φησι καθημενην, παντα τα των ανθρωπων εφορᾳν.* i. e. "Let us reverence inexorable and venerable Justice, who is said by Orpheus, our instructor in the most holy *teletæ*, to be seated by the throne of Jupiter, and to inspect all the actions of men." Here Demosthenes calls the mysteries *most holy*, as well as Proclus: and I think it may be concluded with the greatest confidence from all that has been said, that he alluded to the Hymn to Justice, which is one of the Orphic hymns, and to the following lines in that hymn:

Ομμα Δικης μελπω παλιδερκιος, αγλαομορφου,
Ἡ και Ζηνος ανακτος επι θρονον ιερον ιζει,
Ουρανοθεν καθορωσα βιον θνητων πολυφυλων.

i. e. "I sing the all-seeing eye of splendid Justice, who sits by the throne of king Jupiter, and from her celestial abode beholds the life of multiform mortals."

The Eleusinian mysteries also, as is well known, were celebrated at night; the principal reason of which appears to be this, that the greater mysteries pertained to Ceres, and the less to Proserpine,[1] and the latter preceded the former. But the rape of Proserpine, which was exhibited in these mysteries, signifies, as we are informed by Sallust,[2] the descent of souls. And the descent of souls into the realms of generation is said, by Plato in the tenth book of his Republic, to take place at midnight, indicating by this the union of the soul with the darkness of a corporeal nature. This too, I suppose, is what Clemens Alexandrinus[3] means when he says, "that the mysteries were especially performed by night, thus signifying that the compression [i. e. confinement] of the soul by the body was effected at night." And that the sacrifices enjoined in the Orphic Hymns were performed by night, is evident from the hymn to Silenus, Satyrus, &c. in which Silenus, together with the Naiads, Bacchic Nymphs, and Satyrs, are implored to be present at the *nocturnal* orgies:

Οργια νυκτιφαη τελεταις αγιαις απαφαιτων.

From all which I think it may be safely concluded, that these

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And what is asserted in the eighty-fourth hymn, which is to Vesta, is particularly remarkable: for in the third line the poet says:

Τους δε συ εν τελεταις οσιους μυστας αποδειξαις.

i. e. You have appointed these holy *mystics in the teletæ*."

[1] Ησαν τα μεν μεγαλα της Δημητρος· τα δε μικρα Περσεφονης της αυτης θυγατρος. Interp. Græc. ad Plut. Aristophanes.

[2] De Diis et Mundo, cap. iv.

[3] Αι τελεται γινονται νυκτος μαλιστα, σημαινουσαι την εν νυκτι της ψυχης συστολην απο του σωματος. Clem. Alex. Stroma. lib. iv. p. 530, Sylburg.

Hymns not only pertain to mysteries, but that they were used in the celebration of the Eleusinian, which by way of eminence (κατ' ἐξοχην) were called *the mysteries*, without any other note of distinction.

In the last place, it is requisite to speak of the author of these hymns, and in addition to the evidence already adduced of their genuine antiquity, to vindicate them against those who contend that they are spurious, and were not written by Orpheus, but either by Onomacritus, or some poet who lived in the decline and fall of the Roman empire. And first, with respect to the dialect of these hymns, Gesner observes, "that it ought to be no objection to their antiquity. For though according to Iamblichus,[1] the Thracian Orpheus, who is more ancient than those noble poets Homer and Hesiod, used the Doric dialect; yet the Athenian Onomacritus, who according to the general opinion of antiquity is the author of all the works now extant ascribed to Orpheus, might either, preserving the sentences and a great part of the words, only change the dialect, and teach the ancient Orpheus to speak Homerically, or as I may say, Solonically; or might arbitrarily add or take away what he thought proper, which, as we are informed by Herodotus, was his practice with respect to the Oracles." Gesner adds, "that it does not appear probable to him, that Onomacritus would dare to invent all that he wrote, since Orpheus must necessarily, at that time, have been much celebrated, and a great variety of his verses must have been in circulation." And he concludes with observing, "that the objection of the Doric dialect ought to be of no more weight against the antiquity of the present works than the Pelasgic letters,[2] which Orpheus, according to Diodorus Siculus, used."

In this extract, Gesner is certainly right in asserting that Onomacritus would not dare to invent all that he wrote, and afterwards publish it as Orphic; but I add, that it is unreasonable in the extreme to suppose that he in the least interpolated or altered the genuine works of Orpheus, though he might change the dialect in which they were originally written. For is it to be supposed that the Orphic Hymns would have been used in the Eleusinian mysteries, as we have demonstrated they were, if they had been spurious productions; or that the fraud would not have been long ago discovered by some of the many learned and wise men that flourished after Onomacritus; and that the detection of this fraud would not have been transmitted so as to reach even the present times? Or, indeed, is it probable that such a forgery could have existed at all, at a period when other learned men, as

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[1] De Vita Pythag. cap. xxxiv. p. 169. Kust.

[2] These letters are the old Etrurian or Eolian, and are perhaps more ancient than the Cadmian or Ionic.

well as Onomacritus, had access to the genuine writings of Orpheus, and were equally capable with himself of changing them from one dialect into another? Even at a late period of antiquity, will any man who is at all familiar with the writings of Proclus, Hermias, and Olympiodorus, for a moment believe that men of such learning, profundity, and sagacity, would have transmitted to us so many verses as Orphic, though not in the Doric dialect, when at the same time they were the productions of Onomacritus? We may, therefore, I think, confidently conclude, that though Onomacritus altered the dialect, he did not either add to, or diminish, or in any respect adulterate the works of Orpheus; for it is impossible he should have committed such a fraud without being ultimately, if not immediately, detected.

With respect to those who contend that the works which are at present extant under the name of Orpheus were written during the decline and fall of the Roman empire, I trust every intelligent reader will deem it almost needless to say, in confutation of such an opinion, that it is an insult to the understanding of all the celebrated men of that period, by whom their writings have been quoted as genuine productions, and particularly to such among them as rank among the most learned, the most sagacious, and wisest of mankind. So infatuated, however, by this stupid opinion was Tyrwhitt, that in his edition of the Orphic poem Περι Λιθων (On Stones), he says in a note (p. 22), "there is nothing in the hymns peculiarly adapted to the person of Orpheus, except his speech to Musæus."[1] This speech or address to Musæus is the exordium to the hymns. But so far is this from being true, that the author of this work expressly calls himself in two of the hymns, *the son of Calliope*. Thus, in the conclusion of the Hymn to the Nereids, the poet says,

Τμας γαρ πρωται τιλιτην ανεδειξατι σεμνην
Ευιερου Βακχοιο και αγνης Φερσεφονειης,
Καλλιοπη συν μητρι, και Απολλωνι ανακτι.

I. e. "For you at first disclos'd the rites divine,
Of holy Bacchus, and of Proserpine,
Of fair Calliope, from whom I spring,
And of Apollo bright, the Muses' king."

And in the Hymn to the Muses, he celebrates Calliope as his mother, in the very same words as in the Hymn to the Nereids, Καλλιοπη συν μητρι. This blunder of Tyrwhitt is certainly a most egregious specimen of the folly of pervicacious adherence to an opinion which had ignorance and prejudice only for its source, and

[1] "In Hymnis nihil est ad personam Orphei peculiariter accommodatum, nisi allocutio ad Musæum."

which calumniated writings far beyond the *little sphere* of its knowledge to comprehend.

As to Orpheus himself, the original author of these Hymns, scarcely a vestige of his life is to be found amongst the immense ruins of time. For who has ever been able to affirm any thing with certainty of his origin, his age, his country, and condition. This alone may be depended on, from general assent, that there formerly lived a person named Orpheus, who was the founder of theology among the Greeks; the institutor of their life and morals; the first of prophets, and the prince of poets; himself the offspring of a Muse; who taught the Greeks their sacred rites and mysteries, and from whose wisdom, as from a perennial and abundant fountain, the divine muse of Homer, and the sublime theology of Pythagoras and Plato flowed.

The following, however, is a summary of what has been transmitted to us by the ancients concerning the original Orpheus, and the great men who have at different periods flourished under this venerable name. The first and genuine Orpheus is said to have been a Thracian, and according to the opinion of many was a disciple of Linus,[1] who flourished at the time when the kingdom of the Athenians was dissolved. Some assert that he was prior to the Trojan war, and that he lived eleven, or as others say, nine generations. But the Greek word γενεα, or *generation*, signifies, according to Gyraldus,[2] the space of seven years: for unless this is admitted, how is it possible that the period of his life can have any foundation in the nature of things? If this signification therefore of the word is adopted, Orpheus lived either seventy-seven or sixty-three years, the latter of which, if we may believe astrologers, is a fatal period, and especially to great men, as it proved to be to Aristotle and Cicero.

Our poet, according to fabulous tradition, was torn in pieces by Ciconian women; on which account, Plutarch affirms, the Thracians were accustomed to beat their wives, in order that they might revenge the death of Orpheus. Hence in the vision of Herus Pamphilius, in the tenth book of Plato's Republic, the soul of Orpheus, being destined to descend into another body, is said to have chosen that of a swan, rather than to be born again of a woman; having conceived such a hatred of the sex, on account of his violent death. The cause of his destruction is variously related by authors. Some report that it arose from his being engaged in puerile loves, after the death of Eurydice. Others, that he was destroyed by women intoxicated with wine, because he was the cause of men relinquishing an association with them. Others again assert, according to Pausanias, that on the death of Eury-

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[1] Vid. Suid. [2] Syntag. Poet. p. 54.

dice, wandering to Aornus, a place in Thesprotia, where it was customary to evocate the souls of the dead, having recalled Eurydice to life, and not being able to detain her, he destroyed himself; nightingales bringing forth their young on his tomb, whose melody exceeded every other of this species. Others again, ascribe his laceration to his having celebrated every divinity except Bacchus, which is very improbable, as among the following hymns there are nine to that deity, under different appellations. Others report, that he was delivered by Venus herself into the hands of the Ciconian women, because his mother Calliope had not determined justly between Venus and Proserpine concerning the young Adonis. Many affirm, according to Pausanias, that he was struck by lightning; and Diogenes confirms this by the following verses, composed, as he asserts, by the Muses on his death:

> Here by the Muses placed with golden lyre,
> Great Orpheus rests, destroy'd by heavenly fire.

Again, the sacred mysteries called Threscian, derived their appellation from the Thracian bard, because he first introduced sacred rites and religion into Greece; and hence, the authors of initiation into these mysteries were called Orpheotelestæ. Besides, according to Lucian, Orpheus brought astrology and the magical arts into Greece; and as to his drawing to him trees and wild beasts by the melody of his lyre, Palæphatus[1] accounts for it as follows: "The mad Bacchanalian Nymphs, says he, having violently taken away cattle and other necessaries of life, retired for some days into the mountains. But the citizens, having expected their return for a long time, and fearing the worst for their wives and daughters, called Orpheus, and entreated him to invent some method of drawing them from the mountains. Orpheus, in consequence of this, tuning his lyre conformably to the orgies of Bacchus, drew the mad nymphs from their retreats; who descended from the mountains, bearing at first ferulæ, and branches of every kind of trees. But to the men who were eye-witnesses of these wonders, they appeared to bring down the very woods, and from hence gave rise to the fable."[2]

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[1] Vid. Opusc. Mythol. p. 45.

[2] The true meaning of the fable however, in my opinion, is this; that Orpheus by his sacred doctrines tamed men of *rustic* and *savage* dispositions. But the most careless readers must be struck with the similitude of the latter part of this fable to what took place at the wood of Birnam in Shakspeare's Macbeth; and to which the following lines allude:

> "Macbeth shall never vanquish'd be, until
> Great Birnam wood to high Dunsinane hill
> Shall come against him."

This coincidence, however, has not been noticed by any of the commentators of Shakspeare.

So great, indeed, was the renown of Orpheus, that he was deified by the Greeks; and Philostratus relates, that his head gave oracles in Lesbos, which when separated from his body by the Thracian women, was, together with his lyre, carried down the river Hebrus into the sea. In this manner, says Lucian, singing as it were his funeral oration, to which the chords of his lyre, impelled by the winds, gave a responsive harmony, it was brought to Lesbos and buried. But his lyre was suspended in the temple of Apollo; where it remained for a considerable space of time. Afterwards, when Neanthus, the son of Pittacus the tyrant, found that the lyre drew trees and wild beasts by its harmony, he earnestly desired to possess it; and having corrupted the priest privately with money, he took the Orphic lyre, and fixed another similar to it in the temple. But Neanthus considering that he was not safe in the city in the day, departed from it by night; having concealed the lyre in his bosom, on which he began to play. As, however, he was a rude and unlearned youth, he confounded the chords; yet pleasing himself with the sound, and fancying he produced a divine harmony, he thought himself to be the blessed successor of Orpheus. But in the midst of his transports, the neighboring dogs, roused by the sound, fell on the unhappy harper and tore him in pieces.

The former part of this fable is thus admirably explained by Proclus, in his Commentaries (or rather fragments of Commentaries) on the Republic of Plato, "Orpheus (says he), on account of his perfect erudition, is reported to have been destroyed in various ways; because, as it appears to me, men of that age participated *partially* of the Orphic harmony: for they were incapable of receiving a universal and perfect science. But the principal part of this melody [i. e. of his mystic doctrine] was received by the Lesbians; and on this account, perhaps, the head of Orpheus, when separated from his body, is said to have been carried to Lesbos. Fables of this kind, therefore, are related of Orpheus no otherwise than of Bacchus, of whose mysteries he was the priest."

The second Orpheus was an Arcadian, or, according to others, a Ciconian, from the Thracian Bisaltia, and is said to be more ancient than Homer and the Trojan war. He composed fabulous figments called (*μυθοποιαι*) and epigrams. The third Orpheus was of Odrysius, a city of Thrace, near the river Hebrus; but Dionysius in Suidas denies his existence. The fourth Orpheus was of Crotonia; flourished in the time of Pisistratus, about the fiftieth Olympiad, and is, I have no doubt, the same with Onomacritus, who changed the dialect of these hymns. He wrote Decennalia (*δεκαετηρια*), and in the opinion of Gyraldus the Argonautics, which are now extant under the name of Orpheus, with other writings called Orphical, but which according to Cicero[1]

[1] In lib. i. de Nat. Deor.

some ascribe to Cecrops the Pythagorean. But the last Orpheus was Camarinæus, a most excellent versifier; and the same, according to Gyraldus, whose descent into Hades is so universally known.

I shall only add to this historical detail respecting Orpheus, what Hermias excellently remarks in his Scholia on the Phædrus of Plato. "You may see, (says he,) how Orpheus appears to have applied himself to all these [i. e. to the four kinds of mania],[1] as being in want of, and adhering to, each other. For we learn that he was most *telestic*, and most *prophetic*, and was excited by Apollo; and besides this, that he was most *poetic*, on which account he is said to have been the son of Calliope. He was likewise most *amatory*, as he himself acknowledges to Musæus, extending to him divine benefits, and rendering him perfect. Hence he appears to have been possessed by all the manias, and this by a necessary consequence. For there is an abundant union, conspiration, and alliance with each other of the Gods who preside over these manias, viz. of the Muses, Bacchus, Apollo, and Love."

With respect to the following translation, it is requisite to observe, that I have adopted rhyme, not because most agreeable to the general taste, but because I conceive it to be necessary to the poetry of the English language; which requires something as a substitute for the energetic cadence of the Greek and Latin hexameters. Could this be obtained by any other means, I should immediately relinquish my partiality for rhyme, which is certainly, when well executed, far more difficult than blank verse, as these Orphic Hymns must evince in an eminent degree.

Indeed, where languages differ so much as the ancient and modern, the most perfect method perhaps of transferring the poetry of the former tongue into that of the latter, is by a faithful and animated paraphrase; faithful, with regard to retaining the meaning of the author; and animated, with respect to preserving the fire of the original; calling it forth when latent, and expanding it when condensed. He who is anxious to effect this, will every where endeavour to diffuse the light and fathom the depth of his author; to elucidate what is obscure, and to amplify what in modern language would be unintelligibly concise.

Thus, most of the compound epithets of which the following hymns chiefly consist, though extremely beautiful in the Greek language, yet when literally translated into ours, lose much of

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[1] i. e. The *telestic*, or pertaining to the mysteries, the *prophetic*, the *poetic*, and the *amatory*.

their propriety and force. In their native tongue, as in a prolific soil, they diffuse their sweets with full-blown elegance; and he who would preserve their theological beauties, and exhibit them to others in a different language, must expand their elegance by the supervening and enlivening rays of a light derived from mystic lore; and, by the powerful breath of genius, scatter abroad their latent but copious sweets.

If it shall appear that the translator has possessed some portion of this light, and has diffused it in the following work, he will consider himself to be well rewarded for his laborious undertaking. The philosophy of Plato, and the theology of the Greeks, have been for the greater part of his life the only study of his retired leisure; in which he has found an inexhaustible treasure of intellectual wealth, and a perpetual fountain of wisdom and delight. Presuming, therefore, that such a pursuit must be a great advantage to the present undertaking, and feeling the most sovereign contempt for the sordid drudgery of venal composition, he desires no other reward, if he has succeeded, than the praise of the liberal; and no other defence, if he has failed, than the decision of the candid and discerning few.

NOTICE OF

Daretis Phrygii Historicorum omnium primi de Bello Trojano Libri Sex, a Josepho Exoniensi Latino carmine elegantissime redditi.[1]

Most of our readers are probably aware of the existence of an apocryphal work, professing to be a translation into Latin of an original history of the Trojan war, by Dares, a Phrygian, and contemporary with the events which he relates. The exact

[1] Of this work there are many editions: the only ones we are acquainted with are that of J. More, London, 1675 (a very inaccurate one, though the editor speaks of having corrected many gross errors), and that appended to the Delphin edition of Dictys and Dares, with the notes of Dresemius; in which the errors of the former editions are removed, although the right reading is not always substituted. An edition was announced, some twelve years ago, from the Clarendon press.

date of its composition is not known; but from the peculiar style of its barbarisms, it is obviously a work of the middle ages. The pretended translation is ascribed to Cornelius Nepos, who is made to inscribe it, in a regular dedication, to his brother-historian, Sallust. It is nothing more than a meagre summary, compiled for the most part from the classical authors, and differing less from the received accounts than might be supposed: the principal difference respects the character of Palamedes, who is here represented as a factious demagogue, raised by his intrigues to the supreme power, and at length slain by the hand of Troilus, whose prowess, and not that of Hector, rouses Achilles from the inaction which his jealousy of Palamedes, and his passion for Polyxena, had caused; Hector and Patroclus having been both slain at an earlier period of the war. Of the style, language, and matter of the composition, the following is a tolerable specimen.

Tempus pugnæ supervenit. Agamemnon, Menelaus, Diomedes, Ajax, exercitum educunt. Contra Trojani. Fit magna cædes, pugnatur acriter, uterque exercitus inter se sæviunt. Troilus Menelaum sauciat, multos interficit, Argivos in castra fugat; nox prælium dirimit. Postera die Troilus et Alexander exercitum educunt. Contra omnes Argivi prodeunt: acriter utrinque pugnatur. Troilus Diomedem sauciat: in Agamemnonem impressionem facit, necnon faciem ipsius sauciat, Argivos cædit. Per aliquot dies pugnatur acriter, multa millia hominum ex utraque parte trucidantur. Agamemnon ut vidit majorem partem exercitus se quotidie amittere, (a process, by the way, which would quickly reduce it to none at all) neque sufficere posse, mittit inducias petere in sex menses. Priamus concilium cogit, indicat Argivorum legationem, &c. &c.

The author concludes with some curious arithmetical returns, extracted in part, as he informs us, from the Trojan gazettes.

Pugnatum est annis x. mensibus VIII. diebus XII. Ad Trojam ruerunt ex Argivis, sicut acta diurna indicant, quæ Dares Phrygius descripsit, DCCCVI. millia hominum ad oppidi proditionem. Ex Trojanis CCLXXVII. millia hominum. Æneas profectus navibus quibus Alexander in Græciam venit,[1] numero XXII. quem omnis hominum ætas circiter III. M. CCC. secuta est, Antenorem secuti sunt duo millia et quingenti. Andromacham et Helenum mille ducenti.

Such as it is, however, the work of the pretended Dares, in conjunction with one of more magnitude and higher pretensions, both as to manner and matter, ascribed to Dictys of Crete, was considered during many ages as the only trustworthy authority for Trojan history. On these, or works derived from them

[1] From this account, compared with those of Homer and Virgil, it appears that some of these vessels must have lasted about thirty years.

both the histories and the fictions of later writers were founded. Among other testimonies to the estimation in which the present production was held, a kind of paraphrase of the whole was written, in Latin verse, by a learned English ecclesiastic of the thirteenth century,[1] known only by his canonical name, Joseph of Exeter; of whom nothing more seems to be remembered, than that he wrote several Latin works; and was honored with the patronage of Baldwin, Archbishop of Canterbury, and of our victorious Richard Cœur de Lion, the latter of whom he accompanied to the Holy Land, and celebrated his exploits in the battle of Antioch. The present poem, the only one of his productions which has been noticed by subsequent scholars, is generally, and justly, considered as an extraordinary specimen of pure Latinity in a barbarous age. The study of ancient literature was just then beginning to revive after a slumber of many ages. Of this improvement England appears to have had her full share; and the Latin writers of our country, in the age before us, are observed to be uniformly superior in elegance to those on the continent. Even in Petrarch's heroic poem, written two centuries later, many more barbarisms occur than in the work of Joseph of Exeter. We think, indeed, that he is apt to abuse his command of the language; pouring forth lavishly, and without much selection, words, phrases, and turns of expression, as if in ostentation of his proficiency, or rather like one delighted in the exercise of his own powers, and pleasing himself with the reflection of his favorite writers in his own composition. With the more ordinary Latin poets he was obviously familiar;[2] and he blends their styles together in a somewhat confused manner, without sufficiently discriminating between the diction of different ages, between epic and didactic, serious and sarcastic. He is exceedingly fond of moralising in the form of proverbs. The plan of his poem is peculiarly injudicious; it is nothing more than an expansion of the original in verse, indulging occasionally in descriptive detail, but in no instance either altering or adding to the story; thus sacrificing the dignity of history, without attaining the interest of fiction. The events, instead of being connected with one another like the parts of a machine, follow each other like individuals in a crowd, each apparently caring little for the movements or purposes of that

[1] He florished about 1210—1226.

[2] His favorites appear to be Ovid and Claudian. Statius is also among his models.

which preceded, or of that which follows it. Owing to this unfortunate narrowness of design, which operates as a constantly recurring check upon his genius, and the few opportunities which it allows him of developing his powers, it is difficult to discover where his strength lay. Had he, instead of rendering the whole history into verse, selected some particular portion of it as matter for poetical amplification, he might have produced something worthy of remembrance. Even as it is, however, the poem of Joseph of Exeter is entitled to honorable notice for its fertility of fancy, its copiousness of language, its beauty of versification, and its ease and vigor of manner; to say nothing of its comparative excellence as regards the writings of the age in which it appeared. With the exception of some happily expressed moral sentences, he succeeds best in description, in which he appears to delight; here, however, as elsewhere, we are annoyed by frequent vulgarisms, conceits, or exaggerations, savoring of the bad taste of the age. Thus, in the outset, alluding to his own youth (to which by the way some of the defects of his poem are to be ascribed):

> Mento canescant alii, nos mente; capillo,
> Nos animo.———————————

The meeting of a river with the sea:

> ———————— furit ille, feroxque
> Potandas incestat aquas, bilemque refundit
> In vada blanda suum.

The figure of Zephyr *impregnating* the sails of a vessel, ought not perhaps to be reckoned among extravagancies. Of the first recorded sea-fight he says:

> ———————— Cunabula Mavors
> Cypridis infestat armis, et Lemnius igne.
> Tunc primum bellis rubuit mare. Sanguinis illas
> Murex hausit opes, quas nondum oblitus in annos
> Præsentes meminit, regumque expendit in usum.

It is a pity that good words should be so wasted, as they are in the following description of a restoration of calm:

> Ilicet irato bibulæ Thaumantidos arcu
> Cœruleum mirante jubar, ventoque sereno
> In risum redeúnte polo, detersa meretur
> Juno Jovem, atque hilari solatur flentia vultu
> Nubila, proscriptoque Noto, lenique susurro
> Dante vias, majora petit suspiria classis.

Of a storm:

> ———— subito egressos inopino turbine turbat
> Nimborum pincerna, Notus.

In the following description of an onset he has forestalled a great modern poet:

> Pulvere crescit ager, putrique in nube sepultam
> Prætexit caligo diem, nec civibus hostes
> Internosse datum, donec revocante serenum
> Cuspide sanguineos campus consedit in imbres.

Memnon is slain by Achilles:

> ——— Eoo viscera regi
> Fraxineo perfossa stylo.

So of another unfortunate warrior:

> Cardine jam clauso socios poscebat Iolas
> Ingressum; periere preces, en Pelias hasta
> Transactum affigit foribus, portæque maritat.

Such passages are certainly in the worst taste possible; yet they argue any thing but want of ingenuity, even as the tangle and fantastic distortions of forest-trees bespeak the luxuriance of their growth: besides that such faults, from their very nature, can only be committed by one who has a consummate command over the language in which he writes, and wields it with the freedom of a native. He is likewise very daring in the invention of new words and phrases. To sum up, his principal merits are facility, abundance, terseness of expression, and an easy and unconstrained manner; and if his deficiency in depth, and the want of aim in his poem, prevent us from subscribing to the hyperbolical encomiums which have been passed on him by some modern scholars, a little partiality of admiration may be excused with regard to a writer, who, in England, six centuries ago, wrote Latin poetry with an elegance equalled by no modern before him, and surpassed by few since.

His versification is easy, vigorous, harmonious, and correct, with only one exception worth mentioning: the production of a short syllable in the cæsura, which the modern poets in general employ still more sparingly than the ancient, is with him of common occurrence. On what authority he justified this licence, it is impossible to say; it is, however, quite as reasonable, and to our ears, at least, more harmonious, than the practice of shortening the middle syllable in the third line of an Alcaic stanza, or that of leaving the final vowel short before a word beginning with *s* and a mute, both which (the latter especially) on the authority of solitary, unauthenticated, or insufficient examples, have obtained extensively among modern Latin poets.

We now proceed to the business of quotation.[1]

The first book is occupied with the destruction of Troy by Hercules, and its restoration under Priam; we shall content ourselves with a quotation from the latter part, passing by several happy sentences in the way.

Haud procul incumbens urbi mediantibus arvis
Idæus consurgit apex: vetus incola montis
Sylva viret, vernat abies procera, cupressus
Flebilis, interpres laurus, vaga pinus, oliva
Concilians, abies venatrix, fraxinus audax,
Stat comitis patiens ulnus, nunquamque senescens
Cantatrix buxus: paulo proclivius arvum
Ebria vitis habet, et dedignata latere
Canicolam (qu.) poscit Phœbum, vicinus aristas
Prægnantes fœcundat ager, nec plura Falernus
Vina bibit, non tot pascit Campania messes.
Proxima rura rigans alio peregrinat ab orbe
Visurus Trojam Simois, longoque meatu
Emeruisse velit, ut per tot regna, tot urbes,
Exeat æquoreas tandem Trojanus in undas.
Dumque indefesso miratur Pergama visu
Lapsurum suspendit iter, fluviumque moratur
Tardior, et tótam complecti destinat urbem.

In the second book we have a fantastic description of the wedding-feast of Telamon and Hesione, in which an allusion occurs to the manners of the author's countrymen:

——— Plebs mixta Britanni
Certatura citi———————
Plebeios gaudet calices et sobria vina
Regali mutasse mero———————

The behaviour of the captive bride at the banquet, resembles that of the Lady Edith in the Lord of the Isles. In the same book Paris relates the contest of the goddesses on Mount Ida. The preliminary description is as follows:

Desertura virum flebat Pallantias ortum
Processisse diem, sed jam maturior æstas
Solverat algentes lacrymas; me dulce trahebat
Certamen nemorum, populari lustra, fugaces
Indagare feras, facilique instare Molosso:
Ocius exciti qui casse, vel ore, vel aure,
Fraude, sono, sensu ludentes, prælia casse
Fallunt, ore cient, vestigant aure, simulque

[1] We give the titles of Joseph of Exeter's other works, as we find them in More's preface. Antiocheis: De Institutione Cyri: Panegyricus ad Henricum II.: Nugæ Amatoriæ: Epigrammata: Diversi Generis Carmina. Nothing of these appears to remain, except two extracts from the Antiocheis, neither of them of much importance.

Invadunt saltus: me nutu numinis error
Devius in spatium seductius, in nemus altum
Egit, venarique dedit secreta Dearum.
Idæi regina sinus, dignissima Phœbo
Laurus inoffenso frondosum vertice crinem
Explicat, et nemoris proscripta plebe minoris
Sola viret, nullique suas communicat umbras.
Cætera Cirrhæam veneratur sylva juventam
Celsum submittens apicem, longeque reductà
Majorem temere poscentes aera frondes
Castigat, metuitque sacris occurrere ramis.
Huc deus aut casus, certe gratissimus error,
Pertulit ereptum sociis; hac lætus in umbra
Mirabar laurum vivacis lege juventæ
Nil Jove mutato passam, mirabar et Eurum
Murmure adulantem foliis, et frondibus auram
Secretam spirare suam;[1] quum languida sensim
Fur oculi somnus invitans otia, blandum
Pectoris elusit studium, curasque fefellit.
Sic caput herboso projectum cespite fultus
Delicias hausi superum; nec frivola suetus
In plebem luzisse sopor, sed somnia regum
Dignatus subiit.

The pleadings of the rival beauties are ingenious. The deportment of Juno seems copied from that of Jupiter towards Apollo in Ovid.

——————— Sic alta profando
Reginæ multum meminit, vultumque superbum
Vocibus ingessit, contempta fronte precantis.

In the third book the meeting of Paris and Helen is described.

Postquam Helenes Paridi patuit præsentia, classem
Deserit; ac formæ fidens, et conscius oris,
Huc illuc gressum librans, qua Tyndaris ibat,
Indefessa vagis incessibus otia texit,
Certantesque offert vultus, incendia nutrit
Mutua, captatumque brevi lucratur amorem.
Quippe nec ad cursum præceps, nec segnior æquo
Librato gestu formam juvat, actus in armos,
In caput erectus, tenero delibat arenam
Incessu, figitque oculo mirante Lacænam,
Oblitosque gradus sistit; suspectus haberi
Mox metuens, transfert celeres ad cætera visus,
Ceu stupeat quicquid spectat: moderantius illa
Obliquos vultus, et non ridentia plene
Ora gerit.———————————

The book concludes with the death of Castor and Pollux.

Ast ubi gesta Phrygum geminos vulgata Lacones

[1] Alluding perhaps to an opinion, that certain trees had breezes exclusively of their own.

Concussere, fremunt ambo, dolor excitat ambos,
Ambos ira quatit: non sic orbata leones
Lustra indignati lugent, non fulminis ales
Sic gemit elinguis inopina silentia nidi.
Haud mora, conscendunt classem, Lesboque relicta,
Dum præceps animus, et nil decoctius ardet
Ira recens, nullos expectatura sequentes,
Haurit iter fluidum pietas memor: alta tenebat
Castor, et Iliacas jamjam poscebat arenas
Excidium latura ratis; nox obviat atra
Defensura Phryges, armatique aeris ira
Instrepit, et geminis expugnat vela procellis.—
Sola hæc in geminos cessit discordia fratres,
Discordes habuisse metus; hic illius, ille
Hujus fata timet: quotiesque illabitur æquor,
Invergitque latus puppis subitura profundum,
Æquoris occursum certatim vertice prono
Anticipare parant; et sic proclamat uterque:
" In me dira Thetis, in me sævissime Triton
Has intende minas, tantos molire tumultus;
Hunc serves, huic parce precor." Tandem acrius acto
Incumbente noto, nil jam sperante carina,
Ledæi juvenes nexis per colla lacertis
Nata simul simili deponunt corpora fato.

The poet notices the prevalent opinion, that the two brothers had been raised to the gods; and parallels it with a similar one among his own countrymen.

Sic Britonum ridenda fides et credulus error
Arturum expectat, expectabitque perenne.

In the next book, the poet, after his original, gives some curious particulars as to the person and manners of the principal characters on both sides. A specimen will not be uninteresting.

Celsa duci Priamo late surgentibus armis
Effulcit roseum cervix caput, ardua scribunt
Membra virum, blandoque genas terrore minaces
Regius ornat honos: placidæ vox nuncia mentis
Nil tumidum, nil triste sonat, propiorque precanti
Mollibus imperiis famulantes instruit aures.
Hector magnanimum librato culmine pectus
Erigit; intorto candet coma crispa capillo,
Succinctum complexa caput; blandeque recisos
Furatur vox blanda sonos: pernicia membra:
Mens placida in cives: faciem lanugo serenam
Induit, ac visus acies obliqua cadentes
In geminas spargit partes, semperque supina
Occiduo stabilem contristat lumine vultum.
Priamidæ gemini studio certante Minervam
Partiti, colit hic artes, hic arma fatigat;
Deiphobum Mavors, Helenum demulcet Apollo.
Troilus in spatium surgentes explicat artus,
Mente gigas, ætate puer, nullique secundus

Audendo virtutis opus, mixtoque vigore
Gratior illustres insignit gloria vultus.——
Tyndaridis geminis geminum nihil; unicus ambos
Oris honos ambit, similis flavescit utrique
Vultus, par hilares augescit risus in orbes:
Æquus membra modus, concordes pectora motus
Conciliant, spirantque unum gena, lumina, mores.
Sola pares variis præsumunt nomina formas
Distinxisse notis; at victor vindice vultu
Eludit dubios error, vocumque repugnans
Dissidio, alterno confundit nomine nomen.
Inclyta cognatos æquat Spartana Lacones
Vultu, crine, genis: sociæ cunabula stirpis
Par oris testatur honos, at plenius haurit
Sidereum Ledæa Jovem, *totosque per artus*
Lactea materni spirant mendacia cycni.——.
Productum modice mentum candescit, et alta
Lenius ut pressis insidant basia labris,
Parcius in roseum consurgunt ora tumorem.
Fundit apex humeros, pressum tegit ubera pectus,
Ilia succingit levitas, tractusque lacertos:
Pes brevis incessu terram libante supino
Lascivum suspendit iter, crurumque decora
Mobilitas compto libramine ponderat artus.
Sola superciliis labes interflua raris
Audaci macula tenues discriminat artus.

Nothing can be more in the manner of Claudian than the words in italics. We do not profess to comprehend our author's meaning in all places. Some of the other heroines are depicted as follows; it must be recollected that all these minutiæ were received as authentic in the middle ages. Here, as elsewhere, we fancy we can trace the manners and ideas of the time.

Non membris egressa modum, *non cæca futuri,*[1]
Fulta gena tereti, suspecto crine cruorem
Mentitur, flagratque acie Cassandra micanti.
Iliadum populo victore Polyxena vultu
Præradiat, solique decus speciale meretur
Lactea membrorum series, ridentis ocelli
Blanditiæ, pede fulta brevi, procera venustas
Poplitis, erecto librans vestigia gressu.
Articulos non æquat ebur, non lilia colli
Ardua, non rutilum pavonis fimbria crinem.
Ipsa humilis, simplex, facilis, nil turget herile,
Nil varium fingens, nunquam frustrata petentes.—
In medium librata statum Briseis heriles
Promit in affectum vultus: nodatur in æquos

[1] This heterogeneous accumulation of particulars, which is copied from the original, reminds us of a character we once read of an Irish Bard, concluding with these words: "His moral character is unstained, and his person is large and muscular:" a sentence worthy of Gibbon.

Planities crinita sinus, umbræque minoris
Delicias oculus junctos suspendit in artus:
Divitiis formæ certant insignia morum,
Sobria simplicitas, comis pudor, arida nunquam
Poscenti pietas, et fandi gratia lenis.

Teuthras, king of Mysia, is slain by Achilles: his funeral and monument are described. Warton (Hist. Poet. Vol. ii. p. 98, 4to.) traces the passage to Guido dalla Colonna's Historia Trojana, but erroneously, as Joseph florished before Colonna; he likewise quotes it as from the Antiocheis.

The fifth book brings us to Troy.

Ardua jam medium pulsans Latonia cœlum
Noctivagos librabat equos, somnoque profundo
Exarmata quies facilem spondebat ituris
Portum, suadebatque dolos; dux ille Pelasgis
Nocturnum disponit iter. Non verbere pontus
Erigitur, non voce sonat, jussosque silere
Sulcat inoffensos tacito sub remige fluctus
Incessum furata ratis.
——————— at Martia Naupli
Proles erubuit fraudes, et furta negavit.
Ultimus hic Danaum ter dena classe secutus
Signa ducum, longaque exustus febre, moratas
Inachidis excusat opes.———————
Hanc ipsa ad vocem facies facit; aspera passo
Conjurat pallor, et vultu teste merentur
Verba fidem; at sospes animus, nulloque dolore
Fractior, imbelles artus nervosque negantes
Exigit, et Martem manifestum suadet Achivis.
Ocius audentem virtus animatur in iram,
Jamque dolis vicisse negant.

This book affords but little quotation, owing to the rapidity with which the events are hurried over; there is a great deal of crowd and bustle, but it leaves no impression on the mind, except that Joseph of Exeter was an excellent Latin scholar, and a writer of misdirected vigor and ingenuity. One specimen will suffice—the death of Protesilaus:

Emicat immodicus animi, metuensque priorem
Solus in extremum jamjam proruperat agmen
Turbidus Hypsiphides: populum vaga turba secutum,
Non unam sævire manum, creditque pavetque,
Ceu Mars ipse premat. Acies prævectus utrasque
Liquerat, audebatque arces calcare, relicti
Contemptor belli. Sed anhelo fervidus Hector
Objicitur: "Quonam usque? hic terminus," inquit, et ensem
Nudat atrox; conumque nihil tutante pyropo
In pectus consedit ebur: mox intonat orsis,
"Quisquis es, i felix, reliquisque superbior umbris,
Hectorea mactate manu."———————

——— At nescia fati
Hæmonis absentem suspirat mœsta maritum,
Et non sensuros vultus premit, oscula figens
Cerea, difficilesque Deos in vota fatigat:
Nequicquam; jacet ipse quidem, lapsusque jugales
Impedit, et curru non agnoscente fatiscit.

Hector retreats:

——— ultimus Hector
Tanquam instans cedit, indignatusque moranti
Arva legit gressu: cogit moderantius ipse
Æacides, flectitque gradum; et quia neuter in armis
Dissimilem sperat, hærent, audentque paventque,
Alternoque truces obliquant lumine vultus.

The following picture of a field of battle is any thing but Virgilian:

——— fluit hic in vultus pulchra genarum
Rapta dies, mento hic linguaque et nare recisa
Informes aperit rictus, his auris adempta,
His manus, his nutat humerus, pars viscera lapsa (?)
Labitur, ac manibus nitens sese eripit hosti.
Hinc capitum largus stagnat cruor: inde relicti
In cumulum surgunt trunci, currusque retardant.

The sixth and last book opens with the depression of the Trojans on the death of Hector. It is in his most favorite style of exaggeration.

Segnior explicitis mœrentia signa catervis
Troja movet; rorant clypei, cristæque gravantur
Luctibus; angustum crebris singultibus aurum
Rumpitur, arma nocent, toto nil agmine lætum,
Dulce nihil. Signa ipsa minus pugnantia vento
Mentitas laxant animas, morituraque tardis
Flatibus inclinant faciles languere dracones.
At sonipes, animi non argumenta superbi
Iratas iterat voces, non pulvere capto
Multiplicat suspensa levi vestigia gyro,
Non fremit incertum, sed tota immergitur arvis
Ungula, submittitque equitem, aurigamque perosus
Avertit collo venientia fræna reflexo.
Stridentem litui gemitum, stridentia reddunt
Jussa tubæ, nullique sonant non triste tumultus.
Talis in adversas trahitur duce Memnone turmas
Mœsta Phrygum pubes; poscunt remeare, negantque,
Venturusque Hector semper post terga videtur.
Qualiter Hyblæi mellita pericula reges
Si signis iniere datis, labente tyranno
Alterutro, viduos dant agmina stridula quæstus,
Et subitum vix nacta ducem metuentia vibrant
Spicula, et imbelli remeant in prælia rostro.

The consternation of the Greeks on the death of Palamedes:

——— Sic si ruptis moderator habenis
Deciderit, turbantur equi, leviora stupentes
Imperia, et subita jam libertate potiti,
Ceu timeant, incerta vago vestigia cursu
Præcipitant.———

We conclude with some of his moral sentences:

Felices quos non trahit ambitus. Ardua nactus
Non in se descendit honos; non cæca potestas
Quid possit fortuna videt. Premit ultio noxas
Tunc gravior, quum tarda venit; tunc plena timoris,
Quum terrore caret: blanda nil sævius ira,
Quum floret miseri felix injuria voti.

——— Summe miser est, cui nec sperare relictum.

Heu heu, quam tenui nutant mortalia filo!
Nil homini fixum. Fortunæ munera blandæ
Insidias, non dona reor.

He addresses his book in conclusion:

Sis utinam invidia dignus, quæ summa lacessit,
Quam pascit præsens, extremaque terminat, ætas.

In DEMOSTHENEM Commentarii JOANNIS SEAGER, *Bicknor Wallicæ in Com. Monumethiæ Rectoris.*

No. VII.—[*Continued from No. LVIII.*]

IN Onetorem, II. p. 877. l. 18. *σκέψασθε τοίνυν τὴν ἀναίδειαν, ὅς γ' ἐν ὑμῖν ἐτόλμησεν εἰπεῖν, ὡς οὐκ ἀποστερεῖ με ὅσῳ πλείονος ἄξιόν ἐστι (τὸ χωρίον Ἀφόβου, δηλονότι, ἐφ' οὗ τοὺς ὅρους ἔθηκεν Ὀνήτωρ) ταλάντου· καὶ ταῦτ', αὐτὸς τιμήσας οὐκ ἄξιον εἶναι πλείονος.*

ὅσον habet margo ed. Lutetianæ. quod nescio an sit melius; ut accusativos duo regat *ἀποστερεῖ*, vel legendum fors. *ΟΣΟΥ*, ut sequatur *ἀποστερεῖ* accusativus personæ cum genitivo rei.

In Onetorem, II. p. 878. l. 12. *ἄξιον τοίνυν καὶ τὸν ὅρκον, ὁποῖόν τιν' ἂν ὤμοσεν, εἴ τις ἔδωκεν, ἐκ τούτων ἰδεῖν. ὃς γὰρ ὀγδοήκοντα μνᾶς ἔφη τὴν προῖκ' εἶναι, εἰ τότ' αὐτῷ τις ἔδωκεν, ὀμόσαντι ταῦτ' ἀληθῆ λέγειν, κομίσασθαι, τί ἐποίησεν ἄν. ἢ δῆλον ὅτι ὤμοσεν; τί γὰρ καὶ λέγων οὐ φήσει τότ' ἂν ὀμόσαι, νῦν γε τοιαῦτ' ἀξιῶν; οὐκοῦν ὅτι γ' ἐπιώρκησεν ἄν, ἑαυτὸν ἐξελέγχει. νῦν γὰρ οὐκ ὀγδοήκοντα μνᾶς, ἀλλὰ τάλαντον, δεδωκέναι φησίν.*

Vulgata lectio est, *ἢ δῆλον ὅτι ὠμολόγησέ τι. καὶ γὰρ λέγων οὐ*

φήσει τότ' ἂν ὀμόσαι, ν. γ. τ. α.—quæ (modo sic exhibeatur, ἦ δῆλον ὅτι ὡμολόγησε, τί. καὶ γὰρ, λέγων, οὐ φήσει τότ' ἂν ὀμόσαι, ν. γ. τ. α.) mihi quidem Reiskiana melior videtur. Post ὡμολόγησε, τί, subaudiendum ἐποίησεν ἄν.

"Vel potius interrogatione non opus est: manifestum est enim, istum *factis suis* confessum esse, quid (fecisset.) nam *verbis* quidem, (λέγων,) cum talia, tam diversa, nunc postulet, juraturum se fuisse negabit."

In Onetorem, II. p. 878. l. 17. Sequitur, τί μᾶλλον ἂν οὖν εἰκότως τις αὐτὸν ἐκεῖνα ἐπιορκεῖν ἢ τάδ' ἡγοῖτο;

Atqui cur verisimilius quis putet, eum tunc de octoginta minis pejeraturum fuisse, quam nunc de talento?

In Onetorem, II. p. 879. l. 12. εἶτα νῦν παρακρούσασθαι ζητεῖ, καὶ φενακίζει, λέγων ὡς πρότερον τοὺς ὅρους ἔστησεν (αὐτὸς Ὀνήτωρ) ἢ ἐκεῖνον (Ἄφοβον) τὴν δίκην ὀφλεῖν. οὐ πρότερόν γε ἢ παρὰ σοὶ, εἴ γε νῦν ἀληθῆ λέγεις. δῆλον γὰρ ὅτι καταγνοὺς ἀδικίαν αὐτοῦ ταῦτ' ἐποίεις.

Post ἢ παρὰ σοὶ reticetur δίκην ὤφλεν.

In Onetorem, II. p. 880. l. 12. ἢ σὲ μὲν δεῖ κομίσασθαι πάντα, τὸν δὲ καὶ καταδικασάμενον, καὶ δι' ὀρφανίαν ἠδικημένον, καὶ προικὸς ἀληθινῆς ἀπεστερημένον, ἂν μόνον ἀνθρώπων οὐδὲ τῆς ἐπαβελίας ἄξιον ἦν κινδυνεύειν, ἠναγκάσθαι τοιαῦτα παθεῖν, κεκομισμένον μηδ' ὁτιοῦν, καὶ ταῦτ' ἐθέλοντα ποιεῖν ὑμῖν αὐτοῖς, εἴ τι τῶν δεόντων ἐβούλεσθε πράττειν;

Legendum, καὶ ταῦτ' ἐθέλοντα ποιεῖν Ἐφ' ὑμῖν αὐτοῖς,——. ποιεῖν ἐφ' ὑμῖν αὐτοῖς, est *Vestræ ipsorum potestati permittere; Vobis ipsis arbitrium permittere.* Hoc se re vera fecisse, docet Demosthenes In Onetor. I. p. 864. τὸν μὲν γὰρ οἰόμενος δεῖν ἐν τοῖς φίλοις διαδικάσασθαι τὰ πρὸς ἐμὲ, καὶ μὴ λαβεῖν ὑμῶν πεῖραν, οὐχ οἷός τ' ἐγενόμην πεῖσαι. τοῦτον δ' ΑΤΤΟΝ ΑΤΤΩ κελεύων ΓΕΝΕΣΘΑΙ ΔΙΚΑΣΤΗΝ, ἵνα μὴ παρ' ὑμῖν κινδυνεύσῃ, τοσοῦτον κατεφρονήθην, ὥστ—— κ. τ. λ.

In Zenothemin.

In Zenothemin, p. 885. l. 6. ἔστιν ἐργαστήρια μοχθηρῶν ἀνθρώπων συνεστηκότων ἐν τῷ Πειραιεῖ, οὓς οὐδ' ὑμεῖς ἀγνοήσαιτε ἰδόντες. ἐκ τούτων ἕνα, ἡνίκ' οὗτος ἔπραττεν ὅπως ἡ ναῦς μὴ καταπλευσεῖται δεῦρο, πρεσβευτὴν ἐκ βουλῆς τινὰ λαμβάνομεν γνώριμον οὑτωσί. ὅτι δ' ἦν τοιοῦτος οὐκ εἰδότες, ἀτύχημα οὐδὲν ἔλαττον, εἰ οἷόν τ' εἰπεῖν, ἀτυχήσαντες, ἢ τό γε ἐξ ἀρχῆς πονηροῖς ἀνθρώποις συμμίξαι, οὗτος ὁ πεμφθεὶς ὑφ' ἡμῶν, Ἀριστοφῶν ὄνομα αὐτῷ, ὃς καὶ τὰ τοῦ Μικκαλίωνος πράγματα ἐσκευώρηται.

Legendum et distinguendum puto,——πρεσβευτὴν ἐκ βουλῆς τινα λαμβάνομεν, γνώριμον οὑτωσὶ, ὅτι δ' ἦν τοιοῦτος οὐκ εἰδότες (ἀτύχημα οὐδὲν ἔλαττον, εἰ οἷόν τ' εἰπεῖν, ἀτυχήσαντες, ἢ τὸ ἐξ ἀρχῆς,

πονηροῖς ἀνθρώποις συμμίξαι) οὗτος, ὁ πεμφθεὶς ὑφ' ΤΜΩΝ. Ἀριστοφῶν ὄνομα——κ. τ. λ.

Ordo est—*οὐκ εἰδότες δ' ὅτι οὗτος, ὁ πεμφθεὶς ὑφ' ὑμῶν, ἦν τοιοῦτος.*

In Zenothemin, p. 886. l. 14. *ἠμφισβήτει τοῦ σίτου (Ζηνόθεμις) φάσκων Ἡγεστράτῳ δεδανεικέναι. τί λέγεις ἄνθρωπε; εὐθέως ὁ Πρῶτος (τοῦτο γὰρ ἦν τοὔνομα τῷ τὸν σῖτον εἰσαγαγόντι, τῷ τὰ χρήμαθ' ἡμῶν ὀφείλοντι) σὺ χρήματα δέδωκας Ἡγεστράτῳ,* (socio tuo, fraudem tuarum participi) *μεθ' οὗ τοὺς ἄλλους ἐξηπάτηκας, ὅπως δανείσηται, καίτοι πολλάκις λέγοντας ὅτι τοῖς προεμένοις ἀπολεῖται τὰ χρήματα; σὺ οὖν, ταῦτ' ἀκούων αὐτὸς ἂν προήκω;*

Vulgata lectio, *καὶ σοὶ πολλάκις λέγοντος ὅτι τ. π. α. τ. χ.* Veram opinor, *καὶ ΤΑΤΤΑ, σοὶ πολλάκις λέγοντος,* (Ἡγεστράτου scilicet,) *ὅτι τοῖς προεμένοις ἀπολεῖται τὰ χρήματα; præsertim, cum tibi sæpe affirmaret Hegestratus, pecuniam iis perituram, qui sibi crediderint?*

Lectio, quam dedit Reiskius, et sententiam haud probabilem parit, et argumentum oratoris evertit. neque enim verisimile, quemquam pecuniam ibi collocare velle, ubi sciat et prædicet esse perituram; et, si alii, cur non Zenothemis?

In Zenothemin, p. 886. l. 25. *πρὸ γὰρ τοῦ διακόπτειν ἐπιχειρῆσαι τὴν ναῦν, τίθενται πρός τινα τῶν συμπλεόντων οὗτος καὶ Ἡγέστρατος* (qui navem pertudit, ut deprimeret,) *βιβλίον συγγραφήν. καίτοι εἰ μὲν εἰς πίστιν δέδωκας, τί πρὸ τοῦ κακουργήματος ἂν τὰ βέβαια ἐποιοῦ; εἰ δ' ἀπιστῶν ἐτύγχανες, τί οὐχ, ὥσπερ οἱ ἄλλοι τὰ δίκαια ἐλάμβανες ἐν τῇ γῇ;*

An *εἰς βιβλίον συγγραφήν?* Scriptum hoc pactiones aliquas inter Zenothemin et Hegestratum continuisse videtur.—*εἰ μὲν εἰς πίστιν δέδωκας)* si quidem fidei Hegestrati credens, pecuniam numerasti, quam illi mutuo te dedisse affirmas.

In Phormionem.

In Phormionem, p. 908. l. 8.—*ὑπὲρ μὲν τῶν μὴ γενομένων ὅλως συμβολαίων ἀθήνησιν, μηδ' εἰς τὸ ἀθηναίων ἐμπόριον παραγράφεσθαι δεδώκασιν. ἐὰν δέ τις γενέσθαι μὲν ὁμολογῇ, ἀμφισβητῇ δὲ ὡς πάντα πεποίηκε τὰ συγκείμενα, ἀπολογεῖσθαι κελεύουσιν εὐθυδικίαν εἰσιόντα, οὐ κατηγορεῖν τοῦ διώκοντος.*

κατηγορεῖν τοῦ διώκοντος) h. e. *παραγράφεσθαι.* nam qui παραγραφῇ seu exceptione, judicii declinatrice, utebatur, jus prius agendi habebat, et sic pro reo actor et quasi accusator fiebat.

In Phormionem, p. 908. l. 21. *ἐγὼ γάρ, ὦ ἄνδρες ἀθηναῖοι, ἐδάνεισα Φορμίωνι τούτῳ εἴκοσι μνᾶς, ἀμφοτερόπλουν εἰς τὸν Πόντον, ἐπὶ ἑτέρᾳ γ' ὑποθήκῃ.*

ἐπὶ ἑτέρᾳ γ' ὑποθήκῃ) Quamquam viginti illas minas *ἀμφοτερόπλουν* Phormioni elocavit Chrysippus, i. e. reddendas cum

fœnore si navis et Athenis in Pontum, et retro a Ponto Athenas incolumis cursum confecisset, onus tamen illud tantum, quod in Ponto imponendum erat, pignori fuit opponendum: nam quod ad merces, quas Athenis exportari oportuit (l. 29.) erant illæ, quatenus Chrysippi interfuit, quasi prædes quibus obstrictus est Phormio; ne nihil haberet in Ponto quod mercibus illic permutaret, Chrysippo oppignerandis.—— Hæc sententia esse videtur verborum illorum, *ἐπὶ ἑτέρᾳ γ' ὑποθήκῃ*, quæ doctos tantopere exercuerunt.

In Phormionem, p. 909. l. 4. *εὐθὺς γὰρ ἐν τῷ Πειραιεῖ ἐπιδανείζεται* (Phormio) *λάθρα ἡμῶν* (qui vigiuti minas illi credidimus) *παρὰ μὲν Θεοδώρου τοῦ φοίνικος τετρακισχιλίας πεντακοσίας δραχμὰς, παρὰ δὲ τοῦ ναυκλήρου Λάμπιδος χιλίας. δέον δ' αὐτὸν καταγοράσαι φορτία ἀθήνηθεν μνῶν ἑκατὸν δεκαπέντε, εἰ ἤμελλε τοῖς δανεισταῖς πᾶσι ποιήσειν τὰ ἐν ταῖς συγγραφαῖς γεγραμμένα, οὐ κατηγόρασεν ἀλλ' ἢ πεντακισχιλίων καὶ πεντακοσίων δραχμῶν σὺν τῷ ἐπισιτισμῷ. ὀφείλει δ' ἑβδομήκοντα μνᾶς καὶ πέντε.*

ὀφείλει (malim *ὤφειλε*) *δ' ἑβδομήκοντα μνᾶς καὶ πέντε.*

nempe, Chrysippo	. .	20 minas	(p. 908. l. 20.)
Theodoro	. .	45 ——	(—— l. 27.)
Lampidi	. .	10 ——	(—— l. 28.)
		75	

Nihil manifestius. mirum igitur et Wolfium et Reiskium hic lapsos, et errorem utrosque in numerorum notis suspicatos fuisse; illum, de minis agi putantem, quæ, cum de 115 subtractæ fuissent 55, restarent; hunc de reliquo 150 minarum, subtractis 55,—quod esset 95, et propterea *ἐννενήκοντα καὶ πέντε* legere (nam verbo *emendare* hic non utendum) volentem.

In Phormionem, p. 914. l. 14. *δεῖ δὴ μαθεῖν ὑμᾶς ὅσα φησὶ χρήματ' ἀποδεδωκέναι. τῶν μὲν γὰρ ἑκατὸν καὶ εἴκοσι στατήρων γίγνονται τρισχίλιαι τριακόσιαι ἑξήκοντα. ὁ δὲ τόκος ὁ ἔγγειος ὁ ἐφεκτὸς τῶν τριάκοντα μνῶν καὶ τριῶν καὶ ἑξήκοντα, πεντακόσιαι δραχμαὶ καὶ ἑξήκοντα. τὸ δὲ ξύμπαν κεφάλαιον γίγνεται τόσον καὶ τόσον.*

120 Stateres sunt 3360 drachmæ, seu 33 minæ et 60 drachmæ.
Fœnus . . 560 dr. seu 5 minæ et 60 drachmæ.

Summa 3920 drachmæ; sive 39 minæ et 20 drachmæ.

Nihil hic perplexi. æstuat tamen Reiskius, ad l. 21. ubi Phormio, quia jacturam fecerat 5 minarum et 60 drachmarum, fœnoris videlicet 120 staterum vel 33 minarum et 60 drachmarum, illas etiam 5 minas et 60 drachmas Lampidi dedisse dicitur.

In Phormionem, p. 916. l. 2, 3. *ἴστε γὰρ δήπου πάντες, ὅτι*

δανείζονται μὲν μετ' ὀλίγων μαρτύρων, ὅταν δ' ἀποδιδῶσιν, πολλοὺς παρίστανται μάρτυρας, ἵν' ἐπιεικεῖς δοκῶσιν εἶναι περὶ τὰ συμβόλαια. σοὶ δ', ἀποδιδόντι τό, τε δάνειον καὶ τόκους ἀμφοτέρους, ἑτεροπλόῳ τῷ ἀργυρίῳ κεχρημένον, καὶ προστιθέντι ἑτέρας τρισκαίδεκα μνᾶς, πῶς οὐχὶ πολλοὺς ἦν παραλῆπτέον μάρτυρας;

Cum in Pontum tantum navigasset Phormio, non autem retro, pecunia illa, quam ἀμφοτερόπλουν mutuam sumserat, ἑτεροπλόῳ usus fuerat, et nihilominus se τόκους ἀμφοτέρους, usuras pro utraque navigatione, et Athenis in Pontum, et e Ponto Athenas, reddidisse affirmabat.

In Phormionem, p. 916. l. 27. λέγει δὲ πῶς ἡ συγγραφή; σωθείσης τῆς νεώς, αὐτὸν ἀποδοῦναι κελεύει τὰ χρήματα, καὶ γὰρ ἐνθέσθαι τἀγοράσματα εἰς τὴν ναῦν κελεύει σε. εἰ δὲ μή, πεντακισχιλίας δραχμὰς ἀποτίνειν. At vero p. 915. l. 1. τὰ ἐπιτίμια sunt tredecim minæ tantum: illa pecunia scilicet, quam Phormio præter debitum solvisse dicitur, nam de viginti drachmis, quæ excurrunt, tacet Orator. vid. p. 914. l. 26.

In Phormionem, p. 919. l. 18. καίτοι εἰ καθ' ἓν ἕκαστον οὕτως ἐδείκνυε Φορμίων, οὐκ οἶδ' ὅπως ἂν ἄλλως ἄμεινον ἀπελογήσατο.

Si ita singulatim unumquodque crimen diluisset Phormio, quemadmodum nos inferimus, quam optime sese defendisset.

In Lacritum.

In Lacritum, p. 928. l. 25. πρῶτον μὲν γὰρ γέγραπται, ὅτι ἐπ' οἴνου κεραμίοις τρισχιλίοις ἐδανείζοντο παρ' ἡμῶν τὰς τριάκοντα μνᾶς, ὡς ὑπαρχούσης αὐτοῖς ὑποθήκης ἑτέρων τριάκοντα μνῶν· ὥστε εἰς τάλαντον ἀργυρίου τὴν τιμὴν εἶναι τοῦ οἴνου καθισταμένην.

ὡς ὑπαρχούσης αὐτοῖς ὑποθήκης ἑτέρων τριάκοντα μνῶν) Subaudi ἀξίας. tamquam hypothecam haberent, quæ triginta minas valeret, et insuper alteras triginta minas;—quæ sexaginta minas, vel talentum, duplum pecuniæ creditæ, valeret.

In Lacritum, p. 933. l. 11. οὐδὲν δὲ ἧττον ἠρατῶμεν αὐτοὺς ὄντινα τρόπον ἀπολωλότ' εἴη τὰ χρήματα. Λάκριτος δ' οὑτοσὶ ναυαγῆσαι ἔφη τὸ πλοῖον παραπλέον ἐκ Παντικαπαίου εἰς Θευδοσίαν. ναυαγήσαντος δὲ τοῦ πλοίου, ἀπολωλέναι τὰ χρήματα τοῖς ἀδελφοῖς τοῖς ἑαυτοῦ, ἃ ἔτυχεν ἐν τῷ πλοίῳ ἐνόντα.

Non erat hoc navigium εἰκόσορος illa, cujus onus pignori oppositum fuerat ob triginta minas, quas Androcles crediderat: hæc enim ad φώρων λιμένα (p. 932. l. 13.) appulsa esse videtur; et sequitur, (p. 933. l. 20.) πρός τε γὰρ τὸ πλοῖον τὸ ναυαγῆσαν οὐδὲν ἦν αὐτοῖς συμβόλαιον, ἀλλ' ἦν ἕτερος ὁ δεδανεικὼς ἀθήνηθεν ἐπὶ τῷ ναύλῳ, τῷ εἰς τὸν Πόντον, καὶ ἐπ' αὐτῷ τῷ πλοίῳ· Ἀντίπατρος ἦν τὸ ὄνομα τῷ δεδανεικότι, κιττιεὺς τὸ γένος.

Legendum igitur ναυαγῆσαι ἔφη ΤΙ πλοῖον παραπλέον ἐκ Π. εἰς Θ.

Pro Phormione.

Pro Phormione.—Hæc oratio οὕτω διέθηκε τοὺς δικαστὰς, ὥστε φανὴν μηδ' ἡντινοῦν ἐθέλειν ἀκούειν Ἀπολλοδώρου. vid. Demosth. In Stephan. I. p. 1103. l. 13.

Pro Phormione, p. 946. l. 2. δεῖ δ' ὑμᾶς ἀκούσαι καὶ μαθεῖν, ἐκ τίνος τρόπου προσώφειλε τὰ ἕνδεκα τάλαντα ὁ Πασίων ἐπὶ τὴν τράπεζαν. οὐ γὰρ δι' ἀπορίαν ταῦτ' ἄφειλεν, ἀλλὰ διὰ φιλεργίαν. ἡ μὲν γὰρ ἔγγειος ἦν οὐσία Πασίωνι μάλιστα ταλάντων εἴκοσιν. ἀργύριον δὲ πρὸς ταύτῃ δεδανεισμένον ἴδιον, πλέον ἢ πεντήκοντα τάλαντα. ἦν οὖν τοῖς πεντήκοντα ταλάντοις τούτοις ἀπὸ τῶν παρακαταθηκῶν τῶν τῆς τραπέζης ἕνδεκα τάλαντα ἐνεργὰ ἦν. μισθούμενος οὖν ὅδε (Phormio) τὴν ἐργασίαν ταύτην τὴν τῆς τραπέζης, καὶ τὰς παρακαταθήκας λαμβάνων, ὁρῶν ὅτι μήπω τῆς πολιτείας αὐτῷ παρ' ὑμῖν οὔσης, οὐχ οἷός τε ἔσοιτο εἰσπράττειν ὅσα Πασίων ἐπὶ γῇ καὶ συνοικίαις δεδανεικὼς ἦν, εἵλετο μᾶλλον αὐτὸν τὸν Πασίωνα χρήστην ἔχειν τούτων τῶν χρημάτων, ἢ τοὺς ἄλλους χρήστας, οἷς προϊέμενος ἦν.

Undecim hæc talenta reddenda erant aliquando iis qui mensæ concrediderant. verens igitur Phormio, ne ab illis, quibus Pasio fœnore ea occupasset, exigere ipse non posset, Pasionem ipsum undecim talentorum illorum debitorem habere maluit.

In Phormionem, p. 948. l. 12. ἀλλ', οἶμαι, μέγιστον μὲν ἁπάντων τεκμήριόν ἐστι τοῦ μηδεμίαν λαβεῖν ἀφορμὴν (Banking stock) εἰς ταῦτα τουτονὶ (Phormionem), τὸ ἐν τῇ μισθώσει γεγράφθαι, προσοφείλοντα τὸν Πασίων' ἐπὶ τὴν τράπεζαν, οὐ δεδωκότα ἀφορμὴν τούτῳ. δεύτερον δὲ τὸ τοῦτον (Apollodorum, Pasionis filium) ἐν τῇ νομῇ μηδὲν ἐγκαλοῦντα φαίνεσθαι. τρίτον δ', ὅτι μισθῶν ἑτέροις ὕστερον ταῦτα, τοῦ ἴσου ἀργυρίου, οὐ φανήσεται προσμεμισθωκὼς ἰδίαν ἀφορμήν. καίτοι, εἰ, ἦν ὁ πατὴρ παρέσχεν, ὑπὸ τοῦδε ἀπεστερεῖτο, αὐτὸν νῦν προσῆκεν ἐκείνοις ἄλλοθεν πορίσαντα δεδωκέναι.

Vulgata lectio, μισθῶν ἑτέροις ταυτὰ ταῦτα τοῦ ἴσου κ. τ. λ.

Legendum forsitan, τρίτον δ', ὅτι μισθῶν ἑτέροις ταυτὰ ταῦτα τοῦ ἴσου ἀργυρίου φανήσεται, οὐ προσμεμισθωκὼς ἰδίαν ἀφορμήν.

Tertium argumentum: mensam aliis postea tantidem locavit, nulla pecunia, nullo fundo (Banking stock) de suo addito. quum, si aliquid intervertisset Phormio, eandem pensionem, nisi mensam supplevisset, nequaquam consecutus fuisset.

Pro Phormione, p. 958. l. 13. οὐ δικάζεταί σοι, οὐδὲ δεινά φησι πάσχειν, εἰ σὺ μὲν χλανίδα φορεῖς, καὶ τὴν μὲν λέλυσαι, τὴν δ' ἐκδέδωκας ἑταίραν, καὶ ταῦτα γυναῖκ' ἔχων ποιεῖς.

Vulgo legitur, τὴν δ' ἔδωκας ἑταίρᾳ.

Rescribendum puto, καὶ τὴν μὲν λέλυσαι, τῇδ' ἔδωκας ἑταίρᾳ. Aliam meretricem redimis a lenone, aliam locupletas.

Pro Phormione, p. 959. l. 21. τοῦτον (Phormionem) οἴεται (Apollodorus) δεῖν, ἐλὼν τηλικαύτην δίκην, ἀδίκως ἐκβάλλειν! οὐ γὰρ ἄλλό γ' ἔχοις οὐδὲν ἂν ποιῆσαι. εἰς μὲν γὰρ τὰ ὄντα εἰ βλέπεις ἀκρι-

βῶς, ταῦθ' εὑρήσεις ὧν ἐστὶν, ἂν, ὃ μὴ γένοιτο, ἐξαπατηθῶσιν οὗτοι. (judices).

οὐ γὰρ ἄλλό γ' ἔχοις οὐδὲν ἂν ποιῆσαι. κ. τ. λ.) Hac sola enim pœna afficere eum potes. nam quod ad possessiones quæ videntur ejus esse, si accurate consideres, intelliges quorum sint; nempe creditorum mensæ; nisi si judices, decepti, adjudicaverint tibi.

Pro Phormione, p. 960. l. 24. οὐδὲν ὁρῶ διότι ἄν σοι πεισθέντες οὗτοι τουδὶ καταψηφίσαιντο. τί γάρ; ὅτι πλησίον ὄντων τῶν ἀδικημάτων ἐγκαλεῖς; ἀλλ' ἔτεσι καὶ χρόνοις ὕστερον αἰτιᾷ.

fors. ἔτεσι καὶ χρόνοις ΤΟΣΟΥΤΟΙΣ ὕστερον αἰτιᾷ.

Adversus Pantænetum.

Adversus Pantænetum, p. 966. l. 6. Δεδωκότων, ὦ ἄνδρες δικασταὶ, τῶν νόμων παραγράψασθαι περὶ ὧν ἄν τις ἀφεὶς καὶ ἀπαλλάξας δικάζηται, γεγενημέναν ἀμφοτέρων μοι τούτων πρὸς Πανταίνετον τουτονὶ, παρεγραψάμην, ὡς ἠκούσατε ἀρτίως, μὴ εἰσαγώγιμον εἶναι τὴν δίκην, οὐκ οἰόμενος δεῖν ἀφεῖσθαι τοῦ δικαίου τούτου.

Corrigendum videtur, οὐκ οἰόμενος δεῖν ΑΦΙΣΤΑΣΘΑΙ τοῦ δικαίου τούτου.

Advers. Pantænetum, p. 978. l. 28. διὰ γὰρ τὸν θόρυβον τὸν τότε, καὶ τὸ μέλλειν καλεῖσθαι τὴν δίκην, τοιοῦτον ἦν· "προκαλοῦμαί σε ταυτί." "δέχομαι." "φέρε τὸν δακτύλιον." "λάβε." "τίς δ' ἐγγυητής;" "οὑτοσί." οὐδὲν οὔτ' ἀντίγραφον, οὔτ' ἄλλο οὐδὲν ἐποιησάμην τοιοῦτον.

Hoc ait Nicobulus: Præ tumultu, qui tum erat, et festinatione, sese nec τῆς προκλήσεως exemplum, nec aliud tale instrumentum, conficere potuisse.

Adversus Nausimachum et Xenopithem.

Adversus Nausimachum et Xenopithem, p. 986. l. 19. φασὶ γὰρ οὐκ ἀποδόσθαι τὰ πατρῶα ἂν ἐκομίζοντο χρημάτων, οὐδ' ἀποστῆναι τῶν ὄντων.

Affirmant enim Nausimachus et Xenopithes, pecunia illa, quam ab Aristæchmo acceperunt, se neque vendidisse, neque vendere in animo sibi fuisse, paterna bona; neque fortunis suis cessisse.

Advers. Nausim. et Xenopith. p. 986. l. 27. εἰσπραχθέντων δὲ τῶν χρεῶν, καί τινων σκευῶν πραθέντων, ἔτι δ' ἀνδραπόδων, τὰ χωρία καὶ τὰς συνοικίας ἐπρίαντο οἱ ἐπίτροποι, ἃ παρέλαβον οὗτοι.

τὰ χωρία καὶ τὰς συνοικίας κ. τ. λ.) insulas illas et prædia emerunt tutores, quæ his (Nausimacho et Xenopithi scilicet) tradiderunt.

In Bœotum de nomine.

In Bœotum de nomine, p. 1000. l. 27. *τουτονὶ δὲ Βοιωτὸν* (nomine Bœoti) *εἰς τοὺς φράτορας, ἡνίκα ἠναγκάσθη, ἐνέγραψεν ὁ πατήρ. ἠδέως τοίνυν ἑροίμην ἂν αὐτὸν ἐναντίον ὑμῶν, εἰ μὴ ἐτελεύτησεν ὁ πατὴρ, τί ἂν ἐποίεις πρὸς τοῖς δημόταις; οὐκ ἂν εἶας σεαυτὸν ἐγγράφειν Βοιωτόν; ἀλλ' ἄτοπον δίκην μὲν λαγχάνειν τούτου, κωλύειν δὲ πάλιν.*

ἀλλ' ἄτοπον δίκην κ. τ. λ.) Atqui præposterum fuisset litem patri meo intendere, (quod fecisti,) quo nomen tuum inter demotarum inscribere cogeres, et rursus id ipsum vetare.

In Bœotum de nomine, p. 1002. l. 8.—*οὐκ ἀγαπᾷ Βοιωτὸς τουτοισὶν, ἀλλὰ καὶ δίκας ἐμοὶ δύ' ἢ τρεῖς εἴληχεν ἀργυρίου, πρὸς οἷς καὶ πρότερόν μ' ἐσυκοφάντει. καίτοι πάντας οἶομαι τοῦθ' ὑμᾶς εἰδέναι, τίς ἦν χρηματιστὴς ὁ πατήρ.*

" *τις)* Si bene habet, idem valet atque *ὁποῖός τις*. quam attentus ad rem augendam, quam peritus artium amplificandæ rei domesticæ, pater fuerit—" &c. Reisk. Imo, Quam NON attentus ad rem augendam; quam NON peritus artium amplificandæ rei domesticæ. Si ad rem augendam attentus fuisset Mantias, possessiones majores reliquisset, et plus sibi pro portione vindicare potuisset Bœotus. patrem igitur suum *χρηματιστὴν* bonum fuisse affirmando, sibi adversatus esset Mantitheus. Recte Wolfius: *ἀντὶ τοῦ, ὅτι οὐ χρηματιστικὸς ἦν, ἀλλὰ προστικὸς χρημάτων.*

In Bœotum de nomine, p. 1002. l. 24. *ἀξιοῖ δ' αὐτὸς, ὡς δὴ πρεσβύτερος ὢν, τοὔνομ' ἔχειν τὸ τοῦ πρὸς πατρὸς πάππου. πρὸς δὴ ταῦτα ἀκοῦσαι βέλτιον ὑμᾶς βραχέα. ἐγὼ γὰρ οἶδα τοῦτον, ὅτε οὔπω συγγενὴς ἦν ἐμοὶ, ὁρῶν ὥσπερ ἂν ἄλλον τινὰ οὑτωσὶ, νεώτερον ὄντα ἐμοῦ, καὶ συχνῷ, ὅσα ἐξ ὄψεως, οὐ μὴν ἰσχυρίζομαι τούτῳ, καὶ γὰρ εὔηθες· ἀλλ' εἴ τις ἔροιτο Βοιωτὸν τουτονὶ, ὅτε ἐν Ἱπποθοωντίδι φυλῇ ἠξίου χορεύειν, οὔπω τοῦ πατρὸς εἶναι φάσκων τοῦ ἐμοῦ υἱὸς, τί σαυτὸν ἔχειν δικαίως ἂν θείης ὄνομα; ἀλλ' εἴ τις ἔροιτο κ. τ. λ.)* Constructio est hæc:—*καὶ συχνῷ ὅσα ἐξ ὄψεως. οὐ μὴν ἰσχυρίζομαι τούτῳ, (καὶ γὰρ εὔηθες,) ἀλλ' (ἰσχυρίζομαι τῇ ἀποκρίσει τῷ ἐρωτήματι τούτῳ) εἴ τις ἔροιτο Βοιωτὸν τουτονὶ, κ. τ. λ.*

Wolfio, hoc non videnti, locus et corruptus et mutilatus videbatur.

Sequitur (p. 1002. l. 28.) *εἰ γὰρ Μαντίθεον, οὐκ ἂν διὰ τοῦτό γε φαίης, ὅτι πρεσβύτερος εἶ ἐμοῦ. ὃς γὰρ οὐδὲ τῆς φυλῆς τότε σοι προσήκειν ἡγοῦ τῆς ἐμῆς, πῶς ἂν τοῦ γε πάππου τοῦ ἐμοῦ ἠμφισβήτεις;*

Nam si dicas " Mantitheum;" non propterea scilicet quia major natu sis quam ego; illam saltem causam afferre nou possis.

In Bœotum de nomine, p. 1006. l. 8. λοιπὸν ἡγοῦμαι τοῦθ' ὑμῖν ἐπιδεῖξαι——ὡς οὗτος αὐτὸς αὑτοῦ κατέγνω Βοιωτὸν, ἀλλ' οὐ *Μαντίθεων*, ὄνομα δικαίως ἂν ἔχειν. λαχόντος γὰρ ἐμοῦ τὴν δίκην ταύτην *Βοιωτῷ Μαντίου* θωρικίῳ, ἐξαρχῆς τ' ἠντιδίκει, καὶ ὑπώμνυτο, ὡς ἦν *Βοιωτός*. Legendum: ἠντιδίκει καὶ ὑπώμνυτο, ὡς *ΩΝ Βοιωτός*.

In Spudiam.

In Spudiam, p. 1031. l. 10. φιάλην μὲν γὰρ λαβόντες παρὰ τῆς *Πολυεύκτου γυναικὸς*, καὶ θέντες ἐνέχυρα μετὰ χρυσίων, οὐκ ἀνενηνόχασι κεκομισμένοι ταύτην, ὡς ὑμῖν *Δημόφιλος* ὁ θέμενος μαρτυρήσει. σκηνὴν δὲ ἣν ἔχουσιν· οὐδὲ γὰρ ταύτην λαβόντες ἀναφέρουσιν.

Secundum Harpocrationem σκηνὴ hic est Umbella: a Parasol.

In Phœnippum.

In Phœnippum, p. 1042. l. 15. ἡγησάμενος δ' ἐγὼ καὶ μετρίου καὶ ἀπράγμονος εἶναι πολίτου μὴ εὐθὺς ἐπὶ κεφαλὴν εἰς τὸ δικαστήριον βαδίζειν, ἐπείσθην (τί γὰρ δεῖ μακρολογεῖν;) τὴν μὲν σύνοδον ταύτην, τὴν περὶ τῶν διαλύσεων, τῇ ὀγδόῃ φθίνοντος τοῦ βοηδρομιῶνος μηνὸς ὁμολογῆσαι ποιήσασθαι.

Melius ποιήσεσθαι.

In Macartatum.

In Macartatum, p. 1053. l. 14. ἐπειδὴ δ' οὗτοσὶ ὁ παῖς ἐγένετο, καὶ ἐδόκει καιρὸς εἶναι, οὐκ ὀργισθεὶς ἐγὼ τοῖς γενομένοις, ἀλλ' ἡγούμενος εἰκός τι παθεῖν τοὺς τότε δικάζοντας, εἰσῆγον εἰς τοὺς φράτορας τοὺς τοῦ *Ἀγνίου Εὐβουλίδην* τὸν παῖδα τουτονὶ, ἐκ τῆς θυγατρὸς ὄντα τῆς ἐκείνου, ἵνα μὴ ἐξερημωθῇ ὁ οἶκος.

τουτουὶ habent Ms. Augustan. prim. margo ed. Lutet. et aliæ editiones: et profecto ita legendum. εἰσῆγον εἰς τοὺς φράτορας τοὺς *Ἀγνίου, Εὐβουλίδην*, τὸν παῖδα τουτουὶ (hujus Eubulidis posterioris, Hagniæ ex filia nepotis, Eubulidis prioris ex filio) ἐκ τῆς θυγατρὸς ὄντα τῆς ἐκείνου, κ. τ. λ.

Eubulides ultimus vel tertius, Eubulidis posterioris sive secundi et nepos ex filia, et filius adoptivus, erat.

In Macartatum, p. 1055. l. 5. *Νόμος*. *Ἐὰν δ' ἐπιδεδικασμένου ἀμφισβητῇ τοῦ κλήρου, ἢ τῆς ἐπικλήρου, προσκαλείσθω τὸν ἐπιδεδικασμένον πρὸς τὸν ἄρχοντα, καθάπερ ἐπὶ τῶν ἄλλων δικῶν. παρακαταβολὰς δ' εἶναι τῷ ἀμφισβητοῦντι. ἐὰν δὲ μὴ προσκαλεσάμενος ἐπιδικάσηται, ἀτελὴς ἔσται ἡ ἐπιδικασία τοῦ κλήρου. ἐὰν δὲ μὴ ζῇ ὁ ἐπιδικασάμενος τοῦ κλήρου προσκαλείσθω κατὰ ταυτὰ, ᾧ ἡ προθεσμία μήπω ἐξήκῃ. τὴν δ' ἀμφισβήτησιν εἶναι τῷ ἄρχοντι καθότι ἐπεδικάσατο, οὗ ἂν ἔχῃ τὰ χρήματα.——τὴν δ' ἀμφισβήτησιν κ. τ. λ.)* Locus universe subobscurus, inquit Reiskius. ὡς pro οὗ conjecit Wolfius. Sed

constructio est: καθότι ἐπεδικάσατο, (ἐκεῖνος,) οὗ ἂν ἔχῃ τὰ χρήματα (ὁ νῦν ἔχων.) Quomodo, qua ratione, adjudicationem impetraverit ille (jam mortuus,) cujus bona habet is qui nunc possidet.

In Macartatum, p. 1055. l. 10.—Φιλομάχην, ἣ ἐστι μήτηρ τῷ παιδὶ, Εὐβουλίδου δὲ θυγάτηρ.—

ἣ) typothetæ erratum. Corrigendum ἥ ἐστι μητὴρ τῷ παιδί.

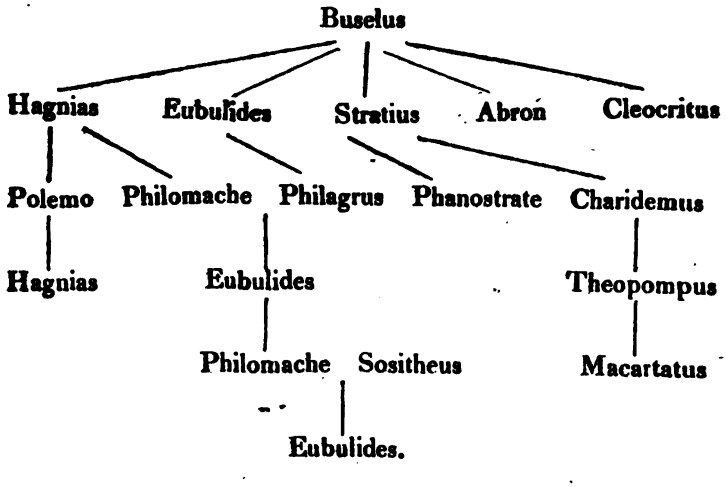
In Macartatum, p. 1058. l. 5. Τῷ δὲ Εὐβουλίδῃ, τῷ τῆς Φιλομάχης υἱεῖ, ἀνεψιῷ δ' Ἀγνίου ὄντι πρὸς πατρὸς Εὐβουλίδου ἀνεψιοῦ παῖς ὢν Ἀγνίᾳ πρὸς πατρὸς οὑτοσὶ ὁ παῖς.

"Labyrinthus est hic locus, et plane crux fixa interpretibus, &c." Wolfius.—Distinguendum Τῷ δὲ Εὐβουλίδῃ, τῷ τῆς Φιλομάχης υἱεῖ, ἀνεψιῷ δ' Ἀγνίου ὄντι πρὸς πατρὸς, Εὐβουλίδου ἀνεψιοῦ παῖς ὢν Ἀγνίᾳ πρὸς πατρὸς, οὑτοσὶ ὁ παῖς.

Τῷ δὲ Εὐβουλίδῃ, Eubulidi vero (secundo,) τῷ τῆς Φιλομάχης υἱεῖ, Philomachæ filio, ἀνεψιῷ δ' Ἀγνίου ὄντι πρὸς πατρὸς, a patre autem (Philagro) Hagniæ (secundi) sobrino (*second* cousin) (ἐγένετο) οὑτοσὶ ὁ παῖς, hic puer (Eubulides tertius) παῖς ὤν, qui filius est (adoptivus) Εὐβουλίδου Eubulidis (secundi) ἀνεψιοῦ Ἀγνίᾳ πρὸς πατρὸς, sobrini (*second* cousin) Hagniæ (secundo) a patre (Philagro.)

Puerum, Eubulidem tertium, Eubulidis secundi *filium* vocat Sositheus, quia ab eo adoptatus fuerat: natura enim nepos ejus ex filia erat.

Clariora hæc erunt, inspecto stemmate, quod ita se habet;



In Macartatum, p. 1062. l. 21. ἡμεῖς δέ γε νυνὶ μάρτυρας ὑμῖν τοσουτουσὶ παρεσχόμεθα περὶ τῆς Πολέμωνος ἀδελφῆς, τηθίδος δ' Ἀγνίου. τούτῳ δ' ὁ βουλόμενος μαρτυρησάτω ἢ ὡς οὐκ ἦσαν ἀδελφοὶ ὁμοπάτριοι καὶ ὁμομήτριοι Πολέμων καὶ Φιλομάχη, ἢ ὅτι οὐκ ἦν ὁ μὲν Πολέμων υἱὸς, ἡ δὲ Φιλομάχη θυγάτηρ Ἀγνίου τοῦ Βουσέλου υἱεώς.

τούτῳ) Macartato scilicet.

In Macartatum, p. 1071. l. 26. ταύτας κελεύει τὰς προσηκούσας, καὶ παρεῖναι τῇ προθέσει τοῦ τετελευτηκότος, καὶ ἐπὶ τὸ μνῆμα ἀκολουθεῖν· οὐ τὴν Μακαρτάτου μητέρα, οὐδὲ τὴν Θεοπόμπου γυναῖκα. οὐδὲ γὰρ προσήκουσιν Ἀγνίᾳ αὗται· ἀλλ' ἦσαν ἐξ ἑτέρας φυλῆς Ἀχαμαντίδος· καὶ ἐξ ἑτέρου δήμου, Προσπαλτόθεν, ὥστε τὸ παράπαν οὐδ' ἤσθοντο ὅτε ἦν τετελευτηκὼς ὁ Ἀγνίας.

Vulgata lectio—Προσπαλτόθεν, ἕως τὸ παράπαν οὐδ' ἤσθοντο,—κ. τ. λ. Veram puto, ἕως οὗ τὸ παράπαν οὐδ' ἤσθοντο ὅτε ἦν τετελευτηκὼς ὁ Ἀγνίας. Usque ad quem locum, &c.—et melius forsitan *OTI* ἦν τετελευτηκὼς ὁ Α.

In Macartatum, p. 1072. l. 27. τοῖς ἀποφθιμένοις ἐν ἰκνουμένᾳ ἡμέρᾳ τελεῖν τοὺς ποθήκοντας κατὰ τὰ ἀγημένα.

Rescribendum forsitan, τοὺς ποθήκοντας κατὰ τὰ ΓΕΝΗ.

CAMBRIDGE PRIZE POEMS, FOR 1824.

Carmen Græcum in Comitiis Maximis recitatum.

Ὦ παῖδες Ἑλλήνων, ἴτε,
ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ
παῖδας, γυναῖκας—νῦν ὑπὲρ πάντων ἀγών.
Æsch. *Pers.* v. 403.

Ἠνιδ' ὡς ἔρρηξε δι' ἀρανὸν φῶς
ἄμβροτον, διόσδοτον· ἆρ' ἐφάνθη
ἐκ νεφῶν Ἀώσφορος; ἀγλαὰς δι'
Ἑλλάδος ἐκτὰς
ταλόθεν, νάσους τε φλέγει, βαθύν τε
κόλπον Αἰγαίας ἁλός· ἢ θεῶν τις,
ἢ θεᾶν· οἶδ', οἶδα τέρας, καλὸν γέγ-
ηθα πρόσωπον
εἰσιδὼν Ἐλευθερίας· θεάων
φιλτάτα, τίν' οὐ τὺ γελεῦσ' ἰαίνεις;
χαῖρ' ἐμοὶ, χαῖρ' αὖθι, τὺ γὰρ, δίκαν ῥοδ-
ωπίδος Ἀοῦς,

ὠρέων ἀφ' Ἑλλάδος, ἀσπέτοις σῶν
ὀμμάτων γελάσμασιν, εὖ σκέδασσας
ἀχλὺν, ἃ λαμπρὰν πάρος ἀλίω κατ-
ἔσβεσεν αἴγλαν.

Ἑλλὰς, ἀδείαν γενέτειρα Μοίσαν,
εὐθρόνων ἕδος Χαρίτων, στέγω σε,
φεῦ στένω· λυγρόν τι πέριξ ἔχει σε
δίκτυον Ἄτας.

ἦ μάταν σὸν εὔχος ὄλωλεν, εἰ νῦν
δούλιον σαίνεις[1] ζύγον, ἔν τε δεσμοῖς
ἠμένα, τρομεῖς ὀλοόφρονος μαστ-
ῖγα τυράννου.

ἦ μάταν τοῖς πρόσθε χρόνοις φερίστων
θάλλες ἡρώων τε σοφῶν τε μάτηρ,
ὥστε τ' ἐν μικροῖς μάλ' ἀριπρεπὴς ἄστ-
ροισι Σελάνα,

ἔφλεγες, γαίας μέγ' ἄγαλμα, χώραν
φερτάτα, τεοὶ δ' ἀνέλαμπον ἀνδρὲς
ἐν μάχαις ἐσλοὶ δορὶ, κἀν ἑορταῖς
τέκτονες ὕμνων.

ἦν τάδ', ἦν· πᾶ δ' ἔντι; πέφευγε πάντα·
φῶς τεὸν στυγνά τις ἔκρυψεν ὄρφνα,
ἐν τεοῖσι δώμασιν εὔλυροι σιγ-
ῶντι χόρειαι·

πᾶ γὰρ οἱ πρόσθεν μελιγάρυες; πᾶ
αἱ πρὶν ἡρώων χερές; ἠνεμοῦντα
πᾶ σοφῶν φρονήματά; δούλιον πάντ'
ἄμαρ ἀφεῖλε·

ῥίμφα νῦν κώμας διὰ σὰς βιβῶντι
θουρίοις Φόνος τε Φόβος τε ποσσὶ,
λοιγία συνωρὶς, Ἔρις τε, δύσθε-
ός τις ἀλάστωρ·

τίς γὰρ ἐκ Χίω[2] βρόμος; οὐκ ἀκούω
χαλκείων ὅπλων κτύπον; οὐκ ἀτέκνων
ματέρων ὀξὺν γόον, ὀρφάνων τ' αἰ-
άγματα παίδων;

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[1] Σαίνειν. Blandiendo avertere conari. Vid. Blomf. ad Æsch. Sept. c. Theb. v. 378.

[2] Alluditur ad cædem illam immanissimam in insula Chio a Turcis perpetratam.

οὐλίαις θήγει Θάνατος χέρεσσιν
ἴα φοινάεντα· ποτῆξεν ὄσσοις
δακρύων πλήρες νέφος, ὀρθόθριξ τε
δεῖμά μ' ὑπῆλθε

δυσθέατ' ἰδόντα θεάματ'· οἴμοι,
κατθάνει παῖς ματρὸς ἐν ἀγκάλῃσιν,
ἄνδρα τὸν φιλεῦντα φίλαν τε νύμφαν
νὺξ μία κρύπτει.

ἦ σὺ τοῦτ' ἔργον, Σαράκην', ἔδρασας
δύσθεον, δυσώνυμον,—οὔ τι χαίρων·
πάνθ' ὁρᾷ τὸ Πατρὸς ἄϋπνον ὄμμα,
πάντα κατορθοῖ.

ἠνίδ' ὡς ἔνοπλος ἀνήλαθ' Ἑλλὰς,
ὦ μίνει χαίροισα· τρομεῖτ', ἄναγνα
βαρβάρων ἔθνη, βλέπεθ' ὡς δι' αἴθραν
αἰθαλόεσσαν

πυρφλέγει Νίκας ἀρίδηλος ἀστὴρ·
ὡς Σάμος[1] ναυσίστονον εἶδεν ὕβριν,
εἶδε ναυτίσδοντα παλίσσυτον δράμ-
ημα τύραννον.

παντόθεν δι' ὄρεα μακρὰ γαίας
χαλκέα σάλπιγγος ἔκλαγξε φώνα,
παντόθεν γναίθοις κύνες ἀγρίοις λυσ-
σῶντι Κυδοιμῷ·

ἔκλυον κλαγγὰν Σαλαμῖνος ἀκταί,
ἔκλυον μυχοὶ σκιόεντες Οἴτας,
δεύτερόν τ' ἐν Θερμοπύλαις[2] τροπαῖον
στᾶσαν Ἀχαιοί.

σεῦσθε νῦν μάχαν ἔπι, σεῦσθ' Ἀθαναι,
ῥίπτε δύσφαμον, Λακεδαῖμον, ὕπνον,
εἶθε τιν μέλποι τις ἐλευθέραν Τυρ-
ταῖος ἀοιδάν.

σεῦσθε, μὴ φοβεῖσθε· τέλος προκάντων
Μοῖρα δὴ κακοῖσι· καλῶν δὲ τιμὰν
οὐκ ἐᾷ θανεῖν, στεφάνωμ' ὑφαίνοισ'
ἄφθιτον ὕμνων,

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[1] Alluditur ad navalem victoriam haud ita pridem propè insulam Samum a Græcis reportatam.

[2] Jam biennium est ex quo Turcæ ad Thermopylas a Græcis profligati sunt.

Μοῖσα·[1] πῶς εὕδοντι δ', ὅσοιπερ ἐσλοὶ
κάππεσον πάτρας ὕπερ ἱπποχάρμαις
ἐν κλόνοις; εὕδοντι μάλ' εὔδιον μάλ'
ἄδυμον ὕπνον,

εἴαρ ἀκροθίνιά τ' ἀνθεμώδη
ἐκ φίλων χέει προπάροιθε κόλπων,
δειέλοις τ' αἰὲν πολύκλαυτον ἄρδει
τύμβον ἐέρσαις,

ἐσπέρα τ' ἀκρᾷ παριὼν κέλευθον
δοχμίαν, φωνεῖ τάδ' ὁδοιπόρων τις,
Χαίρετ' ἐσλοὶ, χαίρετ'· ἐπ' ὀστέοις κούφα κόνις εἴη.—

σεῦσθέ νυν· πᾶ γὰρ δέος; οὐ σφαλεῖσθε,
οὐ μὰ τὰν Δίκαν, προγόνων τε νίκας,
οὐ μὰ τὰν Ἐλευθερίαν· σκίας τῶν
πρὶν περὶ πάτρας

εὖ τεθνακότων ἐσορῶ· ποτ' αὖρας
ἀγλαὰν σείοντι κόμαν, ἀεί τε
τέκνα προσγελεῦντες, ἀπ' ὀμμάτων στάσδοντι θοὸν πῦρ.

τίς δέ πως, τίς ἀμβροσίᾳ ποτᾶται
ἀμφέπων λύραν χερὶ, φαιδίμας τε
τηλεθῶν δάφνᾳ τρίχας; ἄρ' ἀοιδὸν[2]
ἥρπασεν Ἄδης

τὸν γλυκὺν, τὸν ἱμερόεντ'; ἐσαιὲν
εὐμελὴς εὕδει χελύς; οὐδ' ἄϋπνά σ'
ἦτορος φρονήματ' ἔσωσεν, οὐ φων-
-ᾶντα σοφοῖσι

σᾶς βέλη ψυχᾶς, πτερύγων ἀέλλας
ἀσπέτων θοώτερα; χαῖρε, Μοίσαν
ἔξοχον στόμ'· ἢ θέλες εἰσιδεῖν ἐλεύθερον ἆμαρ

Ἑλλάδος, σκῆπτρόν τε παλαιόν· οἴμοι,
οὐ τόδ' ἦν πεπρωμένον· ἀλλὰ κεδνοῖς
ἐν πόνοις τέθνακας, ἀεί τέ σ' ἀγνᾶς
ἄνθεσι μολπᾶς

---

[1] "How sleep the brave" &c. COLLINS.

[2] Deflendum admodum Baron. de BYRON. Cum ante Vatis illustrissimi interitum scriptum fuerit hoc carmen, hæc, permittente Vice-Cancellario, postea addita sunt.

παρθένοι στέψοντι κόροι τ' Ἀχαίων,
τοῖς πάλαι κλεινοῖς ἴσον· εἰ δὲ πρίν τι,
θνατὸς ὤν, παρήλιτες, ἐξαλείψει
δάκρυσιν Ἑλλὰς
μνᾶμ' ἀπῤῥύτοις.—τί γόων ὄνειαρ;
νῦν γὰρ αὖ μάχας ἐς ἀγῶν' Ἀχαίους
φιλτάτα καλεῖ πατρίς· ἦ καλὰν σάλπ-
ιγγος ἐνιπὰν,
ἀνέρων τ' ὀμφὰν ἀΐω, πόδων τε
ἱππικῶν κρότον πολύν· ἦ φαεννὰς
Ἑλλάδος βλέπω στίχας, ἦ βλέπω στίλβ-
οντα δι' αὔρας
ταλόθεν σαμεῖα, κίαρ δ' ἔσωθεν
ἄλλεται βλέποντι· τί μήν; τὸ μέλλον
ὑψόθεν κραίνει Θεός· Ἐλπίδος δ' ἦν
ἀδὺ γέλασμα
πίστον ἦ, τάχ' αὖ μεγαλώνυμός τιν,
Ἑλλὰς, ἐν φάει καθαρῷ πρόσωπον
ἐκφανεῖ Νίκα, τάχα τιν πτέρων θο-
αῖσιν ἀμίλλαις,
εὐδίαν στάσδοισα, γελεῦσ' ἐραννὸν,
ὡρανῷ παῖς Ἀσυχία ποθέρψει,
ἃ φίλα τ' Ἐλευθερία, θρόνῳ χαίρ-
οισα παλαιῳ.

BENJ. HALL KENNEDY,
COLL. DIV. JOANN. ET UNIV. SCHOL.

Carmen Latinum in Comitiis Maximis recitatum.

Aleppo urbs Syriæ terræ motu funditus eversa.

O ALMA tellus, suave rubentium
Mater rosarum;[1] si tua languidum
Myrteta delectant Amorem,
Si patrios Cytherea fluctus,
Quondam et sacrarum fulgida Cycladum
Delubra linquit, si Paphon et Cnidon
Cyprique permutat recessus
Sole tuo, Syriisque lucis;

---

[1] Syria, sive *Suristan*, "rosarum tellus," a *Suri*, rosa quadam pulchra et delicata, nomen mutuata est.

Non te silebit, cara Cupidini
Et cara matri Musa Cupidinis,
Non templa et insculptum per urbes
Marmor, odoriferasque cedros,

Et nigra palmis culmina debito
Fraudabit hymno. Sed gravior chelyn
Deposcit invitam Camœna,
Flebilius modulata carmen.

Non alma semper per Syriam quies,
Et mite cœlum regnat, et urbium
Illæsa majestas: maligno
Quos gremio malefida tellus

Celet furores, fragmina mœnium
Pronæque turres, templaque funditus
Disjecta non leni fragore, et
Lapsa tuæ monumenta famæ,

Beræa,[1] testes; cum Syriæ decus
Stravit furenti Parca rapax manu,
Mœstisque velavit tenebris
Pollicitam meliora lucem.

At non supinis omina civibus,
Non luctuosum præcinuit diem
Mystes; neque instantem ruinam
Visa modis simulacra miris,

Nec fulgurantum prœlia nubium,
Nec vox prophetæ dixerat. Inscia
Quid[2] vesper insurgens pericli,
Quas populo meditetur iras,

Carpis profestæ delicias breves,
Beræa, lucis. Jam cecidit calor,
Alamque prægnantis Favonî
Tardat odor, riguique pascunt

Arbusta rores; dum[3] calami melos,
Et lene circa murmur apum sonat,

---

[1] Haleb sive Aleppo antiquissimo nomine Chalybon dicta est, sed ab Alexandri militibus Beræa.

[2] Primus idemque gravissimus terræ motus vespere contigit.

[3] "Now upon Syria's land of roses
Softly the light of eve reposes
* * * * * *

Cantuque vespertina mulcet
Ambrosio Philomela dumos.

Nunc et domorum[1] culmina civium
Stipant catervæ; seu teneram senex
Inter puellarum coronam,
Aut pueros operum solutos,

Fallit venustis tempora fabulis,
Ludo innocenti deditus et joco;
Seu nympha, fragranti capillos
Uda rosa, patrioque nardo,

Molles querelas audit amantium,
Fictosque luctus, dum citharæ manu
Expromit erranti susurros,
Voce leves comitante chordas.

At cur profundo cuncta silentio[2]
Late quiescunt? quæque per humida
Nuper susurrabat roseta,
Aura tacet, nec odorus ala

Oblectat alma prata Favonius,
Nec sylva frondes commovet? Aspicis
Ut fœta caligo procellis
Ingruat? ut tenebrosus horror

Celet diei lumina? Dum loquor,
Terrestrium certamina gurgitum
Grassantur, et tellus sub imo
Murmurat exagitata fundo.

Quo, Musa, quo me proripis? Audio
Raucos tumultus, mistaque virginum
Matrumque lamenta, et ruentum
Per plateas fremitus virorum:

And then the mingling sounds that come
Of shepherd's ancient reed, with hum
Of the wild bees of Palestine,
Banquetting through the flowery vales,
And, Jordan, those sweet banks of thine,
And woods so full of nightingales."
T. Moore. *Lalla Rookh.*

[1] Satis notum est, Orientales in domorum culminibus dormire et spatiari solere.

[2] Hujusmodi fere motuum præcursor est altum silentium. Vide descriptionem motus illius, quo diruta est urbs Olisippo, apud librum cui titulus, *Davy's Letters.*

Fœda et cruenta tabe cadavera,
Et saxa diris lapsa fragoribus,
Ædesque contemplor caducas,
Et subito patulas hiatu

Orci cavernas. En, caput horridum
Ut Terror alte luridus erigat!
En, ut triumphali per umbras
Torva ruat Libitina penna!

Heu, strage prægnans irreparabili
Nox ista fugit. Fors iterum decus,
Celsamque murorum coronam,
Et veterem sine labe formam

Urbi redonet candidior dies:
Sed quis carentem conjuge conjugem,
Orbæque soletur parentis
Spes profugas, lacerumque pectus?

Mane est: per urbis relliquias vagans
Quid nunc, viator, conspicis? Atria
Deserta, deformesque vicos,
Et mutili monumenta saxi,

Et dirûtarum ingentia turrium
Fragmenta passim, et voce carentia
Delubra, quæ circa ferarum
Turba petit rabiosa prædam,

Aut indecoro pulvere sordidum
Putret cadaver. Sed modo virgines
Hic inter, et dulces choreas,
Et liquidos fidium susurros,

Ludebat, igne et deliciis novæ
Fervens juventæ: nunc aliud solum
Lustravit, ignotumque littus,
Non tepida fruiturus aura,

Non fabulosi saltibus Elysî,
Et sole puro, et mollibus osculis
Sinuque Nympharum, et perenni
Vere tui, Mahumeda, cœli.

Sed quo vagaris? Nec vetitam decet
Tractare chordam, Musa, nec omnia
Fas scire. Supremus recludet
Ista dies, sua cum sepulchrum

Reddet, tubarum murmure territum,
Flammaque dia; cum freta fervida
Imæque fundamenta terræ
Quassa trement graviore motu,
Præsaga rerum funeris. Impius
Arcana cœli quærere desinam,
Tractusque mortali negatos
Exiguis violare pennis.

BENJ. HALL KENNEDY,
COLL. DIV. JOANN. ET UNIV. SCHOL.

EPIGRAMMATA.

Scribimus indocti doctique.

Οἱ σόφοι οἵ τ' ἄσοφοι πάντες μάλα μουσοποιοῦσιν·
ἀλλὰ τὸν ἐν τούτῳ κείμενον ἄνδρα τάφῳ
ἢ ἄσοφον καλέειν, ἢ χρὴ σοφὸν, ἔξοχα πάντων,
οὐδὲν γὰρ γράψας οἴχεται εἰς Ἀΐδην.
λάμβανε προῖκα, Χάρον, τὸν κουφότατον προσιόντων·
μοῦνος τῶν θνητῶν οὐ κατάγει κιθάραν.

Scribimus indocti doctique.

Vere novo, quo prata tepent, ardentque poetæ,
Et citharæ, et celeres suave loquuntur aquæ,
Serus Apollinea sternit se Daphnis in umbra,
Et parat intonso thura precesque Deo.
" Phœbe pater, dum tanta cohors te poscit amatque,
Dum rapiunt laurus tot fera labra tuas,—
Dum totoque foro, totaque impune Suburra,
Bacchantur tristes, esuriuntque, chori,—
Dum resonant Aganippeo loca cuncta tumultu,
Templa Deum, montes, antra, macella, casæ,—
Dum nihil est nisi—' chara Venus!' —' formose Cupido!'
Angor, amor, cineres, vulnera, mella, rosæ,—
Quid valeat tanta Daphnin secernere turba?
Unde novo discat Daphnis honore frui?
Quid faciam ut propria decorem mea tempora lauru?
Dic mihi, quid faciam?"—dixit Apollo,—" tace!"

WINTHROP MACKWORTH PRAED,
TRIN. COLL. ALUMN.

Senarii Græci, Præmio Porsoniano quotannis proposito Dignati.

SHAKSPEARE,

MERCHANT OF VENICE. *Act* 4. *Sc.* 1.

PORTIA. ANTONIO. SHYLOCK.

POR. Of a strange nature is the suit you follow,
Yet in such rule, that the Venetian law
Cannot impugn you, as you do proceed.—
You stand within his danger, do you not? *(to Ant.)*
ANT. Aye, so he says. POR. Do you confess the bond?
ANT. I do.
POR. Then must the Jew be merciful.
SHY. On what compulsion must I? tell me that.
POR. The quality of mercy is not strain'd;
It droppeth as the gentle dew from heaven
Upon the place beneath: it is twice bless'd;
It blesseth him that gives and him that takes:
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown:
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway,
It is enthroned in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's,
When mercy seasons justice. Therefore, Jew,
Though justice be thy plea, consider this,—
That in the course of justice, none of us
Should see salvation: we do pray for mercy,
And that same prayer doth teach us all to render
The deeds of mercy. I have spoke thus much,
To mitigate the justice of thy plea;
Which if thou follow, this strict court of Venice
Must needs give sentence 'gainst the merchant here.
SHY. My deeds upon my head! I crave the law,
The penalty and forfeit of my bond.

IDEM GRÆCE REDDITUM.

ΠΟΡΤΙΑ. ΑΝΤΩΝΙΟΣ. ΣΤΑΦΚΟΣ.

ΠΟΡ. Ὑπερφυᾶ τιν' εἰσάγεις δίκην, γέρον,
ἀλλ' ἔννομος γάρ ἐστιν, ἣν στείχεις, ὁδός,
οὐ τῆσδέ σ' οἷοί τ' εἰργαθεῖν νόμοι πόλεως.—
σὺ τῷδ' ὑπόδικος, ἔμπορ', εἶ;
ΑΝΤ. φησίν γ' ὅδε.
ΠΟΡ. καὶ ξυμβολαῖα ταῦτα συμβαλεῖν λέγεις;
ΑΝΤ. λέγω· ξυνέβαλον, οὐδ' ἀπαρνοῦμαι τὸ μή.
ΠΟΡ. Ἑβραῖε, σοὶ δ' οὖν τόνδ' ἐποικτείρειν πρέπον.
ΣΤΑ. ποίαις ἀνάγκαις; τοῦτ' ἐμοὶ σαφῶς φράσον.
ΠΟΡ. οὐκ ἐξ ἀνάγκης οἶκτος, ἀλλ' εὔφρων ἔφυ,
στάζει δ' ὅπως ἀπ' οὐρανοῦ χλωρὰ δρόσος
φίλῳ βρέχουσα τὴν ἔνερθ' αἶαν πότῳ.
δίς ἐστι χρηστός· ἐξ ἴσου γὰρ ὠφελεῖ
τὸν δόντα, τὸν λαβόντα θ'· ὑψίστοις ἀεὶ
ὕψιστος ἐμπέφυκεν· εὐθρόνοις πλέον
πρέπει μοναρχοῖς ἢ στέφος χρυσήλατον·
σκῆπτρον μὲν ἀρχῆς μαρτυρεῖ θνητοῦ κράτη,
τιμῇ ξύνεδρος, παντελεῖ τ' ἐξουσίᾳ,
ἐν αἷς ἀνάκτων ἔμφοβον κεῖται σέβας·
οἶκτος δὲ κρείσσων τῆσδ' ἔφυ σκηπτουχίας,
ἐν γὰρ τυράννων καρδίαις ἔχει θρόνον,
καὐτῷ ξύνεδρός ἐστιν ἐξ ἀρχῆς Θεῷ·
καὶ τηνικαῦτα πάντα τἀν θνητοῖς κράτη
μάλισθ' ὁμοῖα γίγνεται Θείῳ κράτει,
ὅταν ξὺν οἴκτῳ πλεῖστα συγκράθῃ δίκη.
σὺ δ' οὖν, λέγων περ ἔνδικ', εὖ τόδ' ἐννόει,
ὅθ' οὕνεκ' οὐδεὶς ξὺν δίκῃ σωθήσεται,
ὅσοιπερ εἰσορῶμεν ἥλιον βροτοί·
ὅτ' οὖν τὸ Θεῖον ἐν λιταῖς αἰτούμεθα
νέμειν βροτοῖσιν οἶκτον, αἰδ' ἡμᾶς λιταὶ
πάντως διδάσκουσ' οἶκτον ἀλληλοῖς νέμειν.
κἀγὼ, προφωνῶν ταῦτα, βούλομαι λόγων
τῶν σῶν, Ἑβραῖε, τοὔνδικον παρηγορεῖν·
οἷς ἦν ἐπίσκῃ, τοὺς δικάζοντας πάνυ
ψῆφον δικαίαν χρὴ κατ' ἐμπόρου φέρειν.
ΣΤΑ. εἰς κρᾶτ' ἐμαυτῷ τἄργα τἀμαυτοῦ πέσοι·
οὐδὲν γὰρ ἄλλο πλὴν νόμον χρῄζω μόνον,
τῶν ξυμβολαίων ἔνδικον τίμημ' ἐμῶν.

GREEK INSCRIPTIONS

From the Marbles in the Library of Trinity College, Cambridge.

I.

The Sandwich Marble published by Dr. Taylor.

II.

.....ϽΥΚΡΙΤΟΣΗΛΙΑΙΟΣ
ΕΝΘΑΔΕΤΟΝΓΑΣΗΣΑΡΕΤΗΣΕΓΙΤ
ΕΡΜΑΜΟΛΟΝΤΑ
.ΥΘΥΚΡΙΤΟΝΓΑΤΡΙΑΧΘΩΝ
ΕΚΑΛΥΨΕΤΑΦΩΙ
ΜΗΤΡΙΦΙΛΟΝΚΑΙΓΑΤΡΙΚΑΣΙ
.ΝΗΤΑΙΣΤΕΓΟΘΕΙΝΟΝ
ΓΑΣ.ΤΕΕΤΑΙΡΟΙΣΙΝΣΥΝΤΡΟΦΟΝ
ΗΛΙΚΙΑΣ

III.

ΔΗΝΙΕΝΔΙ.ΑΙΙΙΕΝΤΩΙΙΕΡΩΙΕΓΑΙΝΕΣΑΙΔΕ.ΑΙ
ΞΗΝΟΔΟΤΟΝΒΑΥΚΙΔΕΩΣΕΓΕΙΔΗΤΡΟΞΗΝΙΟΙ &c.

IV.

1 ΕΠΙΜΗΝΙΕΥΟΝΤΟΣΝΥΜΦΙΟΥΤΟΥΔΙΟΤΡΕΦΟΥΣ
ΕΓΙΣΤΑΤΟΥΝΤΟΣΔΕΔΙΟΝΥΣΙΟΥΤΟΥ
2 ΙΓΓΟΜΕΔΟΝΤΟΣΔΗΜΗΤΡΙΟΣΔΙΟΥΣΕΙΓΕΝΕ
ΓΕΙΔΗΒΑΣΙΛΕΥΣΑΝΤΙΟΧΟΣ.ΑΣΙΛΕΩ.
3 ΣΕΛΕΥΚΟΥΕΝΑΡΧΗΙΤΕΓΑΡΑΛΑΒΩΝΤΗΜΒΑΣΙ
ΛΕΙΑΝΚΑΙΓΡΟΣΤΑΣΕΝ
4 ΔΟΞΟΥΚΑΙΚΑΛΗΣΑΙΡΕΣΕΩΣΕΞΗΤΗΣΕΤΑΣΜΕΝ
ΓΟΛΕΙΣΤΑΣΚΑΤΗΝΣΕ

5 ΛΕΥΚΙΔΑΓΕΡΙΕΧΟΜΕΝΑΣΥΓΟΚΑΙΡΩΝΔΥΣΧΕ
ΡΩΝΔΙΑΤΟΥΣΑΓΟΣΤΑΝΤΑΣ
6 ΤΩΜΓΡΑΓΜΑΤΩΝΕΙΣΕΙΡΗΝΗΝΚΑΙΤΗΝΑΡΧΑΙΑΝ
ΕΥΔΑΙΜΟΝΙΑΝΚΑΤΑΣΤΗΣΑΙ
7 ΤΟΥΣΔΕΓΙΘΕΜΕΝΟΥΣΤΟΙΣΓΡΑΤΜΑΣΙΝΕΓΞ
ΕΛΘΩΝΚΑΘΑΓΕΡΗΝΔΙΚΑΙΟΝΑΝΑ
8 ΚΤΗΣΑΣΘΑΙΤΗΜΠΑΤΡΩΙΑΝΑΡΧΗΝΔΙΟΚΑΙΧΡΗ
ΣΑΜΕΝΟΣΕΓΙΒΟΛΗΙΚΑΛΗΙΚΑΙΔΙΚΑΙΑ
9 ΚΑΙΑΑΒΩΝΟΥΜΟΝΟΝΤΟΥΣΦΙΛΟΥΣΚΑΙΤΑΣΔΥ
ΝΑΜΕΙΣΕΙΣΤΟΔΙΑΓΩΝΙΣΑΣΘΑΙΓΕΡΙ
10 ΤΩΜΓΡΑΓΜΑΤΩΝΑΥΤΩΙΓΡΟΘΥΜΩΣΑΛΛΑΚΑΙ
ΤΟΔΑΙΜΟΝΙΟΝΕΥΝΟΥΝΚΑΙΣΥΝ
11 ΕΡΓΟΝΤΑΣΤΕΓΟΛΕΙΣΕΙΣΕΙΡΗΝΗΝΚΑΙΤΗΜΒΑ
ΣΙΛΕΙΑΝΕΙΣΤΗΝΑΡΧΑΙΑΝΔΙΑΘΕΣΙΝ
12 ΚΑΤΕΣΤΗΣΕΝΝΥΝΤΕΓΑΡΑΓΕΝΟΜΕΝΟΣΕΓΙ
ΤΟΥΣΤΟΓΟΥΣΤΟΥΣΕΓΙΤΑΔΕΤΟΥΤΑΥΡΟΥ
13 ΜΕΤΑΓΑΣΗΣΣΓΟΥΔΗΣΚΑΙΦΙΛΟΤΙΜΙΑΣΑΜΑΚΑΙ
ΤΑΙΣΓ . ΛΕΣΙΝΤΗΝΕΙΡΗΝΗΝΚΑΤΕΣΚΕ
14 ΑΣΕΝΚΑΙΤΑΓΡΑΓΜΑΤΑΚΑΙΤΗΜΒΑΣΙΛΕΙΑΝΕΙΣ
ΜΕΙΞΩΚΑΙΛΑΜΓΡΟΤΕΡΑΝΔΙΑΘΕΣΙΝ
15 ΑΓΗΓΟΧΕΜΑΛΙΣΤΑΜΕΝΔΙΑΤΗΝΙΔΙΑΝΑΡΕΤΗΝ
ΕΙΤΑΚΑΙΔΙΑΤΗΝΤΩΜΦΙΛΩΝΚΑΙΤΩΝ
16 ΔΥΝΑΜΕΩΝΕΥΝΟΙΑΝΟΓΩΣΟΥΝΟΔΗΜΟΣΕΓΕΙ
ΔΗΚΑΙΓΡΟΤΕΡΟΝΤΕΚΑΘΟΝΚΑΙΡΟΝ
17 ΓΑΡΕΛΑΒΕΝΤΗΜΒΑΣΙΛΕΙΑΝΕΥΧΑΣΚΑΙΘΥΣΙΑΣ
ΥΓΕΡΑΥΤΟΥΓΑΣΙΤΟΙΣΘΕΟΙΣ
18 ΔΙΕΤΕΛΕΙΓΟΙΟΥΜΕΝΟΣΚΑΙΝΥΝΕΥΝΟΥΣΩΝΚΑΙ
ΤΗΝΑΥΤ . . ΑΙΡΕΣΙΝΕΧΩΝ
19 ΦΑΝΕΡΟΣΗΙΤΩΙΒΑΣΙΛΕΙΤΥΧΗΙΤΗΙΑΓΑΘΗΙΔΕ
ΔΟΧΘΑΙΤΗΙΒ . . ΛΗΙΚΑΙΤΩ .

20 ΔΗΜΩΙΤΗΜΜΕΝΙΕΡΕΙΑΝΚΑΙΤΟΥΣΙΕΡΟΝΟΜΟΥΣ
ΚΑΙΤΟΥΣΓΡΥΤΑΝΕΙΣΕΥΞΑΣ

21 ΘΑΙΤΗΙΑΘΗΝΑΙΤΗΙΙΛΙΑΔΙΜΕΤΑΤΩΜΓΡΕΣΒΕΥ
ΤΩΝΤΗΝΤΕΓΑΡΟΥΣΙΑΝΓΕΓΟ

22 ΝΕΝΑΙΤΟΥΒΑΣΙΛΕΩΣΚΑΙΤΗΣΑΔΕΛΦΗΣΑΥΤΟΥ
ΒΑΣΙΛΙΣΣΗΣΚΑΙΤΩΜΦΙΛΩΝ

23 ΚΑΙΤΩΝΔΥΝΑΜΕΩΝΚΑΙΓΙΝΕΣΘΑΙΤΑΤΕΑΛΛΑΑΓ
ΑΘΑΤΩΙΒΑΣΙΛΕΙΚΑΙΤΗΙΒΑΣΙ

24 ΛΙΣΣΗΙΓΑΝΤΑΚΑΙΤΑΓΡΑΓΜΑΤΑΚΑΙΤΗΜΒΑΣΙ
ΛΕΙΑΝΑΥΤΟΙΣΔΙΑΜΕΝΕΙΝΛΑΜΒΑΝΟ

25 ΣΑΝΕΓΙΔΟΣΙΝΚΑΘΑΓΕΡΑΥΤΟΙΓΡΟΑΙΡΟΥΝΤΑΙ
ΕΥΞΑΣΘΑΙΔΕΚΑΙΤΟΥΣΑΛΛΟΥΣΙΕΡΕΙΣΚΑΙ

26 ΙΕΡΕΙΑΣΜΕΤΑΤΟΥΙΕΡΕΩΣΤΟΥΤΟΥΒΑΣΙΛΕΩΣ
ΑΝΤΙΟΧΟΥΤΩΙΤΕΑΓΟΛΛΩΝΙΤΩΙΑΡΧΗΓ (desunt litt. 2.)

27 ΤΟΥΓΕΝΟΥΣΑΥΤΟΥΚΑΙΤΗΙΝΙΚΗΙΚΑΙΤΩΙΔΙΙΚΑΙ
ΤΟΙΣΑΛΛΟΙΣΘΕΟΙΣΓΑΣΙΚΑΙΓΑΣΑΙΣΓ (desunt fere 5 litt.)

28 ΤΑΙΣΕΥΧΑΙΣΤΗΙΜΕΝΑΘΗΝΑΙΣΥΝΤΕΛΕΣΑΤΩ
ΣΑΝΤΗΝΝΟΜΙΖΟΜΕΝΗΝΚΑΙΓΑΤΙ (desunt fere 5 litt.)

29 ΣΙΑΝΟΙΤΕΙΕΡΟΝΟΜΟΙΚΑΙΟΙΓΡΥΤΑΝΕΙΣΜΕΤΑ
ΤΗΣΙΕΡΕΙΑΣΚΑΙΤΩΜΓΡΕΣΒΕΥΤΩΝΤ (6 litt.)

30 ΛΩΝΙΚΑΙΤΟΙΣΑΛΛΟΙΣΘΕΟΙΣΟΙΣΤΡΑΤΗΓΟΙ
ΜΕΤΑΤΩΝΑΛΛΩΙΕΡΕΙΩΝΟΤΑΝΔΕΓΟΙΩ (7 litt.)

31 ΣΙΑΣΣΤΕΦΑΝΗΦΟΡΕΙΤΩΣΑΝΟΙΤΕΓΟΛΙΤΑΙΚΑΙ
ΟΙΓΑΡΟΙΚΟΙΓΑΝΤΕΣΚΑΙΣΥΝΙΟΝ (9 litt.)

32 ΑΣΣΥΝΤΕΛΕΙΤΩΣΑΝΘΥΣΙΑΣΤΟΙΣΘΕΟΙΣΥΓΕΡ
ΓΟΥΒΑΣΙΛΕΩΣΚΑΙΤΟΥΔΗΜΟ (10 litt.)

33 ΕΙΣΤΗΝΤΙΜΗΝΚΑΙΔΟΞΑΝΑΝΗΚΟΝΤΑΣΥΓΚΑΤΑ
ΣΚΕΥΑΖΩΝΟΔΗΜΟΣΦΑΝΕΡΟΣ (11 litt.)

34 ΝΕΣΑΙΜΕΝΑΥΤΟΝΕΓΙΤΕΤΗΙΑΡΕΤΗΙΚΑΙΤΗΙΑΝ
ΔΡΑΓΑΘΙΑΙΗΙΕΧΩΝ . . . ΙΕΛΕΙ (13 litt.)

35 ΚΟΝΑΧΡΥΣΗΝΕΦΙΓΓΟΥΕΝΤΩΙΙΕΡΩΙΤΗΣΑΘΗ
ΝΑΣΕΝ . ΩΙΕΓΙΦΑ (14 litt.)

36 ΕΓΙΒΗΜΑΤΟΣΤΟΥΛΕΥΚΟΥΛΙΘΟΥΚΑΙΕΓΙΓΡΑ
ΨΑΙΟΔΗΜΟΣΟ (15 litt.)

37 ΟΧΟΝΒΑΣΙΛΕΩΣΣΕΛΕΥΚΟΥΕΥΣΕΒΕΙΑΣΕΝΕΚΕΝ
ΤΗΣΕΙΣΤΟΙΕΡ (17 litt.)

38 ΤΗΡΑΓΕΓΟΝΟΤΑΤΟΥΔΗΜΟΥΑΝΑΓΟΡΕΥΣΑΙΔΕ
ΚΑΙΕΝ (18 litt.)

39 ΓΥΜΝΙΚΩΙΑΓΩΝΙΤΟΝΑΓΩΝΟΘΕΤΗΝΚΑΙΤΟΥΣΣ
(19 litt.)

40 ΛΙΣΚΑΙΑΙΛΟΙΓΑΙΓΟΛΕΙΣΣΤΕΦΑΝΩΣΙΝΤΩΙΛΓ
(21 litt.)

41 ΙΛΙΑΔΑΤΗΝΑΝΑΓΓΕΛΙΑΝΓΟΙΟΥΜΕΝΟΥΣ (23 litt.)

42 ΕΛΕΣΘΑΙΔΕΚΑΙΓΡΕΣΒΕΥΤΑΣΕΚΓΑΝ (27 litt.)

43 ΑΣΓΑΣΑΜΕΝΟΙΑΥΤΟΝΓΑΡΑΤ (31 litt.)

44 ΓΙΑΙΝΕΙΝΑΥΤΟΝΤΕΚΑΙΤΗ (35 litt.)

45 ΚΑΙΤΟΥΣΦΙΛΟΥΣΚΑΙΤΑΣ (36 litt.)

46 ΜΗΝΚΑΙΑΓΟΛΟΓΙΣΑΜ (38 litt.)

47 ΤΕΡΑΑΥΤΟΥΒΑΣΙΛΕΑΣ (39 litt.)

48 ΤΕΤΕΛΕΚΕΝΓΑΡΑΚΑΛΟΥΣ (40 litt.)

49 . . . . . ΝΣΥΜΒΑΙΝ . . . . .

V.

ΕΠΙΘΕΟΚΟΛΟΥΛΕΩΝΟΣΓΡΑΜΜΑΤΕ
ΟΣΤΟΥΣΥΝΕΔΡΙΟΥΣΤΡΑΤΟΚΛΕΟΣ
ΚΟΙΝΤΟΣΦΑΒΙΟΣΚΟΙΝΤΟΥΜΑΞΙΜΟΣΑΝΘΥΠΑ
ΤΟΣΡΩΜΑΙΩΝΔΥΜΑΙ
ΩΝΤΟΙΣΑΡΧΟΥΣΙΚΑΙΣΥΝΕΔΡΟΙΣΚΑΙΤΗΙΠΟΛΕΙ
ΧΑΙΡΕΙΝΤΩΝΠΕΡΙ

ΚΥΛΛΑΝΙΟΝΣΥΝΕΔΡΩΝΕΜΦΑΝΙΣΑΝΤΩΝΜΟΙ
ΠΕΡΙΤΩΝΣΥΝΤΕΛΕ
ΣΘΕΝΤΩΝΠΑΡΥΜΙΝΑΔΙΚΗΜ · ΤΩΝΛΕΓΩΔΕΥΠΕΡ
ΤΗΣΕΜΠΡΗΣΕ
ΩΣΚΑΙΦΘΟΡΑΣΤΩΝΑΡΧΩΝΚΑΙΤΩΝΔΗΜΟΣΙΩΝ
ΓΡΑΜΜΑΤΩΝΩΝΕΓΕ
ΓΟΝΕΙΑΡΧΗΓΟΣΤΗΣΟΛΗΣΣΥΓΧΥΣΕΩΣΣΩΣΟΣ
ΤΑΥΡΟΜΕΝΕΟΣΟ
ΚΑΙΤΟΥΣΝΟΜΟΥΣΓΡΑΨΑΣΥΠΕΝΑΝΤΙΟΥΣΤΗΙΑ
ΠΟΔΟΘΕΙΣΗΙΤΟΙΣ
. ΧΑΙΟΙΣΥΠΟΡΩΜΑΙΩΝΠΟΛΙΤ . . . ΙΠΕΡΙΩΝΤΑ
ΚΑΤΑΜΕΡΟΣΔΙΗ . Ο
(desunt 7 vel 8 litt.) ΤΡΑΙΣΜΕΤΑΤΟΥΠΑΙΟΝ . . ΣΣΥΜ
ΒΟΥΛΙΟΥΕΠΕΙΟΥΝΟΙΔΙΑΠΡΑ
. . ΜΕΝΟΙΤΑΥΤΑΕΦΑΙΝΟΝΤΟΜΟΙΤΗΣΧΕΙΡΙΣΤΗΣ
ΚΑ . . . ΤΑΣΕΩΣ
. ΑΙΤΑΡΑΧΗΣΚΑ (desunt fere 8 litt.) ΠΟΙΟΥΜΕΝΟ
(desunt fere 14 litt.) ΙΝΟΥΜΟ
. . . . . ΤΗΣΠΡ . . . ^^ΗΕΟΥ . ΑΣΥΝΑΛΛ . . . . ΚΑΙ
ΧΡΕ (desunt fere 10 litt.)
. . . . ΑΛΛΑΚΑΙ . ΗΣΑΠΟΔΕΔΟΜΕΝΗΣΚΑΤΑ . ΟΙ
ΝΟΝΤΟΙΣΕΛΝ . . . . .
ΛΕΥΘΕΡΙΑΣΑΛΛΟΤΡΙΑΚΑΙΤΗ . ΗΜΕΤΕ . . ΣΠΡΟ
ΑΙΡΕΣΕΩΣΕΙ . . .
ΡΑΣΧΟΜΕΝΩΝΤΩΝΚΑΤΗΓΟΡΩΝΑΛΗΘΙΝΑΣΑ
ΠΟΔΕΙΞΕΙΣΣΩ
ΣΟΝΜΕΝΤΟΝΓΕΓΟΝΟΤΑΑΡΧΗΓΟΝ . ΩΝΠΡΑΧ
ΘΕΝΤΩΝΚΑΙΝΟ
ΜΟΓΡΑΦΗΣΑΝΤΑΕΠΙΚΑΤΑΛΥΣΕΙΤΗΣΑΠΟΔΟ
ΘΕΙΣΗΣΠΟΛΙΤΕΙ

ΣΚΡΙΝΑΣΕΝΟΧΟΝΕΙΝΑΙΘΑΝΑΤΩΙΠΑΡΕΧΩΡΙΣΑ
ΟΜΟΙΩΣΔΕΚΑΙ
. . . ΜΙΣΚΟΝΕΧΕΣΘΕΝΕΟΣΤΩΝΔΑΜΙΟΡΓΩΝΤΟΝ
ΣΥΜΠΡΑΞΑΝΤΑ
. . . ΕΜΠΡΗΣΑΣΙΤΑΑΡΧΕΙΑΚΑΙΤΑΔΗΜΟΣΙΑΓΡΑΜ
ΜΑΤΑΕΠΕΙΚΑΙ
. . . . . ΩΜΟΛΟΓΗΣΕΝΤΙΜΟΘΕΟΝΔΕΝΙΚΙΑΤΟΜ
ΜΕΤΑΤΟΥΣΩΣΟΥ
. . . . . ΤΑΝΟΜΟΓΡΑΦΟΝΕΠΕΙΕΛΑΣΣΟΝΕΦΑΙΝΕ
ΤΟΗΔΙΚΗΚΩΣΕ
. . . . . ΠΡΟΑΓΕΙΝΕΙΣΡΩΜΗΝΟΡΚΙΣΑΣΕΦ . ΙΤΗΙ
ΝΟΥΜΗΝΙΑΙΤΟΥΕΝ
. . . . . ΣΕΣΤΑ . ΕΚΕΙΚΑΙΕΜΦΑΝΙΣΑΣΤ . . . ΙΙΤΩΝ
ΞΕΝΩΝΣΤΡΑΤΗ
. . . . . ¯^Ν . . . ΡΟΤΕΡΟΝΕΠΑΝ ΓΙΣ . . . . ΣΟΙΚΟ
ΝΕ^ . . ΗΑΙ

VI.

ΠΟΜΠΑΙ
ΔΗΜΟΣΙΑ
ΠΡΟΣΟΔΟ
ΔΝΣΚΠΩΛ
ΤΕΘΗΘΗΣ
ΥΠΟΛΟΓΟΝ
ΚΑΤΑΤΕΤΩ
ΓΑΙΟΣΚΛΛ

VII.

1 . . . . . ΗΒΟΥΛΗΚΑΙΤΩΔΗΜΩΠΡΥΤΑΝΕΩΝ
ΓΝΩΜΗΕΠΕΙ . .

2 ΚΙΟΣΑΥΦΙΔΙΟΣΛΕΥΚΙΟΥΥΙΟΣΒΑΣΣΟΣΔΙΑΠΑΝ
ΤΟΣΕΥΝΟΥΣΩ.
3 ΔΙΑΤΕΛΕΙΚΑΙΚΑΤΑΚΟΙΝΟΝΤΗΠΟΛΕΙΚΑΙΚΑΘΙ
ΔΙΑΝΕΚΑΣΤΩΤΩ.
4 ΠΟΛΙΤΩΝΠΑΤΡΟΠΑΡΑΔΟΤΟΝΠΑΡΕΙΛΗΦΩΣ
ΤΗΝΠΡΟΣΤΟΝΔΗΜΟ.
5 ΗΜΩΝΕΥΝΟΙΑΝΚΑΙΠΟΛΛΑΣΚΑΙΜΕΓΑΛΑΣΤΗ
ΠΟΛΕΙΠΑΡΕΣΧΗΤΑ.
6 ΧΡΕΙΑΣΜΕΓΑΛΟΠΡΕΠΩΣΤΕΚΑΙΦΙΛΑΓΑΘΩΣΠΟΛ
ΛΩΝΧΡΗΜΑΤΩΝΑΦΕ
7 ΣΙΝΠΕΠΟΙΗΤΑΙΟΤΕΠΑΤΗΡΑΥΤΟΥΚΑΘΩΝΚΑΙ
ΡΩΝΕΠΙΓΕΝΟΜΕΝΟΣΟ
8 ΚΟΙΝΟΣΠΟΛΕΜΟΣΚΑΙΣΥΝΕΧΕΙΣΠΕΙΡΑΤΩΝΕΠΙ
ΠΛΟΙΤΗΝΝΗΣΟΝΟΥ
9 ΧΩΣΕΤΥΧΕΝΣΥΝΗΝΑΓΚΑΣΑΝΥΠΟΤΩΝΔΑΝΕΙ
ΩΝΕΠΙΒΑΡΗΘΗ
10 ΝΑΙΜΟΝΟΣΚΑΙΠΡΩΤΟΣΤΩΝΣΥΝΗΛΑΧΟΤΩΝ
ΠΡΟΠΛΕΙΟΝΟΣΗΓΗ
11 ΣΑΜΕΝΟΣΤΗΝΤΗΣΠΟΛΕΩΣΣΩΤΗΡΙΑΝΗΤΟ
ΠΕΡΙΤΟΝΙΔΙΟΝΒΙΟΝ
12 ΛΥΣΙΤΕΛΕΣΧΡΗΜΑΤΩΝΠΛΗΘΟΣΟΣΟΝΠΡΟΗ
ΡΟΥΜΕΘΑΠΡΟΘΥΜΟ
13 ΤΑΤΑΕΔΩΚΕΝΕΞΕΤΟΙΜΟΥΤΟΚΩΝΠΟΛΥΚΟΥΦΟ
ΤΕΡΩΝΠΑΡΑΤΟΥΣΥ
14 ΠΑΡΧΟΝΤΑΣΤΟΤΕΤΟΥΤΩΝΤΕΣΥΝΠΕΡΙΦΟΡΑΝ
ΕΠΟΙΗΣΑΤΟΠΑΝ
15 ΤΑΤΟΝΤΗΣΖΩΗΣΧΡΟΝΟΝΔΙΕΤΕΛΕΙΤΕΛΕΓΩΝ
ΚΑΙΠΡΑΤΤΩΝ
16 ΔΙΑΠΑΝΤΟΣΤΑΒΕΛΤΙΣΤΑΚΑΙΣΥΝΦΕΡΟΝΤΑΤΗ
ΠΟΛΕΙΕΦΟΙΣΟΔΗ

17 ΜΟΣΗΜΩΝΕΡΓΩΛΑΒΩΝΠΕΙΡΑΝΤΩΝΥΠΑΥΤΟΥ
ΓΕΓΟΝΥΙΩΝΕΥΕ.
18 ΓΕΣΙΩΝΠΑΡΑΧΡΗΜΑΤΑΣΚΑΘΗΚΟΥΣΑΣΕΨΗΦΙ
ΣΑΤΟΤΙΜΑΣΑΥΤ
19 ΔΙΑΔΕΞΑΜΕΝΟΣΤΑΥΤΟΣΕΠΗΓΩΝΙΖΑΤΟΤΗΙ
ΠΡΟΣΤΗΝΠΟΛΙΝΕ.
20 ΝΩΙΑΚΑΙΔΥΟΜΕΝΣΥΝΓΡΑΦΑΣΚΑΤΑΛΕΛΕΙΜΜΕ
ΝΑΣΥΠΟΤΟΥΠΑ
21 ΤΡΟΣΑΥΤΩΙΚΑΤΑΤΗΣΠΟΛΕΩΣΕΚΤΩΝΤΟΚΩΝ
ΤΗΝΜΕΝΜΙΑΝΔΡΑ
22 ΧΜΩΝΑΤΤΙΚΩΝΜΥΡΙΩΝΧΙΛΙΩΝΤΗΝΔΕΤΕΡΑΝ
ΑΤΤΙΚΩΝΜΥΡΙΩΝΕ
23 ΝΑΚΙΣΧΙΛΙΩΝΠΕΝΤΑΚΟΣΙΩΝΕΛΟΙΠΟΓΡΑΦΗΣΕΝ
ΧΩΡΙΣΑΡΓΥΡΙΟΥΚΟΜΙ
24 ΔΗΣΠΑΡΑΚΑΘΕΙΣΥΠΟΤΟΥΔΗΜΟΥΤΟΙΣΑΕΑΛ
ΛΟΙΣΔΑΝΕΙΟΙΣΑΝΩΘΕΝ
25 ΑΠΟΤΩΝΣΥΝΓΡΑΦΩΝΔΡΑΧΜΙΑΙΟΝΤΟΚΟΝΕΞ
ΕΥΘΥΤΟΚΙΑΣΙΛΚΥΣΕΝ.
26 ΤΩΝΚΑΙΠΛΕΙΟΝΩΝΚΑΙΣΥΝΧΩΡΗΣΑΣΠΛΗΘΟΣ
ΧΡΗΜΑΤΩΝΙΚΑΝΩΤ
27 ΡΩΝΠΛΑΙΝΑΤΟΝΕΝΤΗΙΠΡΟΣΤΟΝΔΗΜΟΝΥΠΕ
ΡΕΘΕΤΕΥΕΡΓΕΣΙΑΤΟ
28 ΓΑΡΣΥΝΑΧΘΕΝΕΚΤΗΣΕΠΙΕΙΚΕΣΤΑΤΗΣΗΜΙΟΥ
ΚΕΦΑΛΑΙΟΝΕΙΣΑ.
29 ΛΟΝΠΕΝΤΑΕΤΗΣΥΝΕΓΡΑΨΑΤΟΧΡΟΝΟΝΤΟΚΟΥ
ΤΕΤΡΩΒΟΛΟΥΔΙ
30 ΕΛΘΟΝΤΟΣΔΕΚΑΙΤΟΥΤΟΥΚΑΙΠΛΕΙΟΝΩΝΑΛ
ΛΩΝΕΤΩΝΕΠΙΓΕ..
31 ΜΕΝΩΝΚΑΙΜΗΔΥΝΗΘΕΝΤΩΝΗΜΩΝΔΙΑΤΑΞΥΦ
ΕΤΕΡΩΝΓΕΙΝ...

32 ΜΕΝΑΣΕΠΙΒΑΡΗΣΕΙΣΑΠΟΔΟΥΝΑΙΤΑΟΦΕΙΛΟΜΕ
ΝΑΑΥΤΩΙΚΑΙ...

33 ΤΑΥΤΑΣΥΝΑΘΡΟΙΣΘΕΝΤΩΝΔΙΑΦΟΡΩΝΠΛΕΙΟ
ΝΩΝΚΑΙΤΗΣΠΟ....

34 ΩΣΕΝΤΟΙΣΕΣΧΑΤΟΙΣΥΠΑΡΧΟΥΣΗΣΚΙΝΔΥΝΟΙΣ
ΠΑΛΙΝΕΝΤΟΙΣ...

35 ΡΟΥΣΙΚΑΙΡΟΙΣΗΓΗΣΑΜΕΝΟΣΕΥΣΕΒΕΣΚΑΙΜΕΓΑ
ΛΟΠΡΕΠΕΣΥΠ.

36 ΧΕΙΝΕΑΥΤΩΙΤΗΝΠΡΟΣΗΚΟΥΣΑΝΤΗΣΠΑΤΡΙ
ΔΟΣΗΜΩΝΠΟΙΗΣΑΣ...

37 ΦΡΟΝΤΙΔΑΑΡΧΑΙΑΣΝΗΣΟΥΚΑΙΙΕΡΑΣΥΠΑΡΧΟΥ
ΣΗΣΕΙΝΑΙΘΕΑΥΤ..

38 ΠΛΟΥΤΟΥΠΑΝΤΟΣΚΡΕΙΤΤΟΝΑΠΟΛΕΩΣΣΩΤΗ
ΡΙΑΝΚΑΙΤΗΝΠΑΤ..

39 ΠΑΣΙΝΑΓΑΘΗΝΕΥΦΗΜΙΑΝΠΟΛΛΑΠΑΛΙΝΧΡΗ
ΜΑΤΕΠΕΔΩΙ...

40 ΔΗΜΩΙΟΥΜΟΝΟΝΑΠΟΤΩΝΟΦΕΙΛΟΜΕΝΩΝΑΥ
ΤΩΙΜΕΓΑΛ..ΙΕΛΩ.

41 ΚΕΦΑΛΑΙΑΑΛΛΑΚΑΙΧΡΟΝΟΝΕΙΣΤΗΝΑΠΟΔΟΣΙΝ
ΩΝΕΠΕΙΣ

42 ΘΗΔΟΥΣΕΝΔΕΚΑΕΤΗΚΑΙΤΟΥΤΟΝΑΤΟΚΟΝΧΑ
ΡΙΝΤΟΥΚΑΤΑ

43 ΤΟΔΥΝΑΤΟΝΟΣΟΝΕΠΑΥΤΩΤΗΝΝΗΣΟΝΚΑΙ
ΠΑΝΤΑΣΗΜΑΣ

44 ΕΝΑΥΤΗΣΥΝΤΗΡΗΘΗΝΑΙΓΕΝΟΜΕΝΟΣΤΩΝΜΕ
ΓΙΣΤΩΝΗΜΕΙΙ

45 ΠΑΡΑΙΤΙΟΣΑΓΑΘΩΝΕΠΙΔΗΜΗΣΑΣΤΕΗΜΩΝΕΝ
ΤΗΠΟΛΕΙΠΛΕΙ

46 ΟΝΑΧΡΟΝΟΝΣΩΦΡΟΝΑΚΑΙΣΕΜΝΗΝΚΑΙΠΑΣΙΝ
ΠΡΟΣΗΝΗΤΗΝ

47 ΑΝΑΣΤΡΟΦΗΝΠΟΙΕΙΤΑΙΕΦΟΙΣΟΥΧΗΤΤΟΝΟΔΗ
ΜΟΣ . ΗΛΟΙΑΥ

48 ΤΟΝΚΑΙΔΙΑΤΑΥΤΑΘΑΥΜΑΖΕΙΤΕΚΑΙΤΙΜΑΚΑΤΕ
Ε
ΦΔΙ
ΙΛΗ . . . Σ¯ΝΗΣ .

49 ΑΝΕΧΟΝΤΙΠΡΟΣΠΑΝΤΑΣΦΙΛΟΣΤΟΡΓΙΑΝΕΥΧΑ
ΡΙΣ . ΕΙΕΝΤΕ

50 ΤΟΙΣΑΛΛΟΙΣΠΑΣΙΝΩΝΔΙΚΑΙΟΣΚΑΙΕΥΣΕΒΗΓΝΩ
ΜΗΝΕΧΩΝΚΑΙΑ
Υ

51 ΜΟΖΟΥΣΗΠΑΡΡΗΣΙΑΧΡΩΜΕΝΟΣΕΙΣΕΣ . ΕΤΑΣ
Χ
ΙΝΚΑΘΕΙΚΟΜΕΝΟ . .

52 ΣΟΝΕΠΑΥΤΩΤΟΥΣΕΠΙΒΑΡΟΥΝΤΑΣΚΑΙΤΟΙΣΑΔΙ
ΚΩΣΕΠΙΦΟ . ΩΔΟ .

53 ΣΙΔΙΚΑΙΑΝΠΑ . ΕΧΕΤΑΙΒΟΗΘΕΙ . Ν[ΦΑΝΕΡΩΣ]ΤΕ
ΕΝΠΑΝΤΙ[ΚΑΙΡΩ]ΠΡΟ

54 ΘΥΜΟΝΑΤΟΝΕΠΙΔΙΔ . ΣΙΝ[ΥΠΕΡ]ΤΗΣΠΟΛΕ
ΩΣΠΡ . . . . ΝΤΑΟ

55 ΠΩΣΟΥΝΚΑΙΟΔΗΜΟΣΗ . . . ΦΑΙΝΗΤΑΙΤΑΣΕΠΙ
ΒΑΛΛΟΥΣΑΣ . . . .

56 ΤΟΙΣΕΥΕΡΓΕΤΑΙΣΑΠΟΔΙΔΟΥΣ[ΠΑΡΕΥΘΥΣ]ΤΕ
ΚΑΙΕΦ (7 fere litt. desunt.)

57 ΓΑΘΗΤΥΧΗΔΕΔΟΧΘΑΙΤΗΙΒΟΥΛΗΙΚΑΙΤΩΙΔΗ
ΜΩΙ

58 . ΕΚΑΙΤΗΣ

VIII.

ΔΙΟΝΥC..
ΔΩΡΟCAM
ΑΡΑΝΤΩΑ
ΔΕΛΦΩΜ..
ΕΙΑCΧΑΡΙΝ

(Canis et trideus.)

IX.

ΛC
ΠΑΠΙ
ΑC

Corona frondea

ΕΝΘΑΔΕΓΗΚΑΤΕΧΕΙΝΕΟΝΑΝΕ
ΡΑΩΠΑΤΡΙCΗΕΝΔΚΑΛΗ
ΧΘΩΝΔΟΚΙΜΟΙΟΤΟ
ΔΟΥΝΟΜΑΟΙΤΟΔΕΚΕΙΤΟ
ΠΑΠΙΑC/ΠΑCΙΚΡΑΤΟΥC ΚΑ Θ
Θ

ΧΑΙΡΕ

X.

ΔΑΙΜΟCΙΝΕΥCΕΒΕCΙΝΓΑΙΟΥ
ΙΟΥΛΙΟΥΚΑΡΑΚΟΥΤΤΙΟΥ, &c.

XI.

ΤΡΑΙΑΝΟΥ
ΥΔΑΤΟΣΑΠΟΚΑ
ΤΑΣΤΑΘΕΝΤΟΣ
ΥΠΟΒΑΙΒΙΟΥ
ΤΟΥΛΛΟΥ
ΑΝΘΥΠΑΤΟΥ

TRIN. COLL. *May* 10, 1824.

Dear Rose,

Most of the above inscriptions were copied towards the end of 1819, by Professor Reuvens of Leyden. His transcript, which had been made in a few hours, and under every disadvantage, was left with me to be compared with the originals and then printed. I have put dots under the imperfect or indistinct letters, and placed within brackets those which are absolutely uncertain. Where I hesitate between two or more, I have put the more probable in the line, and the others above.

No. I. See Class V. Inscr. I. p. 313.

No. II. was brought from Athens by the Rev. H. V. Elliott and the Rev. E. B. Elliott, Fellows of the College. See the engraving, Tab. LIII. The name Euthycritus occurs in Lysias, c. Pancleonem, and among the Archons, Olymp. CXIII. 1.

No. III. Engraved in Ainsworth's Monumenta Vetustatis Kempiana, Part I. p. 43. and thence copied by Muratori, p. 1089. Chishull, p. 164. republished it from the marble, then in the possession of Lord Oxford. Both Ainsworth and Chishull omit the first line, the letters of which, though imperfect, are certain enough, except ΤΩΙΙΕΡΩΙ. The sentence was something of this kind; *ἐπαινέσαι μὲν Τροζηνίους, καὶ ἀναγράψαι τοῦτο τὸ ψήφισμα καὶ ἐνθάδε ἐν .... καὶ Τροζῆνι ἐν στήλῃι ἐν τῶι ἱερῶι, ἐπαινέσαι δὲ καὶ Ζηνόδοτον.* Chishull omits ΤΗΝ before ΕΞΑΓΩΓΗΝ line 7.

IV.

1 Ἐπιμηνιεύοντος Νυμφίου τοῦ Διοτρέφους, ἐπιστατοῦντος δὲ Διονυ-
σίου τοῦ
2 Ἱππομέδοντος, Δημήτριος Διοῦς εἶπεν· Ἐπειδὴ βασιλεὺς Ἀντίοχος
βασιλέως
3 Σελεύκου ἐν ἀρχῆι τε παραλαβὼν τὴμ βασιλείαν καὶ προστὰς ἐν-
4 δόξου καὶ καλῆς αἱρέσεως ἐξήτησε τὰς μὲν πόλεις τὰς κατὰ τὴν Σε-
5 λευκίδα, περιεχομένας ὑπὸ καιρῶν δυσχερῶν διὰ τοὺς ἀποστάντας
6 τῶμ πραγμάτων, εἰς εἰρήνην καὶ τὴν ἀρχαίαν εὐδαιμονίαν κατα-
στῆσαι,
7 τοὺς δ' ἐπιθεμένους τοῖς πράγμασιν ἀπεξελθὼν, καθάπερ ἦν δίκαιον, ἀνα-
8 κτήσασθαι τὴμ πατρωίαν ἀρχήν· διὸ καὶ χρησάμενος ἐπιβολῆι κα-
λῆι καὶ δικαίαι
9 καὶ λαβὼν οὐ μόνον τοὺς φίλους καὶ τὰς δυνάμεις εἰς τὸ διαγωνί-
σασθαι περὶ
10 τῶμ πραγμάτων αὐτῶι προθύμως, ἀλλὰ καὶ τὸ δαιμόνιον εὔνουν καὶ
συν-

11 ἐργὸν, τάς τε πόλεις εἰς εἰρήνην καὶ τὴμ βασιλείαν εἰς τὴν ἀρχαίαν
διάθεσιν
12 καταστήσεν· Νῦν τε παραγενόμενος ἐπὶ τοὺς τόπους τοὺς ἐπὶ
τάδε τοῦ Ταύρου
13 μετὰ πάσης σπουδῆς καὶ φιλοτιμίας ἅμα καὶ ταῖς πόλεσιν τὴν εἰρή-
νην κατεσκεύ-
14 ασεν, καὶ τὰ πράγματα καὶ τὴμ βασιλείαν εἰς μείζω καὶ λαμπρο-
τέραν διάθεσιν
15 ἀγήγοχε, μάλιστα μὲν διὰ τὴν ἰδίαν ἀρετὴν, εἶτα καὶ διὰ τὴν τῶν
φίλων καὶ τῶν
16 δυνάμεων εὔνοιαν· Ὅπως οὖν ὁ δῆμος, ἐπειδὴ καὶ πρότερόν τε
καθ' ὃν καιρὸν
17 παρέλαβεν τὴμ βασιλείαν εὐχὰς καὶ θυσίας ὑπὲρ αὐτοῦ πᾶσι τοῖς
θεοῖς
18 διετέλει ποιούμενος, καὶ νῦν εὔνους ὢν καὶ τὴν αὐτὴν αἵρεσιν ἔχων
19 φανερὸς ἦι τωῖ βασιλεῖ· Τύχηι τῆι ἀγαθῆι· δεδόχθαι τῆι βου-
λῆι καὶ τωῖ
20 δήμωι· Τὴμ μὲν ἱέρειαν καὶ τοὺς ἱερονόμους καὶ τοὺς πρυτάνεις
εὔξασ-
21 θαι τῆι Ἀθηναῖ τῆι Ἰλιάδι μετὰ τῶμ πρεσβευτῶν τήν τε παρουσίαν
γεγο-
22 νέναι τοῦ βασιλέως καὶ τῆς ἀδελφῆς αὐτοῦ βασιλίσσης καὶ τῶμ
φίλων
23 καὶ τῶν δυνάμεων, καὶ γίνεσθαι τά ε ἄλλα ἀγαθὰ τωῖ βασιλεῖ καὶ
τῆι βασι-
24 λίσσηι πάντα, καὶ τὰ πράγματα καὶ τὴμ βασιλείαν αὐτοῖς διαμέ-
νειν λαμβάνου-
25 σαν ἐπίδοσιν καθάπερ αὐτοὶ προαιροῦνται· εὔξασθαι δὲ καὶ τοὺς
ἄλλους ἱερεῖς καὶ
26 ἱερείας μετὰ τοῦ ἱερέως τοῦ τοῦ βασιλέως Ἀντιόχου τωῖ τε Ἀπόλ-
λωνι τωῖ ἀρχηγωῖ
27 τοῦ γένους αὐτοῦ καὶ τῆι Νίκηι καὶ τωῖ Διὶ καὶ τοῖς ἄλλοις θεοῖς
πᾶσι καὶ πάσαις· ἐπὶ δὲ
28 ταῖς εὐχαῖς τῆι μὲν Ἀθηναῖ συντελεσάτωσαν τὴν νομιζομένην καὶ
πάτριον θυ-
29 σίαν οἵ τε ἱερονόμοι καὶ οἱ πρυτάνεις μετὰ τῆς ἱερείας καὶ τῶμ
πρεσβευτῶν, τωῖ δ' Ἀπόλ-
30 λωνι καὶ τοῖς ἄλλοις θεοῖς οἱ στρατηγοὶ μετὰ τῶν ἄλλων ἱερέων·
ὅταν δὲ ποιῶσι τὰς θυ-
31 σίας, στεφανηφορείτωσαν οἵ τε πολῖται καὶ οἱ πάροικοι πάντες, καὶ
συνιόντες τὰς κοιν-
32 ὰς συντελείτωσαν θυσίας τοῖς θεοῖς ὑπὲρ τοῦ βασιλέως καὶ τοῦ δή-
μου· Ὅπως δὲ τὰ
33 εἰς τὴν τιμὴν καὶ δόξαν ἀνήκοντα συγκατασκευάζων ὁ δῆμος φανε-
ρὸς ἦι πᾶσιν, ἐπαι-
34 νέσαι μὲν αὐτὸν ἐπί τε τῆι ἀρετῆι καὶ τῆι ἀνδραγαθίαι ἣι ἔχων
διατελεῖ, στῆσαι δὲ καὶ εἰ-

35 κόνα χρυσῆν ἐφ' ἵππου ἐν τῷ ἱερῷ τῆς Ἀθηνᾶς, ἐν τῷ ἐπιφανεσ-
36 τάτῳ τόπῳ,
ἐπὶ βήματος τοῦ λευκοῦ λίθου, καὶ ἐπιγράψαι· Ὁ δῆμος ὁ Ἰλιέων
37 βασιλέα Ἀντί-
οχον βασιλέως Σελεύκου εὐσεβείας ἕνεκεν τῆς εἰς τὸ ἱερὸν, εὐεργέ-
38 την καὶ σω-
τῆρα γεγονότα τοῦ δήμου· Ἀναγορεῦσαι δὲ καὶ ἐν τῇ πανηγύ-
39 ρει, ἐν τῷ
γυμνικῷ ἀγῶνι, τὸν ἀγωνοθέτην καὶ τοὺς στρατηγοὺς, ὁπόταν ἥ τε πό-
40 λις καὶ αἱ λοιπαὶ πόλεις στεφανῶσιν· τῷ δὲ βασιλεῖ, παρὰ τὴν
41 Ἰλιάδα τὴν ἀναγγελίαν ποιουμένους, ἐπεύξασθαι πολλὰ καὶ ἀγαθά.
42 Ἐλέσθαι δὲ καὶ πρεσβευτὰς ἐκ πάντων Ἰλιέων ἄνδρας [τρεῖς] οἵ-
43 τινες ἀσπασάμενοι αὐτὸν παρὰ τοῦ δήμου, πρῶτον μὲν κελεύσουσιν ὑ-
44 γιαίνειν αὐτόν τε καὶ τὴν ἀδελφὴν αὐτοῦ βασίλισσαν καὶ τὰ τέκνα
45 καὶ τοὺς φίλους καὶ τὰς δυνάμεις, ἔπειτα δὲ ἀπαγγελοῦσιν αὐτῷ
τὴν τι-
46 μὴν, καὶ ἀπολογισάμενοι ὅσα ἡμῖν ὑπάρχει πρὸς αὐτόν τε καὶ τὸν
πα-
47 τέρα αὐτοῦ βασιλέα Σέλευκον ἐπαινέσουσι τῆς αἱρέσεως ἧς ἔχων
δια-
48 τετέλεκεν, παρακαλοῦσιν δὲ καὶ τοῦ λοιποῦ τὴν αὐτὴν εὔνοιαν
ἐνδείκνυσθαι.

This marble was brought from Giaurkoi or Yenibissar (Sigeum) by Mr. E. Wortley Montague, and presented by his Daughter, Lady Bute, in 1766. It was published somewhat inaccurately, but with an excellent commentary, by Chishull, and from him by Muratori and Father Frœlich on the Coins of the Seleucidæ. There are several mistakes of the graver, line 4. ΚΑΤΗΝ, 7. ΠΡΑΤΜΑΣΙΝ, 9. ΑΑΒΩΝ, 30. ΑΛΛΩΙΕΡΕΙΩΝ, 32. ΣΥΝΤΕΑΕΙΤΩΣΑΝ and ΠΟΥ, 41. ΙΛΙΛΔΑ. This is rather curious in an elaborate public document; but the Rosetta Inscription, which is far more important than this, has twice as many faults, if we may trust, as I suppose we may, the engraving of the Antiquarian Society.

Chishull confidently refers this decree to Sigeum, as if any conclusion could be drawn from the stone's being found stuck against the wall of the church at Giaurkoi. Had it been dug up there with a score more, all inscribed *Sigeum*, it would prove that Sigeum was one of the towns mentioned in line 40. (see 31.) and nothing more. The whole of Chishull's notable romance (p. 57.) is founded on an *E* which he has chosen to read

Σ. See line 35. It is plain enough that the decree was made at Ilium, and not at Sigeum.

The games and sacrifices, to which the neighbouring towns are invited, seem to be those instituted, or at least projected, by Alexander, (Strabo XIII. p. 855. ed. Ox.) to which we may probably refer the Ilian Inscription in our Public Library;[1]

[Λ] . . . . . [ΟΙΟΑΙ]
ΑΙΚΟΙΝΩΝΟΥΣΑΙΤΗΣΘΥΣΙΑΣ
ΚΑΙΤΟΥΑΓΩΝΟΣΚΑΙΤΗΣ
ΓΑΝΗΓΥΡΕΩΣ, &c.

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[1] If it be objected, that Professor Porson thought that inscription as old as the archonship of Euclid, (Clarke Camb. Marbles, p. 50.) it may be observed that Clarke here has dropped an important word; *nearly as ancient*, is the expression given in the *Tomb of Alexander*, p. 158. By this Porson probably meant no more than that it was of the third or fourth century before the Christian era. The first line is, as I have marked it, uncertain; but it cannot have been, what any one would guess, ΙΑΙΕΙΣ ΚΑΙ ΑΙ ΠΟΛΕΙΣ, unless a word or two be supposed wanting after ΠΟΛΕΙΣ. To increase the difficulty, a mutilated inscription, beginning ΙΑΙΕΙ ΚΑΙ ΠΟΛΕΙ ΚΟΙΝΩΝΟΥΣΑΙ ΤΗΣ ΟΣΙΑΣ, is quoted by M. Boissonade (ad Inscr. Actiacam p. 439. or Class. Journal, No. XXXIV. p. 380.) from the *Voyage de la Troade, tom.* III. *p.* 80. Is this what Dr. Clarke means when he says that the Cambridge pillar has been inaccurately published from Akerblad's copy in the third volume of Chevalier's Account of Troy? If so, it would seem that Akerblad overlooked or neglected the first line, and afterwards supplied from conjecture ΙΑΙΕΙΣ ΚΑΙ ΠΟΛΕΙΣ, which has been misprinted. But in M. Boissonade's inscription, *statim nominatur* ΙΠΠΑΡΧΟΣ, of which there is not the slightest vestige on the pillar. Akerblad may have fancied he saw it after ΠΑΝΗΓΥΡΕΩΣ, where there is a very faint and doubtful appearance of six or seven letters, as if a word had been effaced by design; but nothing in the least legible. The rest is sufficiently plain as printed by Dr. Clarke. Since writing the above, I have found in Mr. W. Turner's Tour in the Levant, Vol. I. p. 89. part of a similar inscription copied in 1812, from a pillar between Bounarbashi and Alexandria Troas:

ΙΑΣ . . . . . ΜΑΙ . . . . ΩΝΟΣ
ΤΑΝΗΓ . . . . . ΥΗΕΩΣ
ΝΑΗΝΙΗΤΗΟΥΙΛΑΔΑ
ΕΩΣΚΑΝΗΟΤΗΣΑΣΑΝ
ΝΙΕΙΓΤΗΣΓΙΟΣΙΗΝΟΕΑΝ

Read ΔΗΜΗΤΡΙΟΥ in the third line. The rest is easily corrected from the Cambridge Marble; but the question respecting Akerblad still remains unanswered.

V.

Ἐπὶ θεοκλόυ Λέωνος, γραμματέος τοῦ συνεδρίου Στρατοκλέος.

Κόϊντος Φάβιος, Κοΐντου, Μάξιμος, ἀνθύπατος Ῥωμαίων, Δυμαίων τοῖς ἄρχουσι καὶ συνέδροις καὶ τῇ πόλει χαίρειν. Τῶν περὶ Κυλλάνιον συνέδρων ἐμφανισάντων μοι περὶ τῶν συντελεσθέντων παρ' ὑμῖν ἀδικημάτων, λέγω δὲ ὑπὲρ τῆς ἐμπρήσεως καὶ φθορᾶς τῶν ἀρχείων καὶ τῶν δημοσίων γραμμάτων, ὧν ἐγεγόνει ἀρχηγὸς τῆς ὅλης συγχύσεως Σῶσος Ταυρομένεος, ὁ καὶ τοὺς νόμους γράψας ὑπεναντίους τῇ ἀποδοθείσῃ τοῖς Ἀχαιοῖς ὑπὸ Ῥωμαίων πολιτείαι, περὶ ὧν τὰ κατὰ μέρος διήλθομεν ἐμ Πάτραις μετὰ τοῦ παρόντος συμβουλίου· Ἐπεὶ οὖν οἱ διαπραξάμενοι ταῦτα ἐφαίνοντό μοι τῆς χειρίστης καταστάσεως καὶ ταραχῆς κατάπειραν ποιούμενοι, ἡ κολαστέα ἐστὶν, οὐ μόνον ὡς τῆς πρὸς ἀλλήλους οὔσα συναλλαγῆς καὶ χρείας τῆς κατ' ἰδίαν, ἀλλὰ καὶ τῆς ἀποδεδομένης κατὰ κοινὸν τοῖς Ἕλλησιν ἐλευθερίας ἀλλότρια, καὶ τῆς ἡμετέρας προαιρέσεως, εἰσπαρασχομένων τῶν κατηγόρων ἀληθινὰς ἀποδείξεις· Σῶσον μὲν τὸν γεγονότα ἀρχηγὸν τῶν πραχθέντων καὶ νομογραφήσαντα ἐπὶ καταλύσει τῆς ἀποδοθείσης πολιτείας κρίνας ἔνοχον εἶναι θανάτῳ παρεχώρησα· Ὁμοίως δὲ καὶ ...μισκον Ἐχεσθένεος τῶν δαμιοργῶν, τὸν συμπράξαντα τοῖς ἐμπρήσασι τὰ ἀρχεῖα καὶ τὰ δημόσια γράμματα, ἐπεὶ καὶ αὐτὸς ὡμολόγησεν· Τιμόθεον δὲ Νικία, τὸμ μετὰ τοῦ Σώσου γεγονότα νομογράφον, ἐπεὶ ἔλασσον ἐφαίνετο ἠδικηκὼς, ἐκέλευσα προάγειν εἰς Ῥώμην, ὁρκίσας ἐφ' ᾧ τῇ νουμηνίαι τοῦ ἐνεστῶτος ἔσται ἐκεῖ, καὶ ἐμφανίσας τῳῖ ἐπὶ τῶν ξένων στρατηγῳῖ ταῦτα, μὴ πρότερον ἐπάνεισιν εἰς οἶκον.....

Nos. v. and vii. were presented by J. Hawkins, Esq. of Bignor Park, Sussex, who had received No. vii. as a present from Mr. Edward Lee, a Turkey Merchant. No. v. was found in 1797, "precisely on the spot where the ruins of Dyme are to be sought for." *Mr. Hawkins.*

In line 7. ΑΡΧΩΝ is put by mistake for ΑΡΧΕΙΩΝ, (see 22.) and line 18. ΠΑΡΕΧΩΡΙΣΑ for ΠΑΡΕΧΩΡΗΣΑ, which is a very ancient example of *iotacism*. As to line 14, I once thought that after ΠΡΟΣ there had been some proper name, especially as the *lambdas* had much the appearance of imperfect *chis*. But the letter is quite as small in ΟΛΗΣ line 8. The graver seems to have put ΑΛΛΗΣ for ΑΛΛΗΛΟΥΣ. In line

18. of a very long and very curious inscription copied by Mr. Hyde in the Oasis, and admirably made out by Doctor Young and M. Letronne, there is this phrase: (Class. Journal, No. XLV. p. 158.) *ἵνα δὲ μηδαμόθεν βαρύνῃ τὰς πρὸς ἀλλήλους συναλλαγὰς τὸ τῶν δημοσίων ὄνομα, μηδὲ συνέχωσι τὴν κοινὴν πίστιν οἱ—καταχράμενοι.* Read *συνχέωσι.*

L. 21. ΔΑΜΙΟΡΓΩΝ. This form of the word occurs in the Petilian tablet[1] and perhaps in Cyriacus Anconitanus, No. 62. or Muratori, p. 590. ΕΓΙΔΑΜΙΟΡ. ΗΓΑΒΟΥΡΙΟΥΝΙΚΑΝΔΡΙΔΑ. Muratori puts a lacuna after ΔΑΜΙΟΡ. where in the Roman edition of Cyriacus the point merely denotes the division of words. As Cyriacus sometimes repeats a few letters, or mixes up two readings, I rather imagine that we should correct ΕΠΙΔΑΜΙΟΡΓΟΥ (or ΔΑΜΙΟΥΡΓΟΥ) ΝΙΚΑΝΔΡΙΔΑ. In the Hermionensian decree first published by Gori, Inscr. Donian. p. 136. we have ΔΑΜΙΟΥΡΓΟΥΣ. In Monum. Kempiana, p. 45. No. 39. instead of ΔΑΜΟΥΥΙΟΥ I am inclined to try ΔΑΜΙΟΥΡΓΟΥ.[2] Dr. Fiott Lee presented to the University an inscription which is curious in several respects. It is on the convex side of a meniscus of marble, about a foot broad, and had been brought from Egypt, but evidently

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[1] See pp. 83, &c. The will mentioned p. 89. is thus given in Montfaucon; pp. 422. et 430.

ΘΕΟΣ ΤΥΧΑΝ ΑΡΙΣΤΟΔΑΜΟΣ ΔΕ
ΚΑΤΑΣΜΑΧΧΙΔΑΝ ΔΙΔΩΤΙ . . . . .
ΠΟΛΥΤΙΜΩΙ . . . ΑΙΚΑΠΑΣΧΗ ΤΑΝ ΓΑΝ . .
ΕΠΑΚΟ . . . . ΑΡΙΣΤΟΔΑΜΑΝ
ΔΑΜΟΥΧΙΔΑΣ Ε ΚΛΕΙΔΑ
ΠΟΛΥΤΙΜΩΙ ΦΙΛΩΝΙΔΑΣ ΑΣΧΥΛΟΥ
ΤΑΝ ΕΝ ΚΝΙΣΙ . . .

We may perhaps read it something this way: *Θεὸς τύχαν Ἀριστοδάμας, δεκάτας . . . .χιδᾶν,* (of the tribe, district, &c. of the . . . *chidæ*, possibly *Bacchiadæ*, Herodot. V. 92. p. 419.) *δίδωτι* [*τῷ συγγενεῖ*] *Πολυτίμῳ* [father's name dropt] *αἴ κα τι πάσχῃ, τὰν γᾶν τὰν ἐν Κνισι . . . Ἐπακολουθεῖ* (or *Ἐπάκοος*) *Ἀριστοδάμαντι Δαμουχίδας Εὐκλείδα, Πολυτίμῳ Φιλωνίδας Αἰσχύλου.* It may be better to divide the words, *Δικάτα, Σ . . . χιδᾶν.* Both names are suspicious. Qu. *Μαχάτα Σιμιχιδᾶν?* I may add that *δίδωμι* is the word used in the famous will of Epicteta, Gruter p. 216. or Maffei Mus. Veron. p. 14. (and *ἐπιδίδωμι* in line 113.) It occurs repeatedly in Isæus in the sense of bequeathing.

[2] I hesitate on account of ΤΙΟΣ ΠΟΛΕΩΣ in Walpole's Turkey, pp. 128. 465. (470. 2d edition) and ΤΙΟΥ ΤΗΣ ΠΟΛΕΩΣ in Chandler, p. 29. No. LXX. But in the latter instance the sense seems to require ΤΗΣΕΡ.

belongs to some Peloponnesian or at least Dorian State, perhaps Corcyra. Compare Montfaucon's Diarium Italicum, p. 422. No. 2. where read ΠΡΥΤΑΝΕΥΣΑΣ, and p. 426. No. 18. See also p. 422. No. 5. and Maffei Mus. Veron. pp. 40—42.

. . . . . .

ΑΘΗΝΑΙΟΥ

ΤΟΥΑΘΗΝΑΙΟΥ

ΤΟΥΙΕΙ . . . . ΟΥΣ

ΣΤΡΑΤΗ . . . ΑΝΤΑ

ΤΑΝ . . . . . ΑΝΕΞΑ

ΜΗΝΟΝ . . . . . ΑΜΙ

ΟΥΡΓΟΥ . . . . . ΙΦΛΑ

ΦΟΥΚΑΙΣΤΕΦΑΝΩΘΕΝ

ΤΑΧΡΥΣΕΟΙΣΣΤΡΕΦΑ

ΝΟΙΣΠΕΝΤΕ

ΘΕΟΙΣ

[*Ἀθήναιον*] *Ἀθηναίου, τοῦ Ἀθηναίου, τοῦ Ἱεροκλέους, στρατηγήσαντα τὰν δευτέραν ἐξάμηνον,* [*καὶ νῦν*] *δαμιουργοῦντα . . . . . καὶ στεφανωθέντα χρυσέοις στεφάνοις πέντε, θεοῖς.*

VI.

This seems to be part of a catalogue of sacred vessels. In line 4, we may read ΕΚΠΩΜΑΤΑ, and in line 5, [ΕΝ ΤΩΙ] . . . . . ΤΕΘΗ (whether this be *ἐτέθη* or *τεθῇ*) ΘΗΣΑΥΡΩΙ. At the end, *Γαΐος Κλα*[*ύδιος.*]

VII.

1 *Ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ, πρυτάνεων γνώμῃ· Ἐπεὶ Λεύ-*
2 *κιος Αὐφίδιος, Λευκίου υἱὸς, Βάσσος, διὰ παντὸς εὔνους ὢν*
3 *διατελεῖ καὶ κατὰ κοινὸν τῇ πόλει καὶ κατ' ἰδίαν ἑκάστῳ τῶν*
4 *πολιτῶν, πατροπαράδοτον παρειληφὼς τὴν πρὸς τὸν δῆμον*
5 *ἡμῶν εὔνοιαν, καὶ πολλὰς καὶ μεγάλας τῇ πόλει παρέσχηται*
6 *χρείας, μεγαλοπρεπῶς τε καὶ φιλαγάθως πολλῶν χρημάτων ἀφε-*
7 *σιν πεποίηται· Ὁ τε πατὴρ αὐτοῦ, καθ' ὃν καιρὸν ἐπιγενόμε-*
νος ὁ
8 *κοινὸς πόλεμος καὶ συνεχεῖς πειρατῶν ἔπιπλοι τὴν νῆσον οὐ-*

χ ὁτ[ὲ] ἔτυχεν συνηνάγκασαν ὑπὸ τῶν δανείων ἐπιβαρηθῆ-
ναι, μόνος καὶ πρῶτος τῶν συνηλλαχότων, πρὸ πλείονος ἡγη-
σάμενος τὴν τῆς πόλεως σωτηρίαν ἢ τὸ περὶ τὸν ἴδιον βίον
λυσιτελὲς, χρημάτων πλῆθος ὅσον προφρούμεθα προθυμό-
τατα ἔδωκεν ἐξ ἑτοίμου, τόκων πολὺ κουφοτέρων παρὰ τοὺς ὑ-
πάρχοντας τότε, τούτων τε συμπεριφορὰν ἐποιήσατο πάν-
τα τὸν τῆς ζωῆς χρόνον, διετέλει τε λέγων καὶ πράττων
διὰ παντὸς τὰ βέλτιστα καὶ συμφέροντα τῇ πόλει, ἐφ' οἷς ὁ δῆ-
μος ἡμῶν, ἔργῳ λαβὼν πεῖραν τῶν ὑπ' αὐτοῦ γεγονυιῶν εὐερ-
γεσιῶν, παρὰ χρῆμα τὰς καθηκούσας ἐψηφίσατο τιμὰς αὐτῷ·
Διαδεξάμενός τ' αὐτὸς ἐπηγωνίσατο τῇ πρὸς τὴν πόλιν εὐ-
νοίᾳ· καὶ δύο μὲν συγγραφὰς καταλελειμμένας ὑπὸ τοῦ πα-
τρὸς αὐτῷ κατὰ τῆς πόλεως ἐκ τῶν τόκων, τὴν μὲν μίαν δρα-
χμῶν Ἀττικῶν μυρίων χιλίων, τὴν δ' ἑτέραν Ἀττικῶν μυρίων ἐ-
νακισχιλίων πεντακοσίων, ἐλοιπογράφησεν χωρὶς ἀργυρίου κομι-
δῆς παρακληθεὶς ὑπὸ τοῦ δήμου· τοῖς δὲ ἄλλοις δακείοις ἄνωθεν
ἀπὸ τῶν συγγραφῶν δραχμαῖον τόκον ἐξ εὐθυτοκίας εἴλκυσεν ἐ-
(perhaps a mistake for ἵδρυσεν πέντ' ἐ-)
τῶν καὶ πλειόνων· καὶ συγχωρήσας πλῆθος χρημάτων ἱκανώτε-
ρον, πάλιν αὐτὰ (or αὐτὸ, or αὐτὸς) ἐν τῇ πρὸς τὸν δῆμον ὑπερέθετ'
εὐεργεσίᾳ· τὸ
γὰρ συναχθὲν ἐκ τῆς ἐπιεικεστάτης ψήφου κεφάλαιον εἰς ἄλ-
λον πενταετῆ συνεγράψατο χρόνον τόκου τετρωβόλου· Δι-
ελθόντος δὲ καὶ τούτου, καὶ πλειόνων ἄλλων ἐτῶν ἐπιγενο-
μένων, καὶ μὴ δυνηθέντων ἡμῶν διὰ τὰς ὑφ' ἑτέρων γινο-
μένας ἐπιβαρήσεις ἀποδοῦναι τὰ ὀφειλόμενα αὐτῷ, καὶ διὰ
ταῦτα συναθροισθέντων διαφόρων πλειόνων, καὶ τῆς πόλε-
ως ἐν τοῖς ἐσχάτοις ὑπαρχούσης κινδύνοις, πάλιν ἐν τοῖς πα-
ροῦσι καιροῖς ἡγησάμενος εὐσεβὲς καὶ μεγαλοπρεπὲς ὑπάρ-
χειν ἑαυτῷ τὴν προσήκουσαν τῆς πατρίδος ἡμῶν ποιήσασθαι
φροντίδα, ἀρχαίας νήσου καὶ ἱερᾶς ὑπαρχούσης, εἶναί θ' ἑαυτῷ
πλούτου παντὸς κρείττονα πόλεως σωτηρίαν καὶ τὴν παρὰ
πᾶσιν ἀγαθὴν εὐφημίαν, πολλὰ πάλιν χρήματ' ἐπέδωκε τῷ
δήμῳ, οὐ μόνον ἀπὸ τῶν ὀφειλομένων αὐτῷ μεγάλα ἀφελὼν
κεφάλαια, ἀλλὰ καὶ χρόνον εἰς τὴν ἀπόδοσιν ὧν ἐπείσ-
θη δοὺς ἐνδεκαετῆ, καὶ τοῦτον ἄτοκον, χάριν τοῦ κατὰ
τὸ δυνατὸν ὅσον ἐπ' αὐτῷ τὴν νῆσον καὶ πάντας ἡμᾶς
ἐν αὐτῇ συντηρηθῆναι, γενόμενος τῶν μεγίστων ἡμῖν
παραίτιος ἀγαθῶν· Ἐπιδημήσας τε ἡμῶν ἐν τῇ πόλει πλεί-
ονα χρόνον, σώφρονα καὶ σεμνὴν καὶ πᾶσιν προσηνῆ τὴν
ἀναστροφὴν ποιεῖται, ἐφ' οἷς οὐχ ἧττον ὁ δῆμος ζηλοῖ αὐ-
τὸν, καὶ διὰ ταῦτα θαυμάζει τε καὶ τιμᾷ, κατ' [ἰδίαν θ'] ὡς γνησί-
αν ἔχοντι πρὸς πάντας φιλοστοργίαν εὐχαριστεῖ· Ἔν τε
τοῖς ἄλλοις πᾶσιν ὢν δίκαιος καὶ εὐσεβῆ γνώμην ἔχων καὶ ἀρ-
μαδούσῃ παῤῥησίᾳ χρώμενος, εἰς . . . . [κωθικάμενος ?] ὅ-
σον ἐπ' αὐτῷ, τοὺς ἐπιβαροῦντας, καὶ τοῖς ἀδίκως ἐπὶ φόρῳ (or
φόβῳ) δοῦ-

53 σι δικαίαν παρέχεται βοήθειαν, [φανερῶς] τε ἐν παντὶ [καιρῷ] πρό-
54 θυμον αὐτὸν ἐπιδίδωσιν [ὑπὲρ] τῆς πόλεως πρὸς πάντα· Ὅ-
55 πως οὖν καὶ ὁ δῆμος ἡμῶν φαίνηται τὰς ἐπιβαλλούσας τιμὰς
56 τοῖς εὐεργέταις ἀποδιδοὺς [παρευθύς τε καὶ ἐφ' ἅπαντα·] Ἀ-
57 γαθῇ τύχῃ· δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ . . . .

"It was found in the ruins of the old city of Tenos about the year 1795. The allusion to the piracies committed in those seas shows what has been the fate of the Greek Islands in all ages, and particularly of those which lay in the line of communication between the commercial states of Greece." *Mr. Hawkins.* A marble found in the Troad, and now in our Public Library, contains an inscription in honor of a Roman functionary, who had "cleared the Hellespont of pirates, and preserved the city unburthened," καθελόντα τὰ ἐν Ἑλλησπόντῳ λῃστήρια, καὶ—ἀνεπιβάρητον φυλάξαντα τὴν πόλιν. Clarke, Camb. Marbles, No. XXI. explains ἀνεπιβάρητον, "without imposing any additional taxes." The Tenian decree shows that the meaning is, "kept it from being burthened with contributions levied by the pirates, and with debts contracted in consequence of them."

Besides Mr. Reuvens's copy, and one in the Porson papers, which is by an unknown hand, and ends line 48, I have been favored by the Rev. Dr. Ramsden, late Senior and Deputy Professor of Divinity, with his own copy, and with one made by Mr. Davies, formerly Senior. These papers, especially Dr. Ramsden's, have been highly useful; but after line 47, the marble is so corroded and discolored, especially towards the end of the lines, that many words must be left uncertain.

Line 3. The marble has ΚΑΘΙΔΙΑΝ. It is remarkable that this very fault occurs in another Tenian decree. See p. 286. note. Line 10. ΣΥΝΗΛΑΧΟΤΩΝ with one Λ. Line 27. and 54. ΑΤΟΝ for ΑΥΤΟΝ, and this itself wrong in the former place.

Line 25. ΙΑΚΥΣΕΝ. The other copies fluctuate between this and ΙΔΡΥΣΕΝ, which is a very ingenious *emendation*, and may have been written by the author of the decree; but the stone has ΙΑΚΥΣΕΝ, i. e. εἴλκυσεν. By a contrary mistake, ΓΕΙΝΟΜΕΝΑΣ line 31, ΗΜΕΙ[Ν] 44, and, it may be, ΚΑΤΕΙΔΙΑΝ 48, and ΚΑΘΕΙΚΟΜΕΝΟΣ 51. But in 48, it may be a doubt whether we should not read κατ' εἴλην θ' *in their several companies*, Latin, *collegia*. (κατὰ εἴλας Herodot. I. 202.) As to the very difficult passage in the 24th and following lines, ἐπῶν is also the supplement of Dr. Ramsden. Assuming δόξυσι, and supposing a number to have been omitted before ἐπῶν, we may translate; *and to the other debts, making a fresh score*

from the date of the (new) *bonds, he fixed the interest at a drachma,* (per mina per month, equal to our twelve per cent. per annum) *at simple interest,* (and with a respite of) .... *years and more.*

Line 47. The other copies have ΗΜΩΝ for ·ΗΛΟΙ. Either ·ΗΛΟ· or ·ΗΛΩ· seems certain. Dr. Ramsden's copy proceeds thus;

48 .....ΚΑΙΕΙΔ[Ω]..Σ[Μ]ΗΣ

49 .....ΕΥΧΑΡΙΣ.Σ..[ΝΤΕ]

50 ΤΟΙΣΑΛΛΟΙΣΠΑΣΙΝ...[ΔΙΚΑΙ]..[ΚΑΙΕΥΣΕΒΗΣ].. ...[ΕΤ]ΩΝ[ΚΑ..]

51 ΜΟΖΟΥΣΗΠΑΡΡΗΣΙΑΧΡΩΜΕΝΟ.[Ε]ΙΘ[ΕΠ]..ΦΑ ΣΙΝΚΑΘΕ[Δ..ΑΝ]...

52 ΣΟΝΕΠΑΥΤΩΤΟΥΣΕΠΙΒΑ....ΤΑΣΚ[Α]ΙΤ[Ο]ΥΣΑ ΔΙΚΩΣ.....

53 ΣΙΔΙΚΑΙΑΝΠΑΡΕΧΕΤΑΙΒΟΗΘΕΙΑΝ.....[ΕΝ]...

54 ΘΥΜΟΝΑΤΟΝΕΠΙΔΙΔΩΣΙΝ.....[Η]Σ..[ΑΓΩΣΙ] ....[ΑΤΑ]

55 ΠΩΣΟΥΝΚΑΙΟΔΗΜΟΣ..[Θ]...[ΑΙΝ]ΗΤΑΙΤΑΣ ΕΠΙΒΑΛΛΟΥΣΑΣ

56 ΤΟΙΣΕΥΕΡΓΕΤΑΙΣ[ΑΠ.ΔΙΔ.....ΡΤΥΝΑΣΤΑ..... Τ....]

57 ΓΑΘΗΤΥΧΗΔΕΔΟΧΘΑΙΤΗΙΒΟΥΛΗΙΚΑΙΤΩΙΔΗ ΜΩΙ..

58 ...ΚΡΙΤΑΣΓΝ[Ω] and from 59 to 71, unconnected and doubtful words or letters, and from 72 to 89, where the marble ends, illegible.

"Aufidius Bassus in M. A. Seneca Suasor. VI. is probably father of Aufidius Bassus in L. A. Seneca Epist. XXX. The father seems to be mentioned as an author by Pliny, Epist. III. 5. The sixth satire of Persius, against covetousness, is addressed to *Bassus*. What evidence is there of this being Cæsius Bas-

sus, as said in the notes? No evidence in the satire. It would suit A. Bassus the son, or some of his descendants inheriting his liberal mind. See line 67." *Dr. Ramsden.*

No. IX. The imperfect letters ΑC, over ΠΑΠΙΑC at the side of the stone, are evidently the remains of ΠΑΠΙΑC first put a little too high, and then meant to be effaced, when the graver had put the word in the proper place. The bar between ΠΑΠΙΑC and ΠΑCΙΚΡΑΤΟΥC is so in the original, and evidently from design.

Nos. X. and XI. Published in Maffei, Mus. Veron. pp. 316. 443. In the former, he has tacitly corrected the blunders ΚΑCΙΑ ΔΟΞΑCΘCΙC, and ΜΕΤΑ. In verse 2 he puts ΑΞΙΟ for ΑΞΙΩ. No. XI. was seen by him in Lord Oxford's collection at Wimple, and is printed as if imperfect at the beginning, which is not the case. The notch at the bottom apparently received the water-pipe. The characters are very like those engraved in Mus. Veron. p. 41.

I had intended to subjoin a selection of inscriptions from the papers of my amiable and well-informed relation Mr. E. Tupper; but on examination it appears, that every thing of any importance has been anticipated by Clarke, Dodwell, Walpole, or others, except a long decree of thanks by the people of Salamis to Theodotus, son of Eustrophus, gymnasiarch; and several from Carthæa. The former was taken by my friend from so bad a copy, that till something more is known, it would hardly be proper to print it. The latter are, or will be published, by Messrs. Linckh and Brondstedt.

The *boustrophedon* p. 21. was not seen by Mr. Tupper himself, but communicated to him with about thirty more, by *Rebelakes*, an Athenian, who gives no account of the original, except that it was *una placa di marmo*. I cannot help suspecting that instead of ΗΟΔΟΙ the stone has ΗΟΔΟΪ i. e. ὁδοῦ. Respecting the other, p. 325, I am enabled by the kindness of Mr. W. J. Bankes, to give you some information. That gentleman saw a stone at Agio Sarandi, resembling Mr. Tupper's, i. e. Gropius's drawing, and with characters upon it apparently ancient: but this was in the dusk of the evening, and he could not see to read them. He does not remember to have heard any thing which would warrant a suspicion of forgery against Gropius. The reading of the latter part is deplorably uncertain. Perhaps,

ΕΓΟ ΜΕΝ (or ΜΝΕΜ) ΕΣΟΜ ΑΠΘΙΤΟΝ ΑΙΕΙ
ΜΝΕΣΤΟΣ Μ ΕΘΕΚΕ [ΚΡΑΤΕΡΑ].... ΚΑΙ Κ
ΤΑΣΙΘΕΑ ΘΥΓΑΤΕΡ ΗΕΘΜΟΝ

i. e. *Ἐγὼ μὲν* (or *μνῆμ'*) *ἔσομ' ἄφθιτον Αἰείμνηστός μ' ἔθηκε . . . [κρατῆρα]..... καὶ Κτασιθέα θυγάτηρ ἠθμόν.* Or, *ἔσομ' ἄφθιτον, αἰείμνηστον. Ἀνέθηκε . . . . . .*

You mention, p. v, the oracle in Herodotus, i. 47, as given by Muratori from some traveller's papers. He had it from Cyriacus Anconitanus, No. 198, quoted by Wesseling. This is probably one instance in which the editor's delinquencies have been laid to the charge of Cyriacus, and have brought his veracity in question. (Maffei Art. Crit. Lap. p. 56.) He certainly does seem to say, that he saw the original at Delphi; *Ibidem justa [juxta] antiquissimam quercum in medio amphitheatri ad magnum et marmoreum lapidem.* And why may not the oracle have been taken from Herodotus and put up as an ornamental inscription, public or private?[1] The two first lines, especially, might have served as a motto for fifty things; and the editor, or an intermediate scribe, might very well fancy that Cyriacus had omitted the rest, as being extant in well-known books. One thing is evident, that *κρατειρὴ οἵα χελώνης*, line 3, came from the printed Herodotus.

P. 16. The Leucadian inscription is so wretchedly copied, that some license must be given to conjecture. The sense seems to have been something of this sort;

. . . . . .
ΠΑΙΔΕΤΟΜΕ
ΝΕΣΙΚΡΑΤΟΣΤΟ
ΚΟΡΕΙΤΙΟ . . . .
. . . . . ΙΕΡΕ
ΟΣΤΑΠΟΛΛΟΝ
ΟΣΚΑΙΠΟΛΕΙΝ
ΟΜΟΤΟΜΝΑΜΑ
ΤΑΙΜΑΤΕΡΙ[ΘΕΑ
ΝΟΙ]ΕΚΤΙΣΑΤΑΝΕ
ΜΤΟΙΛΕΥΚΑΤΑΙ.

[1] Paciaudi Mon. Peloponn. Tom. I. pp. 139, &c. engraves a marble found at Ithaca, and bearing the inscription *Ἰερὸς ὁ χῶρος*, &c. (Xenophon.

[*Α καὶ Β τῷ*] *παῖδε τῷ Μενεσικράτους τοῦ Κορειτίου . . . . . ἱερέως τἀπόλλωνος, καὶ πολεινόμου, τὸ μνῆμα τῇ μητρὶ* [*Θεανοῖ?*] *ἐκτισάτην ἐν τῷ Λευκάτῃ.*

P. 70. In the Lapis Wrayianus, the characters on the side seem to be part of *μαρνάμενοι*, which looks as if the list of names had been headed, or rather garnished, with an epigram.

P. 110. The ridiculous translation, *in Eleusi*, reminds me of a very perplexing passage in Isæus Dicæog. §. 66. ed. Bekker. *Αὐτοὶ δ' ὑπὲρ τῆς πατρίδος πολεμοῦντες ἀπέθανον, Δικαιογένης μὲν ὁ Μενεξένου τοῦ ἐμοῦ πάππου πατὴρ στρατηγῶν ὅτε ἡ ἐν Ἐλευσῖνι μάχη ἐγένετο*, &c. I would read *ἐν Ἁλιεῦσι*. Thus Dicæogenes will have died B. C. 457, his son at Spartolus 429, and his grandson at Cnidus 394.

I shall conclude this multifarious epistle with two or three remarks on the Cambridge Marbles.

In the semibarbarous epigram, *Τειμόθεος ὁ Πάτρας*, &c. Porson thought ΤΡΙΣΔΕΚΑΤΑΣ put for *τρεῖς δεκάδας*. He must therefore have taken ΤΕΡΜΑΤΙΣΑΣ as the participle of *τεμαρτίζω*. But whether he read ΣΥΜΗΡΩΩΝ, in the last line, *συνηρώων*, as stated in the Classical Journal, No. XLVI. p. 377, I cannot recollect.

In the great tablet found at Anapa (Clarke, No. VII.) read *Βασιλεύοντος βασιλέως Τιβερίου* [*Ἰουλίου . . . . . φιλο*]*καίσαρος καὶ φιλορωμαίου, εὐσεβοῦς*. The word *εὐσεβοῦς*, or as Clarke gives it, ΣΥΣΕΡΟΥΣ, is now illegible, but sufficiently confirmed by an inscription in Clarke, Travels, Vol. I. ch. 17. Addenda p. 16. See pp. 411. 422. (1st ed.) of the same Work, and in p. 15. of the Addenda read *Βασιλεὺς Σαυρομάτης, ἀρχιερεὺς τῶν Σεβαστῶν, τὰς περιναίους στοὰς*, [*ὑπὸ τῶν βαρβάρων κα*]*θηρημένας, ἐκ θεμελίων ἀνεγείρας, Ἀφροδίτῃ*. In p. 411, *perhaps Τιβέριον Ἰούλιον Πολέμωνα, υἱὸν βασιλέος Ῥησκοπόρου, φιλοκαίσαρα.*

No. XXIV. line 1. The top of the letters is wanting. In line 4. ΣΥΝΤΩΚΑΙΕΠΙ, as in Clarke, but in line 5. ΕΚΓΟΝΩ. Might we not read, *Διὰ τὰς ἀπὸ αὐτῶν—*[*ἱερέα* or *ταμίαν*] *ἀποδειχθέντα τοῦ Καισαρείου—τοὺς ἀνδρίαντας ἀνέστησεν—ἱερὰν δὲ ἄγεσθαι τὴν ἡμέραν αὐτῶν* (scil. *τῶν Σεβαστῶν.*) After ΤΗΝΒ in

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Anabas. V. 3. 13.) The good antiquary bestows more than his usual quantity of learned tediousness upon this *Lex Sacrata Ithacensium*, as he is pleased to call it. It is ancient, no doubt; but it was very possibly nothing more than an ornament for the grounds of some admirer of Xenophon. In Gruter, p. 1137, the prayer to Pan, Ὦ φίλε Πάν, &c. is taken from the end of Plato's Phædrus. But here the inscription is published at second hand, and therefore liable to some doubt.

line 2 there seems to have followed an Υ. Was this part of *Βυζαντίων*?

No. XXX. line 4. The marble has ΑΕΛΔΟΖΟ, and under ΑΘΕ there seems to have been ΙΣΕ.

No. XLII. Presented by Dr. Fiott Lee.

ΜΗΤΡΟΔΩΡΟΥΤΟΥ

ΑΠΟΛΛΟΔΩΡΟΥ

No. XLIII. From the Propontis. Presented by Mr. Spencer Smith.

ΗΓΗΜΩΝ
ΕΓΙΚΗΦΙΣΙ

The stone is somewhat injured after ΗΓΗΜΩΝ, but it does not appear that any writing has been effaced in either line. The *Ἐπικηφίσιοι* are an Attic δῆμος which I do not find quoted from any other inscription.

I am, Dear Rose, Yours, with the truest regard,

P. P. DOBREE.

P. S. Chishull refers the Trinity Inscription No. III. to Athens. Might it not rather belong to Ceos, or perhaps Delos? In No. VII. line 53, instead of ΦΑΝΕΡΩΣ it may possibly be ΣΥΝΕΧΩΣ.

P. 21. In Dr. F. Lee's marble, line 8, the first letter seems to be not Φ but Κ. Perhaps, *τὰν δευτέραν ἐξάμηνον τὰν ἐπὶ δαμιουργοῦ . . . . . ου Φλάκκου.*

P. 29. l. 28. M. Osann, *Sylloge Inscriptt.* p. 170. reads *ἀρχιερεὺς τῶν Σεραπιαστῶν.* I learn from the same work that the Salaminian decree (see p. 27.) is published in M. Raoul Rochette's *Antiquités Grecques du Bospore.*

Literæ quædam ineditæ ex autographis inter schedas D'ORVILLIANAS, *in Bibliotheca Bodleiana adservatas descriptæ.*

Clarissimo Eruditissimoque viro J. Ph. D'Orville
S. P. D. J. Alberti.

Quum hac hebdomade Hamburgum scribere te velle nuncia-veris, insertas ad Cl. Wolfium nostrum literas, quæso, Tuis addas. Glossario illo brevi defungar, et jam dimidium absolvi, quamvis variis destrictus occupationibus, quæ, si hac hebdomade me non detinuissent, gratus remisissem Tibi Codicem Ms., quem nunc per paucos etiam dies, ulterius evolvam et excerpam. Optime ageret, qui cum editis Glossariis Labbeanis hoc conferret integrum. Reperi nonnulla rariora, etiam vocabula Lexicis ignota, quibus excerptis contentus ero. Quamvis Apostolius in fine libri familiarem sibi notam adposuerit, satis tamen patet eum in antiquum aliquod glossarium incidisse, quod, ut recte mones, *descripsit*. Hinc illa: *Ἀρτεσύρα regius oculus* (ex Oriente sine dubio.) *Βηλὸς* cœlum. (Vid. Hesych.) *Δανὸν mortem apud Macedones.* *Ἐλευσίνιοι. nomen tragœdiæ Æschyli poetæ* (Vid. Plutarch. et Hesych.) *Ἐκικέρως cornuosus, cum acies supra cornua tendit sic* §. *Ἠλέκτων. Sol.* (Hesych. *Ἠλέκτρων* L. *Ἠλέκτωρ*, ex Iliad. Z. 513. Schol. et Suid.) Plura mitto. Tu optime videris. Oudendorpius noster Te salutat, sibique ad paucos dies glossarium credi cupit. Quod te non invito, ut putamus, fieri poterit. Anti-pavoniana Tua avide exspectamus; ut et satyram Anti-Burmannianam, si inspiciundi copia fieri queat. Salve cum tua a me meaque, et vale plurimum, Vir amicissime, quem amare non desinam. Scripsi raptim post dimissam concionem Harlemi 21 Junii MDCCXXXVI.

Cl. Wolfius scribit, se Langii dissertationem de Luctu veteris Græciæ ex Euripide, Fabricio, *τῷ μακαρίτῃ*, ex obitu conjugis ejus consecratam, ad me mittere. Sed in nupero fasciculo non adfuit; nescio qua culpa. Dat. Traject. ad Rhen. prid. Eid. Apr. CIↃIↃCCXXXVII.

Clarissimo D'Orvilio S. P. D. Joan. Frid. Reitzius.

En tibi Apolog. Horat. de qua nuper coram egimus, vulgaribus, fateor, argumentis concinnatam; sed quid facias ei qui vulgaria ignorare videtur? Si longior est quam ut in eodem

Tomo locum invenire queat, malim quædam expungere, quam in duas partes secari, ne iste sibi persuadeat, tanto intervallo opus fuisse ad meditandum responsum, quod subita opera conscriptum esse, satis videbis; idque prius transmisissem, nisi Lucianus moram injecisset, ad cujus editionem procurandam manus admovi, nondum tamen polliceri ausus, in eo me perseveraturum. Deterret enim non modo recordatio cui viro succedam, Hemsterhusio nimirum, sed et Bibliopolæ festinatio, cujus certe commodum in eo versatur, ut quam citissime prodeat opus, meum vero, ut lento gradu festinetur, vel ut nihil prorsus de meo adjiciam. Si dubitas, num operæ chirographum meum adsequi possint, specimen typis expressum mihi corrigendum transmittas quæso, ignoscasque, quod hanc tibi molestiam injungere ausim. Vale.

Viro Clarissimo et Amicissimo Jacobo Philippo D'Orville S. P. D. J. Alberti.

Accepi per typographos Wetstenium et Smith literas Parisiis ad me datas a Cl. Sallerio, quibus mihi promittunt Hesychii exemplar cum notis Maussaci et Sorberii non tantum, sed et antiquum Lexicon Ms. optimæ notæ, quod exstat in Bibliotheca Regia, ex Principis Walachiæ Bibliotheca eo deletum. Rogant itaque Sevinus et Sallerius, ut indicem cui tradant tuto, ut ad me deferantur ista χειμήλια. Typographi modo laudati his rebus non libenter se immiscerent, ut mihi significarunt. Luchtmannus neminem habet, quem compellet, scripsitque Tua forte opera fieri posse, ut Mss. illa huc tuto perferantur. Quæso itaque, V. Cl., ut paucis mihi significare velis, quænam commodissima tibi via videatur, et an aliquem forte noveris, cui Parisienses nostri secure res istas tradant. Sumtus lubens gratusque refundet Luchtmannus. Responsum autem ad viros officiosos non differendum amplius quum hiems instet. Cl. Roëllius vester nuper ea de re mecum colloquutus forte viam tibi, si non aliam noveris, indicabit. Quicquid sit, quæso, responde quam primum licuerit. Perveni in Hesychio ad literam Iota: animus erat instante vere prelum exercere, si nihil obstet. De Pearsoni notis Hesychianis nihil porro inaudivi, quamvis describendas curaverim dudum, ut scis. Vellem quoquo modo certior fieri, num eas sperare liceat, necne. Nescio quam viam ingrediar. Forte enim inter Hutchinsonum, qui hæc olim promiserat, et inter Cel. Bentleium non satis convenit. Vereor saltem. Sed tentandum est aliquid, antequam opus describatur typis. Si valeas cum tuis, bene est; ego cum meis valeo, et duplici hodie labore defunctus, pluribus scribendis abstineo,

Exspectat me Oudendorpius noster. Vale, Vir eruditissime; neque porro ama.

D. Harlemi, Novemb. MDCCCXXXVII.

P.S. Quî valet Cl. Wolfius noster? Dudum scripsi, responsum exspecto.

Viro Clarissimo et Eruditissimo Jacobo Philippo D'Orville S. P. D. J. Alberti.

En literas ad nobilis̃ Baronem de La Bastie, Tuis ad eum inserendas, quibus gratias ago quod istud in se oneris recipere non detrectaverit, simulque caveo de Lexico intra sex menses restituendo. Addidi Te ipsum certiorem facturum simul ac fasciculus ille chartaceus ad nos delatus fuerit: in quo peccasse non videor, statuens Te sine dubio quanto ocyus tunc rescripturum. Avide exspecto Lexicon illud, et ante omnia in usus meos convertam, quo fidem absque Hesychii detrimento liberem. Postquam devenissem ad literam Iota, mearum partium esse duxi, ut Kusteri notas ab initio Lexici Hesychiani usque ad v. Ἐν πείσῃ (quo perveneram, quum primum Kusteri Mss. nactus sum) revolverem, suisque locis insererem: quæ cura me cum maxime detinet; simulque mea relego, ut postea prelo committenda ne inspicere quidem opus sit. Hanc ultimam limam certe desiderabant priora maxime, jam ante octo fere annos scripta; neque dubito quin bene collocatam esse hanc operam, per se aliquando necessariam, existimaturus sis mecum. Ita sine remora pergere licebit fervente prelo. Luchtmannus de novis typis formandis jam cogitat, brevi daturus specimen unius folii, ut aliquam operis rationem inire queamus. Salmasianum Anthologiæ exemplar Tibi gratulor. Utinam aliquando publice Tuum editionis beneficium prædicaremus! Quid autem de itinere Tuo Siculo sit, aut quousque perrexerint operæ, scire vellem sæpe rogatus. Insta, quæso, et urge, ut his deliciis fruamur. De Pearsonianis certior fieri cupio, si commodo tuo fieri queat. Exspecto apographum Lexici Msti Parisiensis, quod Apollonium auctorem habet: unde sine dubio sæpe lux Hesychio accendi poterit. De Valesianis in Hesychium notulis, rem tibi relinquo integram. Si tamen Miscellaneis non inserendas constitueris, ut novitas Hesychianæ editioni reservetur, conferre vellem specimen quod paraveris. Ob plura negotia et publicarum occupationum frequentiam, quibus per integrum mensem jam implicor, nescio an aliquid Miscellaneis tuis dignum parare queam. Quod si vero subsidia aliena his mensibus non suffectura putes, quæso

judices, neque decero Tibi. Libros Tuos, Hesiodum nempe et Musæum, post unius diei usuram statim Oudendorpio nostro reddidi, quos itaque dudum ad te rediisse putabam. Quam primum convenero Amicum nostrum urgebo ut reddat. De Wolfiorum infirma valetudine nuncium ingratum nuncias. Eos plurimum meo nomine salvere jubebis, quando rescripseris. Uxoris charissimæ Tuæ sortem doleo; quam brevi τὴν ἀρχαίαν φύσιν recuperaturum spero et ex animo voveo. Mea optime valet, quamvis animo fere exciderit quid sit παννύχιον εὕδειν: intercedit enim filiola τιτθολυρκοφιλωτάτη (sit venia voci in tota Anthologiâ non obviæ) cujus læta incrementa quotidie conspicimus. Legistine Orationem Cl. Irhovii? De alio Theologiæ Professore vocando nihil prorsus inaudio. Vale, Vir Clarissime et Amicissime, meque mutuo amore prosequi perge.

D. Harlemi 5. Decemb. MDCCVII.

De Hesiodo illo vere dixisti. Miror tam paucas Editoris notas, neque eas maximi momenti. Eccur vero Theogoniam præmiserit ceteris poematiis? Eccur etiam omiserit Scholia Græca, quæ in tam splendida editione deesse non debere videntur?

P. S. In consignandis literis vitium festinandi accessit Epistolæ insertæ. Tu verbo, si opus sit, excuses; et si quid desit, aut male se habeat, ut fere videtur, in inscriptione, corrigas. Vale iterum.

NOTICE OF

Narrative of an Excursion to the Mountains of Piemont, and Researches among the Vaudois, or Waldenses, Protestant Inhabitants of the Cottian Alps. By the Rev. W. S. GILLY, *M. A. 4to. London: Pr. 2l. 2s.* RIVINGTON, 1824.

IT comes within the province of our Journal to notice this volume, as combining a variety of historical, *classical*, and ecclesiastical researches, with personal anecdotes, amusing incidents, and lively descriptions of mountain scenery. A traveller's narrative has been chosen as the form most likely to attract

general attention, but the pains, the labor, and the literary investigation which have been bestowed on the subjects discussed in the course of the work, will entitle this production to a place on the book-shelves of our private and public libraries, where it may be safely and beneficially consulted by future historians of the Waldenses. We say *safely*, because nothing is advanced in reference to the history, the opinions or conduct of these interesting people, the Vaudois of Piemont, (whom it is the author's object to introduce to the notice of his readers, as the worthy descendants of the old Waldenses, of whom such extraordinary tales have been told by troubadours and romancers,) without giving the authority on which facts are adduced.

Those who read for mere amusement, will find that taste gratified by a detail of incidents that are most calculated to awaken interest, and the more seriously disposed will have their attention riveted by disquisitions, which prove the antiquity and purity of the Waldensian church. Considerable industry has been evinced in the management of this part of the author's subject, and the point is satisfactorily established by the testimony of ancient manuscripts, bulls of popes, edicts of princes, and an etymological investigation of their language, that the modern Vaudois are the aboriginal race, who were formerly known by the name of the Waldénses, and that this religious community never ceased to exist, or to profess the apostolical faith of the primitive church, in the same secluded glens in which it was first preached to them. This, it must be observed, is a very important historical fact—for many ecclesiastical writers have spoken of the total disappearance of the Waldenses, and the whole of Christendom has been represented as overwhelmed by the darkness of Popish superstitions, at periods when Mr. Gilly adduces unquestionable evidence that they were providentially preserved as faithful witnesses of the truth.

The Narrative comprises thirteen chapters.—The first introduces us to the Vaudois by some brief allusions to the romantic accounts, which induced the author to make his excursion to this mountain region, which has been ennobled by heroic achievements in defence of religion. It also gives a detail of the first part of the journey as far as Lyons; and enters into a discussion, to show that Peter Waldo, the reformer of Lyons, was not the founder of the Waldensian church, but, on the contrary, derived his doctrines from it.—The second chapter supplies us with a more circumstantial description of the grand passage of the Alps over Mount Cenis, than is to be found in any other traveller's journal, and offers some opinions as to the route of

Hannibal's army over these mountains. The description is illustrated by a map on a very large scale, and a beautiful sketch of Alpine scenery, from the pencil of the Honorable Mrs. Fortescue, to whom also the author is indebted for some valuable drawings of the country of the Vaudois. Mr. Gilly has ventured to throw out the following observations on Livy's account of Hannibal's passage over the Alps:—

The general appearance of Mount Cenis, when seen from a distance, is more striking from the side of Turin, than from that of Chamberry, because it rises more abruptly from its base in Piemont than in Savoy: the view of the valleys is also more interesting from the Piemontese side. But the traveller must not expect to see an unbounded horizon, or any thing like a panoramic view: it is quite fabulous to talk of any of the passes as commanding a general prospect of the plains of Lombardy. Much may probably be seen in a clear day, if a person be enterprising enough to ascend one of the summits; but a passage across mountain scenery rarely presents that extensive and distant view which is imagined; and it is difficult to determine where Polybius and Livy could have placed Hannibal, to give him and his army that sight of the plains of the Po, which had the effect of animating their sinking spirits: the direction is all that could possibly have been pointed out, from whatever spot the Carthaginian harangued his troops; for wherever there is a pass that conducts across mountains, there must be intersections, and chains and ridges flanking and crossing each other, and effectually intercepting any distant prospect.

I have crossed the Alps by the Simplon, Mount St. Gothard, and the great St. Bernard, as well as by Mount Cenis; but I do not remember seeing or hearing any body speak of those boundless views, which Hannibal's historians had in their imagination. The general accuracy of Polybius's account of that great general's march over the Alps, must make us loth to deny all credit to his statements; but Livy's descriptions are the dreams of a poet, rather than the details of an historian. Nothing can be more beautiful than the dreary and wintry picture which he has drawn; his scenery is truly Alpine; and the sufferings and embarrassments of the Carthaginian army are those which they must really have encountered, had they actually been exposed to the situations in which he has placed them. But it is more than exaggeration, it is mere fable, to talk of an experienced soldier attempting to lead an armament, consisting of certainly not less than 26,000[1] men, with cavalry, elephants, and baggage, over the Alps, and through hostile tribes, under the conduct of guides, whose fidelity[2] or knowledge of the passes was questionable; and to march troops by mountain paths, which were so slippery,[3] that they could not move without falling, beyond the power

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[1] "Minimum, viginti millia peditum, sex equitum," &c.

[2] "Nono die in jugum Alpium perventum est, per invia pleraque, et errores, quos aut ducentium fraus, aut ubi fides iis non esset, temere initæ valles a conjectantibus iter faciebant."

[3] "Omnis enim ferme via præceps, angusta, lubrica erat, ut neque sustinere se a lapsu possent, nec si qui paullulum titubassent, hærere

of recovering themselves; and where man and beast kept rolling over one another in endless confusion. His other accounts are even still more preposterous. For instance, the idea of recovering some of the cattle, or beasts of burden, after they had *fallen from the rocks*,[1] and the romantic dilemma of arriving at a spot, where an army, which had passed through so many real obstacles, was at last stopped by a precipice of a thousand[2] feet deep, and obliged to spend four days in digging, and burning, and melting a passage through the rock. The fact is, that Hannibal was a general of too much experience, to think of a random expedition in the face of such mountain obstacles as Livy has represented: on the contrary, he must have supplied himself with able and trust-worthy guides, who knew and described the passes which the army was to take: he must have ascertained his route and resources before he set out, and have taken that line of march where his troops would have the means of subsistence, and the least fatigue. The plains of Chamberry, the valleys of the Isere and Aouste, and the passes which were traced by following the courses of the Isere and the Doire, offered Hannibal a practicable route; which, though it was not without its perils and difficulties, yet did not expose his forces to the certainty of being starved to death, or lost amidst precipices.

The third chapter commences with a relation of the author's arrival at Turin, and his introduction to a Vaudois family resident in that capital: it proceeds with a description of the Superga, built by Victor Amadeus IId, and makes a natural digression to the horrible persecutions of the Waldenses by that Prince in the year 1686.

In the fourth chapter we are conducted to Pomaretto, the first of the Protestant villages among the Alps, which Mr. Gilly visited; and here we have presented to our notice one of the most extraordinary and interesting characters that are to be met with in real life, in the person of the venerable Rodolphe Peyrani, primate or moderator of the Waldensian church. The successor of a line of prelates whom tradition would extend to the Apostles themselves, the high-priest of a church which is beyond all doubt the parent church of every Protestant commu-

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afflicti vestigio suo: aliique super alios, et jumenta et homines occiderent."

[1] "Jumenta aliquot, quæ prolapsa in rupibus erant, sequendo vestigia agminis, in castra pervenere."

[2] "Ventum deinde ad multo angustiorem rupem, atque ita rectis saxis, ut ægre expeditus miles tentabundus, manibusque retinens virgulta ac stirpes circa eminentes, demittere se posset——in pedum mille altitudinem——tantum nivis fodiendum atque egerendum fuit——struem ingentem lignorum faciunt: eamque succendunt, ardentiaque saxa infuso aceto putrefaciunt——quatriduum circa rupem consumptum."—Livy, l. 21. c. 35. 36. 37.

nity of Europe, is found residing on one of the most dreary spots that ever burst upon the view, and in a cottage whose appearance was inferior to the most indifferent parsonage in England, or the humblest manse in Scotland. He was bent down by poverty, age, sickness and suffering. But when the strangers were introduced to him, his mental energy rose superior to bodily infirmity, and he entered into an animated conversation on the history and condition of the little church over which he presided, in a strain, which makes us envy those who had this opportunity of listening to him. Two extracts will suffice to excite the same feeling which we ourselves indulge.

'The welcome which we received from our venerable host, was expressed with all the warmth and sincerity of one, whose kindly feelings had not yet been chilled by years or sufferings: and the manner in which it was delivered, displayed a knowledge of the world, and a fine tact of good breeding, which are not looked for in Alpine solitudes, or in the dusty study of a recluse. We were pre-disposed to respect his virtues and piety, and had been given to understand that he was a man of the first literary acquirements; but we did not expect to find the tone and manners of one, whose brows would do honor to the mitre of any diocese in Europe: nor did we know that he, who was now drooping in a state of the veriest penury, had been, during the French domination, one of the twenty-five members of the provisional government of Piemont. Such a reverse could never have been discovered from his complaints, for there was nothing of querulousness in any of his observations, nor did he once express himself with the least degree of bitterness on the subject of his own grievances, or those of his community. That which we gathered from him on these topics, was related more in the form of historical detail, than as matters which so materially concerned himself and connexions.

'Our conversation was held generally in French; sometimes we addressed him in English, which he understood, but did not speak; but when I engrossed his discourse to myself, we spoke in Latin, as being the language in which we could not mistake each other, and affording the most certain medium of communication upon ecclesiastical subjects, where I was anxious to ascertain facts with precision. Nothing could be more choice or classical than his selection of words; and I was not more surprised by his fluency of diction, than by the extraordinary felicity with which he applied whole sentences from ancient poets, and even prose authors, to convey his sentiments. One or two of these I remember. In reply to an observation made by me, that if the state of the Vaudois church were sufficiently known, the English government might probably be induced to restore the pensions which were formerly given to the clergy, and withheld since the year 1797, he clasped his hands together, and thus expressed his hope that he might live long enough to see it:

Oh mihi tam longæ maneat pars ultima vitæ,
Spiritus.'[1]

[1] Virg. Ecl. iv. 53.

When I asked some questions on the subject of the lands, which were appropriated by the late imperial government to the Protestant clergy, but have since been sequestered in favor of the Bishop of Pinerolo; he said it was true, that he and his brethren had been reduced to extreme poverty by this arrangement, which was totally unexpected, because it was hoped that the acts of the late government would not be rescinded, in so far as they regarded such equitable provisions. He spoke without any asperity, and mildly added:

——— Vivi pervenimus, advena nostri,
Quod nunquam veriti sumus, ut possessor agelli
Diceret: hæc mea sunt; veteres migrate coloni.
Nunc victi, tristes, quoniam Fors omnia versat.[1]

The manner in which he pronounced the last words was particularly moving; he dwelt upon the words *veteres* and *tristes*, as being peculiarly applicable to his own case, deprived, as he had been in his old age, of what would have constituted his maintenance and comfort.

M. Peyrani spoke with so much rapidity, and his thoughts followed each other in such quick succession, that he never suffered himself to be at a loss for words. If the Latin term did not immediately occur to him, he made no pause, but instantly supplied its place by a French or Italian phrase. This animation of manner had such an effect upon his whole frame, that very soon after we began to converse with him, the wrinkles seemed to fall from his brow, a hectic color succeeded to the pallidness of his countenance, and the feeble and stooping figure which first stood before us, elevated itself by degrees, and acquired new strength and energy. In fact, while he was favoring me with a short history of himself, I might have forgotten that he had exceeded the usual limits of man's short span; and I must repeat, that it is impossible to admire sufficiently the Christian character of the individual, or of the church which he represented, when I recollect the meek resignation with which he submitted to his hard fate, and the forbearance he exhibited, whenever his remarks led him to talk of the vexatious and oppressive proceedings, which have never ceased to mark the line of conduct pursued by the Sardinian government, in regard to the churches of the Waldenses.

It was with extreme regret we witnessed the approach of the hour, which told us we must take leave of the venerable Peyrani. The good-humour, cheerfulness, and resignation of the old man, his perfect recollection of events and conversations which took place years ago, his profound erudition and general information, lent a deep and peculiar interest to his discourse. My young companions were riveted with attention. He appeared to them like a being of a different order to what they had been used to see: all that they heard and saw had more the air of romance than reality. The little window of the room opened upon the wild mountain scenery of Pomaretto; the roar of the distant torrents was heard through the casement; and the impression of the whole scene was so much the greater from the contrast between the elevated character of the noble old man, and the circumstances in which he was placed. Poverty within, and desolation without, formed a dark and

[1] Virg. Ecl. ix. 2.

striking back-ground to the portrait of the philosophic minister, whose lips teemed with eloquence, and whose mind was stored with all the riches of the most intellectual society. The looks of my friends, as they wandered from the window to the moderator, sufficiently told me what was passing within their breasts; and they did not escape the notice of M. Vertu, who watched with an inquiring eye, to observe what impression the aged moderator of his church would make upon the strangers. Holding him in the utmost reverence himself, he was all anxiety that we should do the same; and could not disguise his feelings of delight at every mark of respect, which we paid to the sacred representative of this primitive Christian community.

The seven following chapters contain the sequel of the excursion, interwoven with references to the former history of this remarkable community, and with traditionary tales illustrative of the martial spirit displayed by them, whenever their religious independence has been threatened. These digressions from the immediate topics of a personal narrative are so managed, as not to interrupt the continuity of it, and are principally admitted in the shape of conversations held with the natives, or of legendary anecdotes associated with the scenes that are explored. The twelfth chapter draws a parallel between Pagan mythology and Popish superstition, which must have cost the author many a weary hour of indefatigable research; and the thirteenth or last, after entering into general observations to show, that the Waldenses of Piemont maintained the primitive faith uncorrupt, while the Albigenses, or those sects of other countries who were called Waldenses, were forced by adverse circumstances to depart from it, concludes with an appeal to the justice and generosity of the British nation to render that pecuniary assistance to this aggrieved and suffering community, which our forefathers were never backward in supplying.

The Appendix occupies a large proportion of the volume, but is very essential to the work, as making it a more complete book of reference, than tourists' volumes usually are. Some of the documents are as curious, as they are new, even to the more erudite order of readers. Indeed, whether we consider the amusement or instruction contained in this work, we think it deserving a place on the shelves of private as well as public libraries.

The Latin letters of Cromwell, addressed to the Potentates of Europe in 1665, which are given in Appendix No. 8, will be read with great interest, not only as displaying the spirit and earnestness with which the Protector espoused the cause of this oppressed people, but as being the composition of the Poet Milton. We select one of them with the author's translation.

SECOND LETTER TO THE KING OF FRANCE.

Serenissime potentissimeque Rex,

Ex literis majestatis vestræ, quibus illa ad meas quinto et vigesimo Maii proximi datas rescribit, facile intelligo nequaquam fefellisse me eam opinionem, qua mihi quidem persuasum erat, cædes illas immanissimas, barbaramque eorum hominum stragem, qui Religionem Reformatam in Sabaudia profitentur, a cohortibus quibusdam vestris factam, neque jussu vestro neque mandato accidisse. Quæ quantum majestati vestræ displicuerit, id vos, et vestris militum tribunis, qui hæc tam inhumana suo solo impetu injussi perpetraverant, ita mature significasse, deque tanta crudelitate Ducem ipsum Sabaudiæ monuisse, pro reducendis denique istis miseris exulibus unde pulsi sunt, vestram omnem gratiam, necessitudinem, authoritatem tanta cum fide atque humanitate interposuisse, majorem equidem in modum sum lætatus. Ea nempe spes erat, illum principem voluntati ac precibus majestatis vestræ aliquid saltem hac in re fuisse concessurum. Verum cum neque vestro, neque aliorum principum rogatu atque instantia in miserorum causa quicquam esse impetratum perspiciam, haud alienum ab officio meo duxi, ut hunc nobilem virum extraordinarii nostri commissarii munere instructum ad Allobrogum Ducem mitterem; qui tantæ crudelitatis in ejusdem nobiscum religionis cultores, idque ipsius religionis odio adhibitæ quo sensu afficiar, uberius eidem exponat. Atque hujus quidem legationis eo feliciorem exitum speravero, si adhibere denuo et adhuc majore cum instantia suam auctoritatem atque operam majestati vestræ placuerit; et quemadmodum fideles fore illos inopes dictoque audientes principi suo ipsa in se recepit, ita velit eorundem incolumitati atque saluti cavere, ne quid iis hujusmodi injuriæ et calamitatis atrocissimæ innocentibus et pacatis deinceps inferatur. Hoc, cum in se justum ac vere regium sit, nec non benignitati vestræ atque clementiæ, quæ tot subditos vestro eandem illam religionem sequentes ubique salvos et incolumes præstat, summe consentaneum, a majestate vestra, ut par est, non possumus quin expectemus. Quæ hac simul opera, cum universos per sua regna Protestantes, quorum studium erga vos summaque fides maximis in rebus perspecta jam sæpe et cognita est, arctius sibi devinxerit, tum exteris etiam omnibus persuasum reddiderit, nihil ad hoc facinus contulisse regis consilium, quicquid ministri regii atque præfecti contulerunt. Præsertim si majestas vestra pœnas ab iis ducibus ac ministris debitas repetiverit, qui auctoritate propria, suaque pro libidine tam immania patrare scelera sunt ausi. Interea cum majestas vestra factum hoc inhumanissimum, quo dignum est odio, aversari se testetur, non dubito quin miseris illis atque ærumnosis ad vos confugientibus, tutissimum in regno suo receptum atque perfugium sit præbitura; nec subditorum suorum cuiquam, ut contra eos Duci Allobrogum auxilio adsit, permissura. Extremum illud est, ut majestatem vestram, quanti apud me sua amicitia sit, certiorem faciam: cujus rei neque fidem neque fructum ullo tempore defuturum confirmo.

Dat. ex aula nostra Westmonasterii, 31 Julii, 1655.

Translation.

Most serene and most potent King,

I am happy to understand, from your majesty's letter, in answer to

mine of the 25th of May last, that I was not wrong in the opinion, that those most cruel murders, and barbarous massacre committed by certain troops of yours upon the professors of the reformed religion in Savoy, had neither your command nor authority. I am also extremely rejoiced to find, that your majesty has signified your strong disapprobation to your military commanders, who took upon themselves to perpetrate such atrocities without your orders; and that you have remonstrated with the Duke of Savoy upon the subject of such monstrous cruelty, and have interposed your influence and good offices with so much humanity and earnestness, for the restoration of those unhappy exiles. I did hope that that prince would have conceded something to the intercession of your majesty; but since neither your mediation, nor that of the other sovereigns and states, have been of any avail in their favor, I have thought it my imperative duty to send an ambassador extraordinary to the duke, to give a full explanation of my sentiments, in regard to his excessive cruelty towards the professors of the same religion with ourselves, on no other account but their religion. And in order to promote the success of this mission, I trust your majesty will be pleased to renew your remonstrances, and to give them greater weight than before: and as your majesty has already declared yourself responsible for the fidelity of these poor people to their prince, so you will now take upon yourself to guarantee their security and protection, that a repetition of such inhuman cruelty may not be inflicted upon them again. We cannot but expect this from your majesty, as being nothing but a just and royal proceeding, and perfectly consistent with the benignity and clemency, with which you have watched over the safety and welfare of so many of your subjects, who profese the same religion. By such an act, you will conciliate the affections of all the Protestants throughout your kingdom, who have given you so many proofs of their loyalty and attachment; and you will satisfy those of foreign nations, that you are not implicated in this iniquity, however much your ministers of state, and commanders, may be: more especially if your majesty will punish those ministers and commanders, who have presumed, upon their own authority, and out of their own malignity, to commit such monstrous atrocities. In the mean time, since your majesty disavows this most inhuman and detestable policy, I am confident you will give shelter and protection to such of the distressed refugees, as shall fly into your dominions for an asylum, and will not suffer any of your own subjects to assist the Duke of Savoy against them. It remains for me to assure your majesty of the value I set upon your friendship, and of my readiness, at all times, to give proof of the sincerity of my respect.

Given at our court at Westminster, July 31, 1655.

NOTICE OF

Travels in Persia and other Countries of the East, by Sir W. Ouseley, Knt., 3 *vols. 4to.*

Books of Travels are the prevailing taste of the day, yet the utility thence accruing to general literature is, by no means, in proportion with their number or size. The chief fault in modern travels consists in the manifest compilations from preceding travellers which they contain, and the want of research as to the ancient history, manners, and customs of the countries visited. This fault, however, we cannot impute to the writer now before us. On the contrary, he has done more to elucidate ancient geography and antiquarian studies, than any who have preceded him in the same tract: adding to an intimate acquaintance with Oriental literature a critical knowlege of the classics, he entered on his task better qualified for it than the majority of Eastern scholars, and has certainly accomplished it with greater success, and more benefit to the cause of science and philology, than the generality of travellers.

Sir William Ouseley left England in the capacity of private secretary to his brother Sir Gore Ouseley, his Majesty's embassador and plenipotentiary at the court of Persia. In illustration of each place which he visited, he has furnished us with copious extracts of Eastern Mss. concerning their produce, peculiarities, legends, and geography, and has inserted many valuable remarks on the accurate pronunciation of the Persian language.

His dissertation on Ceylon is particularly interesting and curious. Bochart imagined it to have been the Ophir of sacred Scripture, (Phaleg. l. ii. c. 27.) concerning which Sir William writes:

Whether Ceylon was the Ophir of Jewish History has been disputed by many ingenious Europeans. The Arabian and Persian writers, whose works have fallen into my hands, seem unacquainted with the triennial navigation of Solomon's fleet, and do not offer, amidst the numerous traditions which they preserve concerning that mighty sovereign, any confirmation of Bochart's opinion, nor indeed of the conjectures made by other antiquaries. Yet the Garshasp-Namah, a Persian poem of the tenth or eleventh century (for Asedi, who composed it, lived in both), records an extraordinary naval expedition undertaken against the vassal king of Ceylon, at the command of a powerful monarch, appearing from certain coincidences noticed by Eastern authors, as the contemporary of Solomon, and in respect to local habitation, nearly identified with that most sapient of men, his palace being at Jerusalem.—Meanwhile, it is unequivocally stated, that after the monarch at Jerusa-

lem had provided ships and troops, one year and six months had elapsed from the commencement of this expedition, until Garshasp, the general, finally disembarked them at the place of his destination; and with due acknowlegments of pious gratitude towards God, prepared to attack the sixteen thousand war elephants, and the two millions of soldiers, which Bahu "the Ceylon king," or Serandib-Shàh, had assembled within a distance of two days' march. I shall remark, that the three years, which Solomon's servants going and returning employed on their Ophirian voyage, is a space of time exactly agreeing with the one year and six months assigned for Garshasp's expedition to Ceylon.

Several treatises have been written on the Ophirian voyage, some of which have been collected by Ugolini, and by Ikenius; Michaëlis, likewise, indulged in conjectural speculations on the subject, but no disquisition so closely approximating itself to the scriptural history has been offered, as this, which we have cited. The notes are peculiarly valuable, showing the contemporary date of Solomon and Jemshid, which from the confusion of their characters by Eastern writers, appears very probable.

Zohak (ضحاک) dethroned Jemshid, who is mentioned as the builder of the "forty spires" (or چهل منار) and hall of the thousand columns (or هزار ستون) at Persepolis. This Zohak is said to have holden his court at the ایوان, or palace at Jerusalem, when Mahraje (مهراج) the sovereign paramount in India, although Zohak's tributary, requested his aid to chastise "a rebellious prince, on whom he had bestowed the government of Ceylon." In consequence of which request, the naval expedition is said to have been sent there by Asedi. There are two verses in the Sháhnámah, which record the first naval expedition to have taken place in the days of Jemshid.

If this event had no relation to Solomon's expedition, it is an inexplicable circumstance, that Jerusalem should be connected with its history. Asedi speaking of Garshasp's route, in verses cited in the note, says,

بدزهخت کنک آمد از راه شام
که خوانیش بیت المقدس بنام
در انکه که ضحاک شد پادشاه
همی خواند ان خانه را ایلیا

"He came by way of Syria to Dez Hukht Gang, which is also called the Holy House (Jerusalem); but, at the time, when Zohak reigned, it was called Ælia." This quotation is conclusive, because Jerusalem was called Ælia, after Hadrian Ælius: and as the Persian poets were little solicitous about the dates of

other nations, we need not be surprised, that this more recent name is referred to a preceding period. The reader is referred to Bochart (Ed. Rosenmüller) for proofs, that the produce of Ceylon corresponded with the produce of Ophir. Our limits will not allow us to quote Sir W.'s account of Alexander landing in Ceylon: the inquisitive reader will, however, derive considerable instruction from perusing it with the accompanying notes.

From Ceylon he proceeded to the coast of Malabar and Bombay. At Bombay he was entertained by the dances of the Nátch-girls, which he concludes to be the same movement as the *Κόρδαξ* in the *νεφ'* of Aristophanes; Pausanias having pronounced the *Κόρδαξ* to have been of Eastern origin. Several pages are occupied by descriptions of Salsette and Elephanta, and an account of the modern Parsis established in India, among whom he saw the Barzú-namah, an imperfect copy of which Anquetil du Perron brought with him to France. These Parsis, he contends, are descendants of those ancient Persians, who erected no statues in honor of the deities, and, under the scriptural title of Medes and Elamites, broke down all "the graven images of Babylon," as they afterwards, under Xerxes, destroyed the temples of the Grecians. Huet in his Demonstratio Evangelica, and Hyde in his Religio Veterum Persarum, strongly argue, that they were worshippers of THE TRUE GOD: "*Medi et Persæ*—VERI DEI *cultores, Idololatriam exosi;*" and in Lev. vi. 12-13. we remark the law of a perpetual fire enjoined to the Israëlites. Sir W. Ouseley rightly conceives, that "the first Persian altars blazed in honor of God alone," although the purity of their religion was affected by the schisms of the intermediate ages; and we must attend to the observations of the Grecians concerning them with great caution, on account of their propensity to represent as a Deity every symbol of foreigners, which they did not understand. Verses from the Sháhnámah are cited to prove, that the Parsis were not adorers of fire, but simply regarded it as a divine symbol; and examples are adduced of the fire-altar becoming a place of refuge for criminals. About the year 766, when Persia became a prey to the Arabs, the fire-worshippers retreated "to Hormuz, embarked there for the coast of India, and landed first at Diu in Gujerat, whence they soon after extended their establishments in successive ramifications to Saujan and Cambay, to Baroach, Nausari, and Daman, places near Surat, and in process of time to Bombay."

Our author from Bombay describes his voyage to Bushehr, giving a luminous and scientific account of the principal interjacent places. Here the party pitched their camp, expecting the arrival of a Mehmándár, and beheld a multitude of locusts di-

resting their flight to cultivated spots, many of which were prized as food by those of Arabian origin, although they were little esteemed by those, who were of purely Persian extraction. These locusts, called ملخ and میک, according to their species, are distinguished into حلال or lawful, and حرام, or forbidden. The Arabs prepare them "by boiling them with salt, and mixing a little oil, butter, or fat: they sometimes toast them before a fire, or soak them in warm water, and without any further culinary process, devour almost every part, except the wings." Their taste is like that of "a lobster, or rather a shrimp, one neither offensively stale, nor absolutely fresh." Cazvini divides them "into two classes, like horsemen and footmen, 'mounted and pedestrian,' which will call to the recollection of the Biblical reader some passages from Joel and the Apocalypse." Within half a mile of the camp were some Arab villages, the inhabitants of which "retained the manners, dress, and language of their Arabian ancestors." The men were clothed in the Abba (عبّا), but did not wear the Kulah (کلاه) or high cap of black lambskin used by the Persians. The women were wrapped in great cloaks nearly to their eyes, and "most of the huts were situated close to palm-trees." Here follow an account of the remarkable antiquities at or near Bushehr, a catalogue of the principal fishes in the Persian Gulf, mentioned by ancient authors, and a valuable disquisition on the musical instruments of the Persians.

From Bushehr, the embassy proceeded on their way to Shiráz as far as Shápur, accompanied by شاطر, or running footmen, according to the custom of the country. Shápur received its name from the Sassanian king, whom we call Sapores or Sapor. The original name of the city was Shahpuhri, as appears from Pahlavi inscriptions: near which is a fire-temple called کاوسر, or the Bull-headed. The bull was an old symbol of the Sun, as Hyde has shown; and one of Sir W.'s companions imagined, that he traced the rude delineation of one on this spot. The steel mace, with which Feridun destroyed Zohak, was so named: Cai Khusrau's general had a bull's head, as the device of his banner, and Rustam is described wielding "a ponderous bull-headed mace." The plates annexed to this part of the travels contain many historical illustrations. Cazvini's account of the city is, that it was built by "Tahmuras, the vanquisher and enchainer of demons, who called it Dindiládár" (دیم دلادار); that Alexander of Greece levelled it with the ground: that it was rebuilt by Shapur, "who gave it his own name," although, in

process of time, the name changed to Beshávur (پشاور). Another historian here quoted, calls its original name Díndilá (دیندلا); but all are in unison, as to the celebrity of its fire-temple. From hence, they returned to Cázerún, where they first heard the بوق حمام or the trumpet of the bath, which announced, that the baths were open for the reception of the women. Near the town, they saw "some walls and towers of the قلع یهودان, or Jews' Castle, uninhabited and decaying," which is peculiarly worthy of notice from the scriptural records, that the Jews were carried into captivity near these parts. In the progress of their journey, they found an encampment of Iliats (ایلیات) who remove their tents, in search of pasture, according to the change of season, and are the probable descendants of those Zems (ذم) of whom, in the 10th century, no fewer than five hundred thousand families existed in the province of Fars alone. They still continue unmixed with the Persians, who inhabit cities, retaining their wandering and pastoral habits, and differing in dialect from the rest of the empire. Sir W. Ouseley notices the shrill cry of the Arab women *el*, or *lel*, frequently repeated, equally indicative of a welcome, and of lamentation at a funeral, which answers to the ἰὴ παιὰν of the Greeks, and the cry of Cassandra in Æschylus. Some interesting observations on their sortilege, omens, and oneiromancy, immediately follow, which we regret that our limits will not allow us to transcribe. The valley of the Angel of Death, and the votive trees called درخت ناصل, are also noticed. At length they pitched their tents about a mile from the walls of Shiráz, not far from the tomb of Saadi, the Mosellá and tomb of Hafiz, and the classic stream of Rúknabád

کنار آب رکناباد وگلگشت مصلارا. (Hafiz.)

The Appendix, which concludes this volume, requires a more particular research and study than can be given in such a notice as the present: the geographical inquiries and remains of mythology, with which it abounds, render it as valuable as the text, which it purports to illustrate. We would call the reader's attention to No. 6, on the game of Chugán; to No. 9, on sacred trees, which is interspersed with curious Biblical and Classical matter, and a happy illustration of a passage in Herodotus and Ælian; to No. 11, on ancient alphabets; to No. 12, on the Sabians; to No. 13, on ancient bricks, gems, &c., and particularly, recommend the plates to his notice.

The second volume commences with an account of the residence at Shiráz, and a description of its buildings. The monument of Hafiz is "formed of marble delicately clouded, and exhibits in admirable sculpture many of his own verses: it is about eight feet long, 3½ feet broad. Near it, within the walls, are a few stately cypresses." The Hafiziah is built of brick; and in a chamber "near his grave" is preserved his Divan, as a *vakf* or religious endowment. Saadi's tomb stands in an emáret (عمارت), and the spot is called Saadiah. Here they paid a visit of state to the Prince Husein Ali Mirza. In the city, as some say, are forty مدرسه, or colleges, which are, however, but thinly attended by students: there are several fountains and reservoirs of water, and a magnificent bazar, called from its builder, بازار وکیل. The remains of numerous Imám Zádahs are found here, and so many takkiahs and graves of pious and learned men, that they are described in a native work, under the title of *The Thousand and one Tombs.* Remote tradition assigns the erection of Shiráz to Tahmuras; but the more authentic records ascribe it to Mohammed Ben Yusuf Thakifi, and impute its restoration to Mohammed Ben Cásim Ben Abi Okeil. Shiráz is said to have been the name of a son of Tahmuras. The city had in the 14th century nine gates; in the 16th, twelve; at present, it has but six: "it is chiefly supplied with water by canáts, or subterraneous conduits." The mythological legends of the place are largely cited in this volume, and its antiquities are fully discussed.

From Shiráz they directed their course to Fassa and Dárab-Gird. On their journey they had a view of the lake Máhlúiah, lying between Shiráz and Servistán, which is strongly impregnated with salt, and receives the *Seilab*, which flows from Shiráz. There is a legend, like the trite tradition concerning the mare mortuum, that no fish can live in it. After passing Servistán a singular اتشکده, or fire-temple, was discovered. At Fassa, which has been imagined by many travellers the Pasagarda of Cyrus, the author solicitously endeavored to discover the tomb of Cyrus; yet, although he found an edifice named قبرکاه فرامرز, suspicions arose against its identity. Leaving Fassa, they arrived at Zohak's castle, and at four miles from the town, they discerned an object closely resembling Druidical *Cromlechs;* nor need we be surprised, as the Brahminical, Zoroastrian and Druidical systems have been proved to be closely allied to each other. When they had passed Khesuiéh, they arrived at the Mummy-mountain, or کوه مومیای, the natural curiosities of which require distinct

observation. "The مومیاب, or mummy, a blackish, bituminous matter oozes from the rock, and is considered by the Persians as far more precious than gold; for it heals cuts and bruises, as they affirm, almost immediately, causes fractured bones to unite in a few minutes, and taken inwardly is a sovereign remedy for many diseases." The mummy from this place is annually sent to the Sháh: Hamdallah Cazvini describes it as an earth containing "warmth, adhesion, and unctuosity:" the soil of Ayí, a village in Shebángáreh, is most remarkable for its production, and it is mentioned in the Nozhat al Colúb, as an universal remedy for "faintness, palsy, convulsions, epilepsy, and vertigo or head-aches," &c. The city of Dáráb, or Dárábgird, is by Tabri ascribed to Dáráb, or Dárá, the son of Queen Humai, concerning whom the Persians abound in fables: she is said by some to have been "the daughter and wife of Bahmán Ardeshír," the Ahasuerus or Artaxerxes of the Scriptures. The wonderful excavations at کاروانسرا خوب, in the neighborhood of this place, are described in the following pages; to which, as a probable holy spot of the Mithraïc rites, the inquirer is referred. Sir W. Ouseley is of opinion, that "this may be the work of that celebrated Queen Semiramis (a personage of very uncertain date), who, according to Strabo, left numerous memorials of her dominion in various regions of the world." The frequent allusions to the دختر or Damsel, justify his hypothesis; nor is it improbable, that the legendary Humai of Persian writers, and the Semiramis of the Greeks, may be one and the same person.

From hence, after noticing various curiosities, they retraced their way to Shiráz. At Savonát, they saw a manufactory of—

earthen jars, cups, bowls, and other vessels: one man, whilst they looked on, turned with his wheel, in less than a quarter of an hour, seven or eight dishes, resembling our deep soup-plates, which would have been reckoned good in England: they glaze the clay with much neatness, and very expeditiously; and the principal artist had succeeded to such a degree in imitating fine porcelain, that, without minute examination, it was difficult to distinguish the ware made by him from the Chinese originals, both of the blue and white pattern, and painted in flowers and figures.

The materials were procured from stones of the neighboring mountains, reduced by a certain process to an impalpable powder, as white as snow. Leaving this place, they saw another salt lake, not communicating with the preceding, called the lake of Niríz, although it formerly took the name of the lake of Bakhtegán. The canal of water at Bandamír, constructed by the munificent Amír, was the next chief thing that attracted

their attention, until their arrival at Persepolis. This stupendous pile, known under the various titles of the Throne of Jemshíd, the Chéhl-mináreh, or Hezár Sutún; i. e. the Forty, or the Thousand Columns, was the royal residence of the ancient Persian kings; but, as Sir W. Ouseley revisited it, we shall pass by his observations, in this place, and return with him, for the second time, to Shiráz. Here he procured some Mss., and a variety of scarce coins, fac-similes of which are given at the end of the volume. Many venomous animals were found near the camp, such as the رتیلا, or tarantula, and کژدم, or scorpions: the natives pretend to secure themselves against them by the breath of a celebrated saint. The bulbul, or nightingale, was heard here by day and by night in the Takht-ĭ Cajar garden: this bird abounds in this part of Persia; and many in the Dilgushá garden have been said to expire in their contentions with musicians. Pliny has noticed this tuneful pertinacity in the nightingale. From Shiráz the embassy proceeded to Persepolis.

The wall composed of immense hewn stones admirably joined, terminating and supporting the terrace in its projection on the plain, the magnificent marble staircase ascending to the platform by a double flight of steps, the grand gateway, the stupendous hall of columns, and farther on the right, towards the southern extremity, various groups of marble pilasters, window-frames, portals, and other remains of edifices,—

called to mind the ancient glory of Persia, and the mad ebriety of Alexander on this venerable spot.

Behind all these objects (which constitute the Takht) we behold, in this point of view, two recesses excavated in the mountain; these, without hesitation, may be styled the sepulchral monuments of ancient kings.

Of all these a clear and accurate description is given in the work itself. Istakhr, which some have identified with Persepolis, is "a neighboring rock or mountain, with a castle and surrounding city, of which the name was extended over many territories, comprehending that which is now called the Plain of Marvdasht." The Tarikh Guzidah records the destruction of the Hezár Sutún of Istakhr by Alexander, with which Mirkhond coincides.

Sir W. Ouseley conceives "the names of Var-jem-gird, Jem-gird, or Jem-kand, equally denoting a city, fortress, or mansion, constructed by Jemshid, or the place in which he dwelt," to be those applied to it in the Zend-avesta, and Pahlavi Mss. He also indulges in an interesting inquiry, whether Persepolis and the Pasargadæ of the Greeks be the same place; but, as we merely wish to notice the particular passages in this work, the reader must apply for further information to the volume under

examination. Indeed, these Travels are so replete with new and invaluable matter, that we confess ourselves unequal to do them justice by any synopsis of contents which we may present; and they assuredly must rank among the most important books of reference of which we are possessed. They and Burckhardt's deserve a place on the same shelf:—a place, to which no other Eastern travels have hitherto attained. Classical and Oriental studies having a common interest are identified in them: nor can the orientalist acquire from them a higher degree of information than the classical scholar; so evenly have they balanced these two important and historically connected pursuits. We abstain from the vestiges of Alexander, discovered by the writer at Istakhr and other places, reserving ourselves for the appearance of his promised work on the traces of this conqueror in the East, and the voyage of Nearchus; which, when we bear in mind the strange legends of Nizámí, and the contradictory statements of Indian and Persian writers, will be a great desideratum, as proceeding from the pen of one who has visited many of the places commemorated.

We must consider Istakhr connected with the most ancient pyréal ceremonies and traditions of the nation: its arrow-headed characters bearing the remains of inscrutable mysticism, and in a high degree analogous, notwithstanding certain specified differences, to those of Egypt and Babylon, prove that the Magians, like all other early hierophants, enveloped their esoteric dogmata in arcana not to be penetrated by the "ignobile vulgus." Whether we shall obtain a clue to them as we have to the Sassanian character, and the ἐγχώρια γράμματα of the Egyptians, time alone can disclose: yet, as they are read like the Sanscrit and the European languages, it is not improbable that they will ultimately be found decorations of the old Nagri alphabet. This, however, is mere hypothesis.

Jemshíd is averred to have erected three castles: one, Istakhr, which was the treasury; another, Shekesteh, which was a storehouse for carpets, cushions, beds, and various articles of furniture; the other, Ashknuwán, for armour. These are styled by Firdansi سه گنبدان, THE THREE DOMES. Jemshíd's Takht is denominated سراي در پايان كوهي, "a palace at the foot of a mountain." Here are several *dakhmahs*, or vaults, mentioned under the epithet of زندان باد, prisons of the wind, from the legend, that in this edifice Solomon confined the winds: and although some historians aver that the stones were brought from

the neighboring mountain, we discover in others an account corresponding with that of *Stonehenge*, that there is no stone of the sort in all Fars, and that no one knows whence they were brought. The book Zend was affirmed to have been deposited in one of these *dakhmahs:* and the city of Istakhr, from the confusion between Jemshíd and the Jewish monarch, discernible in Eastern authors, is likewise called the capital of Solomon. The castle of Istakhr is represented by one writer as a state-prison, in which Ahmed was confined for ten years: the place is also connected with the history of Rustam. From local observation, and the quotations which he has produced, he places the capital of Pars, or Persepolis, "on the plain of Marvdasht, Istakhr, or Persis,—having probably been the residence of Cyrus's paternal ancestors, the Parsagardans, or Perseïdans, during many generations before the birth of that monarch." On the plain of Marvdasht he places the field of battle, in which Cyrus and his Persians obtained the victory over Astyages and the Medes, which, according to Strabo, was followed by the erection of a palace and a city, in commemoration of it: here, probably, "were situate, what classic writers assign to Pasargadæ, the tomb of Cyrus, and that temple in which the Persian monarchs invested themselves with his robe, during the solemn ceremony of inauguration." The *βασιλικὸν ὄρος* of Diodorus (L. xvii.) is still discernible in the modern name شاه كوه; yet, on this part of the subject, Sir William is not free from doubt.

From Persepolis the embassy set out on their route to Ispahán, and passed the Naksh-ĭ Rejeb, having "remains of handsome buildings, pillars, and doorways, executed in the same style as those of the Takht-ĭ Jemshíd." From thence they arrived at those monuments of antiquity, which bear the name of مادر سليمان, or the mother of Solomon. Here, as at the Hezár Sutún, were seen the throne of Solomon, and his prison, near which was a single pilaster, bearing a tablet of Persepolitan characters; and a little farther was a cluster of columns and pilasters, dignified with the title of his Diván-Kháneh, or Hall of Audience. The local tradition is, that Bathsheba was here entombed; and the whole structure is ascribed to those spirits who were subservient to Solomon. The Muhhammedans' fable, that her name was D'háïegh, or Sáïegh, (ضايغ or صايغ) "the wife of Uriah, and mother" of this renowned monarch.

At Isphahánek (اسفهانك) a mountain was shewn, from whence Darius was said to have seen his troops defeated by Alexander. At Yezd there is also a ruined edifice, called زندان سكندر, or Alexander's prison. From Isphahánek the embassy shortly arrived at the end of their journey, and settled themselves in the royal palace and gardens, named سعادتاباد, at Ispahán.

APPENDIX TO VOL. II.

Conformably to our plan in the first volume, the reader is directed to No. 2, on glories in pictures; to No. 5, on mummy, where the مومیاي انساني, or human mummy (i. e. for embalming), is noticed; to No. 6, on the lutanist and nightingale, which corresponds with some essays lately sent by Mr. Barker to the Classical Journal; to No. 9, on coins; to No. 12, on Rustam and Hercules; to No. 13, on Alexander and the tomb of Cyrus; to No. 14, on Persepolitan antiquities; and to the Miscellaneous, No. 16.

The preceding synopsis is intended merely to give an outline of the two first volumes; the third, being equal to the two preceding in size, is reserved for the next number. On an accurate and critical examination of their contents, we conceive it impossible to give a just summary of them in a review, on account of the multiplicity of subjects which they embrace: they require not only a perusal, but a frequent re-perusal; and independently of the history of the places visited, will always be an inestimable treasure to the learned world, from the many scarce quotations and legendary allusions with which they abound. Whilst we therefore strenuously recommend these Travels to the public, we must express the hope, that the Author will shortly favor us with his promised work on Alexander.

In the present state of Oriental literature, when societies are formed for every philosophical and literary purpose, and vast sums expended by other societies, the success of many of whom is at best doubtful, it is a subject of deep regret, that none should exist for the publication of the valuable histories to be found in the Arabic and Persian languages. From such a society general knowlege would derive incalculable benefits; and manuscripts now merely existing in the libraries of individuals scarcely known, and most difficult to be procured, would thereby receive, in process of time, as great circulation as the writings of the classic authors. The expense of printing the

Eastern character shows the necessity of the establishment of some such a society, invested with a proportionate fund: through this heavy drawback to Eastern publications, a great part of Abu'lfeda, the whole of Damir, Ibn Khalikān, and other works of indispensable utility, remain still in manuscript.[1]

This important object might be executed by the Asiatic Society in Grafton-street, if a particular fund were established for the purpose:—and we see no reason why we should not have our own literary Propaganda Institution, in these days of cultivation and mental improvement. As, however, no such exists, we cannot feel sufficiently indebted to Sir W. Ouseley, and all who, like him, furnish us with extracts from such unpublished and untranslated Mss., as have a tendency to elucidate ancient history, manners, and customs.

OXFORD ENGLISH PRIZE POEM,

FOR 1824.

THE ARCH OF TITUS.[2]

LIVES there no trophy of the hero's fame,
No proud memorial to record his name,
Whose vengeful sword o'er Israel's fated land
Stamp'd iron bondage with a conqueror's hand?
Beneath yon sacred hill's imperial mound,
With ruin'd shrines and fallen columns crown'd,
Where Rome's dread Genius guards each mouldering stone,
The cradle of her empire, and her throne;
Titus, thy Arch proclaims the peaceful sway
Of taste, ennobling Triumph's proudest day;
Survives, the Forum's grandeur to recall,
And weep deserted o'er its country's fall.

[1] We understand that a gentleman has nearly completed the translation of Mirkhond's Rauzat es-Saffa, yet, we are informed, that the original text will not appear with the translation. Were such a society, as the one now recommended, in existence, we might hope to have this invaluable work in a perfect state, and not to be much longer deprived of the Shāhnāmah of Firdansi.

[2] For a description and representation of this interesting monument, see Gent. Mag. vol. XCII. i. 489.

Though dimm'd the outline now, not time o'erthrows
Th' unrivall'd grace which in each fragment glows;
And Genius beaming through each ruin'd part,
Displays the glories of immortal Art,
With mingling beauties crown'd, the columns tower,
Ionia's graceful curve, and Corinth's flower,
And tapering as they rise aloft in air,
The sculptur'd frieze and votive tablet bear.
From o'er each column Fame exulting springs,
Seems stretch'd for flight, and waves her golden wings:
Yet linger not! within the circling space
The storied walls more radiant beauties grace,
In warlike pomp the triumph's rich array
Leaps from the living marble into day.
High on his car the victor borne along,
Hears with exulting heart th' applauding throng;
With sparkling eye surveys the sacred spoil,
And feels one hour o'erpay long years of toil.
Lo! Judah's swarthy sons before the car,
The wither'd remnant of disease and war!
Rebellious passions light their faded cheek,
And all the bitter pangs they dare not speak:
And shall these trophies from His temple torn,
The living God, some idol shrine adorn?
Shall we, shall Aaron's sons no more rejoice,
Nor breathe yon trump with Conquest's silver voice,
From Salem's holy mountain heard afar,
In days of festal gladness and of war?
Is then the seven-branch lustre sunk in night,
Which shed o'er Israel's fate mysterious light?
Or shall its golden lamps with heathen flame
Gleam as in scorn to point at Sion's shame?
Yes, it is quench'd! till Judah's captive maid
Wake from her woes beneath the palm-tree shade,
Recall her wandering sons, abjure her pride,
And bless the Anointed King she crucified!
Th' unfaded crown of David's glory claim,
Yon Arch o'erthrown, and Rome itself a name.

J. T. HOPE,
CHRIST CHURCH.

IN SENECAM TRAGICUM VARIÆ LECTIONES.

Seneca Tragicus.

NOTÆ Ms. Casp. Barthii marginales in exemplari c. Scaligeri et Heinsii notis Lugd. B. 1611. 8. edito, quod possidet bibl. Vimari cap. 3. ducalis. Docta manus ibi folio vacuo ante editionis titulum annotavit: " Notæ Mss. sunt Casp. Barthii: v. eas notas p. 119. p. 194. p. 206. p. 253. p. 499. Præterea eam fuisse formam litterarum, qua Barthius usus est, ex aliis ejus Mss. constat." Scripsit hæc M. Bartholomæus Christianus Richardus, qui, possessor libri, isti notæ suum nomen eadem manu scriptum subjecit. Cæterum nota, non omnes Barthii notas, sed potiores tantummodo hic transcriptas esse.

Hercules F.

Pag. 2, lin. 5. ferro minax] Fera coma 8 Msti Grut.

Thyestes.

Pag. 68, lin. 25. Sic lege: Immane regnum est, posse sine regno. *Pl.* pati Nec abnuendum est. Sententia utrobique acutissima et aptissima. Posse pro potentem esse, usitatum Latinitati legitimæ.

Thebais.

P. 95, 9. quid] L. quin.

Hippolytus.

P. 127, 27. L. Haud facile quisquam invita revocari potest. Quisquam invita ἀρχαϊσμὸς, unde corruptio. Nam versus est in omnibus Mss. Gruteri, nisi quod in uno transpositus.

P. 133, 1. levat] L. levat in.

Ibid. domat] L. doma.

P. 134, 19. luxus] L. lusus.

P. 143, 10. tantum] L. tanti.

P. 151, 3. parvis] Heins. patriis. L. pravis.

P. 155, 20. quid nescio] ita locandum.

P. 156, 1. spumat] H. [Heinsius?] spumas. Sed latet quid aliud. L. spumans.

P. 160, 15. me] L. te.

Œdipus.

P. 167, 12. flava] L. arva.

P. 169, 2. aptaret] L. captaret.

P. 182, 26. Sidus Arcadium] L. Arcadum sidus.

P. 198, 23. manu mœstus] hoc est, mœstitiam manu indicans. Talem enim gestum manu fingebant veteres, ut eo viso omnes scirent, eos animo anxio esse. Cebes eum indicat expresse in tabula.

P. 203, 23. Te fatidice, te] L. Fatidice te, te.

Troas.

P. 206, l. ult. Hecuba] glossema. Lege, prior ipsa vidi, vel aliud quid.

P. 207, 5. rumas] L. ruinas.

Ibid. eversa] L. eversas.

Medea.

Init. Puto hanc tragœdiam Lucani esse. Vide vitam.

P. 270, 24. imponit] L. impellit.

P. 271, 15. violente] L. violáve.

P. 272, 18. innumeras] L. immensas. Nam talis versus hic alius nusquam.

P. 273, 11—17. Hi versus spurii sunt, aut aliorsum pertinent. Nam hæc omnia acciderunt post tempus Medeæ, cujus ista est fabula. Vidit et Heinsius: sed perperam sex sequentes versus damnavit, qui continuant historiam Argonautarum.

P. 286, 15. Tam] Lege Ita. Ut scilicet te simul perimas.

Ibid. 27. *Per alta,* etc.] Hic versus melius Medeæ datur.

Hercules Œtæus.

P. 340, 2. 3. quo nimis—ullos] Verba spuria.

P. 353, 9. quem gemis] L. quo gemis.

Octavia.

P. 399, 22. facili] L. fragili.

P. 400, 3. jugo omnes Mss. at Ald.

Ibid. 4. Ignota tantis] Sic Mss. Lips. conjicit ignota et auli. Sed leg. Latiis, vel Et Italis. Sed potius *omnibus* dixerit.

Pag. 424, 12. pari] L. patris.

Heinsii notis ad Herculem Œtæum.

P. 551, 15. nos confligere certamen sine] L. nos confligere ardemus; sine.

P. 560, 11. sera] L. fœta.

F. O.

Jenæ, mense April., 1823.

NOTICE OF

OLYMPIA; or Topography illustrative of the actual State of the Plain of Olympia, and of the Ruins of the City of Elis. By JOHN SPENCER STANHOPE, F. R. S. *and Correspondent of the Royal Institute of France. Folio. London.* 1824. Rodwell and Martin.

SOME ingenious antiquaries and geographers having expressed their doubts respecting the existence of an ancient city at Olympia, that place where, during the course of eleven or twelve hundred years, were celebrated, at regular intervals, the most memorable games of Greece (whilst it was adorned with a magnificent temple and stupendous image of Jupiter), the French Institute (or Academy of Inscriptions and Belles Lettres) made those doubts the subject of discussion, in 1813, and commissioned Mr. Stanhope (a corresponding member of that learned body, and then proceeding on his travels) to "examine the spot, with a view of ascertaining how far its actual state might warrant the conjecture, that an ancient city had formerly existed there."—"Other instructions," says our author, "I had received from individual members; but this coming from the Academy itself, necessarily became the first object of my researches." (P. 2.) We find him, accordingly, soon after, passing over from the island of Zante to Chiarenza, anciently Cyllene, on the coast of Peloponnesus, and not far from Elis, in company with his brother, Mr. Collingwood, and Mr. Allason, a young architect, so favorably known in consequence of his work on the Antiquities of Pola. Assisted by these gentlemen, and an English servant, Mr. Stanhope completed, within a fortnight, his researches on the plain of Olympia, having taken up his quarters in a pyrgo or tower at Miraka, a village situated immediately above that plain. To the researches made here, and subsequently at Elis, we are indebted for the very splendid and interesting work before us; a volume of large folio size, containing 67 pages of letter press, and seventeen plates. We do not hesitate to declare our opinion, that this magnificent publication reflects honor on the English press, from its typographical execution; and delights us by the beauty and excellence of its engravings, which have been, for the greater number, made from drawings by Dewint, after the original sketches taken by Mr. Allason. To

the lovers of picturesque scenery we particularly recommend the "Valley of Antilalo," the "Two Views on the Plains of Olympia," a "View embracing the supposed position of the Hippodrome," and a view showing "The Course of the Alpheus, as seen from the ruins of Palaio-Ecclesia." Besides these and other large engravings, are three most highly-finished and beautiful smaller views—one (of Chiarenza) prefixed as a frontispiece; another representing the Pyrgo or Tower at Miraka, before mentioned; and a third, the Mosque at Gastouni. There is also a plate exhibiting eighteen unpublished silver coins of Elis, preserved in the British Museum and in the late Mr. Payne Knight's collection; with a map of Elis (including Olympia), constructed by that accurate and classical geographer, Colonel Leake; and plans of different ruins, of the Olympian plain, and the site of Elis, from surveys made by Mr. Allason.

According to our ingenious author (p. 8), the plain, above which stands the village of Miraka, overlooking a small vale "beautifully ornamented by a variety of shrubs, and by a stream which flows through a steep and rocky bed to join the Alpheus," is indisputably the plain of Olympia: this identity has never been questioned: but, except some foundations and fragments of the Temple of Jupiter, the ruins found at this place are inconsiderable, and of brick, in that style generally ascribed to the Romans. Examining, however, the descriptions given by Strabo and Pausanias, Mr. Stanhope thinks that we may regard "the plain below Miraka as that in which were celebrated the Olympic games." (P. 10.)

> Splendid as were all the public buildings at Olympia, the most interesting undoubtedly are those that were immediately connected with the Olympic games; and as such, the Hippodrome and Stadium naturally become the first object of the traveller's research. Accordingly we find that the Count de Choiseul Gouffier addressed some years ago to the Third Class of the Institute of France a memoir, in which he declared, that the "Hippodrome, where such brilliant horse and chariot races were exhibited, had been discovered." An assertion so positive, by one who was then looked up to as an oracle on every point regarding Greece, was considered as decisive. Did I not, therefore, at once protest against that being admitted as a fact, which is in reality a mere hypothesis, I should appear too inattentive to the subject under discussion. (P. 11.)

He then lays before the reader M. Fauvel's account of Olympia, on which Count de Choiseul Gouffier founded his assertion: he also examines M. Pouqueville's description of the Olympian plain, and asserts his reasons for differing from those three accomplished antiquaries in their opinions respecting the Hippodrome, the Temple of Jupiter, of Juno, and other monuments.

Although considerable remains may still be traced at Elis, they are in such a state of ruin as to excite but little interest: two modern villages, Palaiopoli and Calivia (or Kalybia), now cover the site of that ancient city, once so distinguished in Greece, from the singular privilege which rendered it the guardian of Olympia; but those who wish to know what Elis was in her days of splendor, Mr. Stanhope refers to the pages of Pausanias, giving, however, sketches and plans of the most remarkable fragments still remaining. The labors of our accomplished author have considerably extended our knowlege of the Olympian plain; yet we cannot affirm that the question respecting the existence of an ancient city on that spot, is thereby decided. Indeed he candidly admits this uncertainty in p. 3, where he says that his examination of the country—

—far from enabling me to establish new facts, only led me to entertain doubts with respect to those which I had previously considered as determined. I felt that to give an unbiassed account of the actual state of the plain, it was absolutely necessary to avoid forming any theories of my own, and to content myself with laying before the Academy correct plans of Olympia, of the site of the city of Elis, and of all the ruins existing in both places; I should thus enable that learned body to form their own conclusions on the subject under discussion; a course I was the more willing to pursue, as I had understood from M. Barbié du Bocage that it was one as yet unattempted. The season of the year (April) was particularly favorable for such an undertaking: at a later period it would, from the mal-aria that infests this beautiful valley, have been entered upon at the risk of our lives.

Here closing Mr. Stanhope's splendid work, which has afforded us considerable information and entertainment, we shall remark, that although D'Anville, in the last century, noticed the uncertain position of Olympia, yet M. Gail is probably the first who has positively denied the existence of an ancient city at that celebrated place. This appears from the "Rapport de l'Institut," July 1813, and from his letter to the Editor of the Classical Journal, No. xxxi. p. 201, wherein he says, that five years before that time (1813) he had taught in his school that Olympia had never been a city. Such also is the opinion of Professor Ciampi, of Pisa, and of M. de Hause of Palermo. That excellent antiquary also, Mr. Dodwell, says, "Olympia never was a town, and it is not called so by any ancient author. Ortelius is wrong in calling it *urbs*." (Travels, ii. p. 326.) Yet many others have regarded it as a city. Thus Thomas de Pinedo, in his notes to Stephanus Byzantius (Ὀλυμπία)—our learned Potter (Antiq. of Greece, Religion, chap. xxii.)—the celebrated Barthelemy (Voyage du Jeune Anacharsis, ch. xxxviii.), although

he confounds it with Pisa, "cette ville (Olympia) également connue sous le nom de Pise," as indeed Pindar has done (Olymp. vi. 7. viii. 12). A Ms. of Lucian, preserved in the Bibliothèque du Roi, at Paris, exhibits a scholium on the Ῥητόρων Διδάσκαλος (c. 9), which describes Olympia as a city of Elis —"Πόλις ἦν ἐν Ἤλιδι Ὀλυμπία καλουμένη," &c. (See the passage quoted in Classical Journal, No. XXIII. p. 210.) But M. Gail, in his valuable "Recherches Historiques," &c. (Tome I. p. 152. et seq.) declares that the Greek writers, when they mention the city next to the Hieron of Olympia, always mean either Elis or Pisa. Pausanias in twenty places names the inhabitants of Pisa, but never the Olympians; and M. Gail is of opinion, that although Pisa and Olympia were distinct, yet that the river Alpheus alone divided them. This proximity, says M. Gail (Rech. I. 164), explains at once why there was not any city on the territory of Olympia, wholly occupied by the Hieron; and why Olympia and Pisa have been so frequently confounded. Adopting the notion of this learned critic, we are therefore to suppose, that the multitudes who assembled at the end of every fourth year to behold the games, resided in temporary structures during the time of their celebration, and abandoned the sacred territory when they were concluded; as those who attend our horse-races forsake the course. Yet we can scarcely imagine that so many splendid edifices and such a multiplicity of statues would be left unguarded during four years; or that the offerings and treasures deposited in the temples would be wholly confided to the sanctity of the place. Pausanias enumerates a surprising number of altars and statues, particularly four hundred and thirty-five representing gods and heroes, besides figures of horses, lions, &c. "Nero," says Mr. Dodwell, (Trav. II. p. 329.) "threw many of the finest statues into the *latrinæ*, or common sewers, which conducted to the Alpheios:" and on this subject he quotes Suetonius (Nero, c. 24), "Ac ne cujus alterius hieronicarum memoria, aut vestigium extaret usquam, subverti et unco abjicique in latrinas omnium statuas et imagines imperavit." Now such *latrinæ* as could convey bronze or marble statues to the river, would indicate a populous city on the Olympian side; for it cannot be imagined that Nero removed those statues across the Alpheus to Pisa, that they might be there thrown into the sewers which were to convey them back to the river. Mr. Dodwell's local knowlege, as well as his general erudition and information, give great weight to his assertion, that those latrinæ communicated with the stream; and it is

further confirmed by the discoveries of armor, bronze utensils, and other remnants of antiquity which the fishermen's nets frequently drag up from the bed of the Alpheus. To excavate the Olympic plain was a favorite project of the learned Winkelmann, who very reasonably expected that such an undertaking would be rewarded by the finest specimens of sculpture, and most precious remains of ancient art, both in bronze and marble. "The Tiber, at Rome," says Mr. Dodwell (II. p. 329), "is supposed to contain a vast assemblage of ancient sculpture; and thoughts are entertained of turning its course, in order to explore its hidden treasures. The diversion of the Alpheios from its present channel might be effected with less difficulty, and would probably be attended with greater profit." This hint we submit to the consideration of those classical travellers (and there are many among our own countrymen), who, with the zeal, taste, and judgment, necessary for such an undertaking, possess abundantly the pecuniary means of accomplishing an object so desirable.

THE NIGHTINGALE.

AFTER such a display of erudition and ingenuity respecting the Nightingale, in different numbers of the Classical Journal, (LIII, LV, LVI, LVIII,) I should have thought it superfluous to indicate the following passages, did they not confirm the learned Mr. Barker's sentiments in proving what he declares the principal object of his Essay (No. LIII. p. 97), "that the Nightingale sings by day as well as by night." The first passage to which I shall refer, occurs in Sir William Ouseley's Travels (vol. II. p. 218), where he says: "But if Shiraz produced tarantulas, scorpions, and snakes, it abounded also in *Bulbuls*, or nightingales; hundreds of them singing in the *Takht-i-Cajar* garden, not only all night, but during the day. Concerning the Nightingale, I remarked on a former occasion, that the plaintive melody, the *love-labored song*, of this sweet bird, is not by day suspended in the East, as in our colder region; and that even some parts of Europe are equally favored in this respect as Persia. I also quoted an English traveller of the seventeenth century (Dr. Fryer), who, writing from Shiraz, seems inspired

by the climate, and adopting the flowery language of that country, says: 'The Nightingale, sweet harbinger of light, is a constant cheerer of these groves, charming with its warbling strains the heaviest soul into a pleasing ecstasy.'" Sir William then alludes to Strada's beautiful Prolusion, on the contest between a lutanist and nightingale, and to Sir William Jones's anecdote on the same subject; also (in the Appendix, p. 482.) he notices from Bourdelôt, Robert Vilvain, and some Arabian authors, the extraordinary effects of instrumental music on nightingales. But reverting to Mr. Barker's object, we find in a former work of Sir William Ouseley (the "Persian Miscellanies"), among various passages respecting the nightingale, one (p. 146) which mentions that from its song being heard at the first dawn, the Persians call it the "Early Nightingale," or "Bird of Morn." Even in the southern parts of Europe, adds he, the voice of this bird is often heard by day. An ancient and interesting French poet thus begins one of his chansons or love-songs:

> "La douce voix du rossignol sauvage,
> Qu'oi nuit et jor cointoier et tentir,
> Me radoucit mon cuer et rasouage," &c.

These lines are thus translated by Sir W. Ouseley: "The sweet voice of the wild nightingale, whom I hear by night and day amusing himself and singing, soothes the anguish of my heart, and consoles me." They are taken from the eighteenth chanson of Raoul de Coucy, whose "Mémoires Historiques," (Paris, 1781, 12mo.) founded on melancholy facts, and recording his unfortunate amours with the fair Gabrielle de Vergi, form, says Sir William, one of the most romantic and affecting stories of the age of chivalry.

P. V.

ORIENTAL LITERATURE.

NOTICES OF

1. *An Essay towards the History of Arabia, antecedent to the birth of Mahommed.*—2. *Takyodini Ahmedis al-Makrizii Narratio de Expeditionibus a Græcis Francisque adversus Dimyatham ab A. C.* 708 *ad* 1221 *susceptis.*—3. *Das Muhammedanische Münzkabinet des Asiatischen Museums, &c.*—4. *Die Chosroen-Münzen der frühern Arabischen Chalifen.*—5. *De Baschkiris quæ memoriæ prodita sunt ab Ibn-Foszlano et Jakuto.*—6. *De Ghasaris, excerpta ex Scriptoribus Arabicis.*—7. *Antiquitatis Muhammedanæ Monumenta Varia.*—8. *De Antiquis quibusdam Sculpturis et Inscriptionibus in Siberia repertis.*

In whatever degree our humble efforts may have promoted the diffusion of a taste for Eastern literature, it is certain that within a few years the accomplished Orientalists who contribute to this Journal, or who honor it by their perusal, have considerably increased in number; and we flatter ourselves with the recollection that it has introduced to their acquaintance several works (more particularly some published on the Continent), of which, as far as our inquiries enable us to ascertain, no contemporary Journal in this country has hitherto given any account. We now present to our readers a brief notice of eight different works; not exactly observing chronological order on this occasion, but beginning with that which is the largest, and may be considered as the most important. We allude to an "*Essay towards the History of Arabia, antecedent to the birth of Mahommed,*" by Major David Price, whose excellent "Retrospect of Mahommedan History" was noticed in the *Classical Journal* for June 1814 (Suppl. p. 546). Indeed the Essay before us may be regarded as a sequel, or rather as a supplement to the "Retrospect;" for it traces the history of Arabia from the earliest ages to the appearance of Mahommed in the sixth century. Our author's principal authorities are the *Tarikh,* or Chronicle of Abi Jauffer Mahommed, surnamed *Tebry,* the *Rouzut-us-Suffa* of Mirkhond, and the *Kholauset-ul-akhbaur* of Khondemir. From these rare manuscripts he has collected a variety of extraordinary traditions respecting the fall of Adam in Para-

dise; the subsequent history of our first parent and of his descendants; Cain, the founder of idolatry; and Tubal, whom the Devil taught to make wine; Noah, who survived the deluge three centuries; Abraham; the posterity of Shem; the early kings of Persia; Solomon; Balkeiss, the Queen of Sheba; Nebuchadnezzar; the Jewish captives; the prophet Daniel; Esther and Ahasuerus; Alexander the Great; and various Arabian tribes, until the time of Noushirvân, King of Persia, when, in the year 570, the night of Mahommed's birth was announced by many portentous circumstances: fourteen pinnacles of Noushirvân's palace fell to the ground; the lake of Sâwah was suddenly dried up; the sacred fire, which had glowed for a thousand years in the Magian temple at Istakhar, or Persepolis, became unaccountably extinct:—omens indicating the birth of a prophet, who was to overthrow the religion and power of the Persian monarch. Our limits will not allow us to notice Major Price's judicious remarks on the absurd and incredible fables with which even the most respectable Eastern records are found to be replete, whenever we consult them for facts of remote antiquity; and we shall close this short account with the passage which concludes his preliminary address to the reader (p. ix.), where, alluding to Pocock's "Specimen Historiæ Arabum," he says:

> The opinion which the author had early formed, that, anterior to the age of Mahommed, the Arabs possessed, in fact, no authentic records of their history, remains however unaltered; and considering that so distinguished an Orientalist as Dr. Pocock could advance no further, the author must abide in the belief that, without launching into the ocean of conjecture, into the mazes of an ever-varying speculation, all attempt to produce a regular history of Arabia, antecedent to that period, will, if the truth be acknowleged, ever terminate in a *Specimen* or an *Essay*.

This curious and entertaining work is comprised in a quarto volume of above 260 pages. (London, 1824.)

The second publication which we shall here notice, is likewise a quarto volume, printed at Amsterdam, in the present year (1824), and entitled, "*Takyodini Ahmedis al-Makrizii Narratio de Expeditionibus a Græcis Francisque adversus Dimyatham ab A. C.* 708 *ad* 1221 *susceptis.*" For this work, which appears to have been originally published in the Transactions of the Royal Belgian Institute, we are indebted to the learned Professor Hamaker, of Leyden, whose name is already familiar to our readers. (See *Classical Journal*, No. XLVIII. p. 392, and No. LII. p. 381.) It contains the Arabic text of Makrizi, with a Latin translation, describing the various expeditions undertaken by the Greeks and Franks against Dimyatha (or Damyata) in

Egypt, from the year 90 to 618 of the Mahommedan era, or from 708 to 1221 of Christ; and to the translation is subjoined a body of most valuable notes, illustrating from a variety of authors, both European and Oriental, this very obscure and interesting portion of history. Among the curious and authentic anecdotes furnished by Makrizi's narrative, we might notice some which betray a little of Eastern exaggeration; such as the appearance of an immense fish near Dimyatha (in the year 1017), which was two hundred and sixty cubits long, and one hundred ells in breadth; it was called the *Sea-ass:* a loaded camel could pass through its belly, and in its skull five men stood upright. However this may be, we are fully inclined to believe our author's account of the scarcity which prevailed in Dimyatha during the last memorable siege (in 1219), when, besides other inhabitants, twenty thousand soldiers were reduced to such distress by famine, that they paid thirty pieces of gold for one hen: to relieve them a camel's body was stuffed with provisions by their friends above the city, and committed to the Nile, which carried this timely supply to the starving garrison; but the Christians having discovered the stratagem, prevented a repetition of it; and, the streets and houses being filled with dead bodies, the place soon after became an easy prey to the besiegers, who scaled the walls, and slew vast numbers of the Muselmans. An engraved map and a plan of Dimyatha are annexed, illustrating the account of this siege.

We now proceed to the third work, an octavo volume published in 1821, at St. Petersburg, under the title of "*Das Muhammedanische Münzkabinet des Asiatischen Museums, &c.*" a very elaborate and curious numismatical treatise, by that accomplished Orientalist Mr. Fraehn, who takes a masterly survey of the various Mahommedan dynasties under which money was coined in different countries of the East, Arabia, Persia, Turkestan, Syria, Asia Minor, India, also Spain, Morocco, &c. The title-page is ornamented with a vignette, very accurately and neatly engraved, representing a silver coin of *Nasir el hakk chan el muaijed el adil Ilek Nasr*, struck at Bochara, A. Heg. 393 (A. D. 1002), as appears from the inscriptions in Cufic characters; and at the end is given another vignette, exhibiting the inscription, also Cufic, on a coin of *Beha-eddaula Arslan Ilek*, struck about the year of Christ 1024. This work contains 124 pages.

The fourth article is likewise a numismatical treatise by the same learned author, Dr. Fraehn; printed at Mittau, 1822, and intitled "*Die Chosroen-Münzen der frühern Arabischen*

Chalifen," relating to those Persian coins which the early Khalifs adopted until they were enabled to strike money with inscriptions wholly Arabic.

To Dr. Fraehn we are also indebted for the fifth article, "*De Baschkiris quæ memoriæ prodita sunt ab Ibn-Foszlano et Jakuto.*" It appears from the Arabic text and Latin translation given in this little tract, that the Bashkirians (or Bashkurdians), whose ancient history is lost in darkness, occupy a region between Constantinople and Bulgaria. An ambassador sent into that country about the year 309 (A. D. 921), described the people as Turks of the worst kind; ferocious and bold in war; cutting off and carrying away the heads of their enemies: they also shaved their beards, and were fond of eating lice, which they considered as a dainty; they seemed to believe in twelve divinities, but chiefly in one supreme God, who inhabited the heavens: many of them, however, worshipped serpents, others fishes, others cranes. But from a subsequent passage we learn that some of these Bashkurdians, who visited Aleppo, declared themselves to be Mahommedans, although in shaving their beards and in their dress they imitated Europeans; their country being situated among Christian states, beyond Constantinople and near Hungary.

The sixth article is also from the pen of Dr. Fraehn, and belongs to the Transactions of the Imperial Academy of Petersburg (vol. VIII.), 1822. It is entitled "*De Chasaris, excerpta ex Scriptoribus Arabicis,*" and consists of Arabic passages from Ibn-Foszlan, Ibn Haukal, Schems ed din, and Jakuti; describing the Chasars (or Khozrians), a race of people once very powerful, occupying a country between the Caspian and Euxine seas. Of this extraordinary nation, among whom were found Jews, Christians, and Mahommedans, the fullest account is, probably, that given in the manuscript which Sir William Ouseley translated, and published as the "Oriental Geography of Ibn Haukal;" and to this translation Dr. Fraehn in the tract before us frequently refers. As the English work may be easily consulted by any of our readers, we shall not dwell longer on the subject of those *Khozrs* or *Chasars.*

We proceed to another article by Dr. Fraehn, extracted likewise from the Transactions of the Imperial Academy of Petersburg (vol. VIII.), 1822. This bears the title of "*Antiquitatis Muhammedanæ Monumenta Varia,*" and explains the Arabic inscriptions on a silver case for holding the Koran, now preserved in the Museum of the Imperial Academy, but originally belonging to *Urus Chan,* a lineal descendant of the great *Chengiz Chan.*

Next follows the Cufic inscription on a bronze lamp, found eight or nine years ago among the ruins of Bylar, and ascribed by our learned author to the thirteenth or fourteenth century. The inscription merely expresses a wish of "prosperity and benediction, joy and felicity, to the possessor of this lamp;" and among its ornaments are four human figures, one playing on a harp, another holding some other instrument, a third a cup, and the fourth perhaps an apple.—Next is an explanation of the Arabic writing, in Cufic characters, on the inaugural cloak of the German emperors, formerly preserved at Nuremberg: of this inscription many eminent Orientalists have offered interpretations; but Dr. Fraehn undertakes to correct them, and defends his own explanation by a variety of critical and philological notes. It appears, according to his account, that this cloak was presented, in 1136 or 1137, to Roger II, King of Naples and Sicily, by the Sicilian Arabs; and that it was brought into Germany by the Emperor Henry VI, who had married Constantia, the daughter of King Roger.—Then follows an explanation of some Arabic words embroidered on the silken stockings preserved among various ornaments and ensigns of state formerly used at the inauguration of the German emperors.—Next is our author's explanation, differing in many respects from that offered by Tychsen and others, of the Cufic inscription found on the cathedral at Cordova in Spain; an edifice originally constructed for the purposes of Mahommedan worship, and celebrated by Arabian writers as one of the finest mosques in the whole world. It appears from this interpretation of the Arabic lines, that El Mustansir billah Abdullah el Hakem, who reigned as Khalif in Spain from A. D. 961 to 976, caused the inscription to be executed in the year (of the Hegira) 354, or A. D. 965.—Dr. Fraehn next describes a remarkable bronze mirror, found among the ruins of Bylar, and exhibiting a double figure of the *Borak*, a fabulous quadruped with a human face, on which Mahommed is said to have been carried in one night from Mecca to Jerusalem. On this mirror, also, is an Arabic inscription in Cufic letters, expressing a wish that the possessor may enjoy length of life and uninterrupted felicity.—An astrolabe of the thirteenth century, preserved in the public library at Nuremburg, is the next subject of our learned author's remarks: it exhibits a Cufic inscription, which he explains with much ingenuity, showing that the astrolabe was made by Es Sahl of Nishapour, for the use of Melik el Muszaffer Taky ed din, a prince whom he places in the year (of Mahommed) 642, of our era 1244.—We now proceed to another Cufic inscription, worked

on a piece of linen, inserted in a Latin Ms. copy of the Gospels, preserved at Luneburg. To show how materially one learned Orientalist may differ from another in the interpretation of three Arabic lines, we shall here give the celebrated Tychsen's explanation of this inscription: "In nomine Dei misericordis clementis. Et non auxilium meum est nisi in Deo:—donabitur tibi. Abu Muid Elazem Elatab Mumen ben Wakkel (s. Hudal), cujus familiam Deus protegat, insignem reddat et compenset. Sane Deus cum iis est, qui eum venerantur, et bene faciunt." We now subjoin Dr. Fraehn's translation: "In nomine Dei misericordis et clementis. Non secundantur res meæ nisi a Deo: ei confido, throni magni possessori. Et quisquis Deo confidit habet quod sibi sufficiat: nam Deus adest iis qui ipsum verentur, et recte vivunt." This work is illustrated by three engravings.

The eighth and last publication to which we shall call the reader's attention in this article, is intitled "*De Antiquis quibusdam Sculpturis et Inscriptionibus in Siberia repertis,*" by Greg. Spassky, a corresponding Member of the Imperial Academy of Sciences at Petersburg, where this volume (consisting only of a few pages of letter-press and seven lithographed plates) was printed in 1822. The plates represent several extraordinary and most rude figures of beasts and men found sculptured on a rock near the city of Tomsk, besides various inscriptions hitherto undeciphered, some of which appear to be Mongol or Manchu, copied from rocks and sepulchral monuments in different parts of Siberia.

LITERARY INTELLIGENCE.

LATELY PUBLISHED.

Stephens' Greek Thesaurus, No. XXIX. The work will be *certainly* comprised in 39 Nos. or all above given *gratis,* and will be completed *within* the year 1825. The copies of some deceased Subscribers may still be had at 1*l.* 5*s.* Small, and 2*l.* 12*s.* 6*d.* Large Paper; but the Prices will be raised to 1*l.* 7*s.* Small, and 2*l.* 15*s.* Large. Subscribers always remain at the price at which they originally enter. Nos. 1. to XXIX. contain above 13,000 words omitted by STEPHENS. Total Subscribers, Large and Small paper, 1086. The copies printed are strictly limited to the number of Subscribers. Nos. XXX. and XXXI. will be published in October.

The Delphin and Variorum Classics, Nos. LXVII. and LXVIII., containing *Aulus Gellius* and *Prudentius*. Pr. 1*l.* 1*s.* per No.—Large paper, double. Present Subscription, 98*s*.

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Poetical Chronology of Ancient and English History; with Historical and Explanatory Notes, and an INDEX. By R. Valpy, D.D. Eleventh Edition.

An Historical Connexion between the Old and New Testaments, showing the Types of the former, and their fulfilment in the latter. 12mo. Vincent, Oxford.

This little tract, intended for Undergraduates previous to their second examination, deserves also the attention of Candidates for Holy Orders. A concise Prophetical Connexion has issued from the same press, with Questions on the Scriptures and Articles of the Church of England. To the more abstruse Questions references are given, which may induce the Student to consult several valuable works. Questions on the Classics and the Sciences are in a progressive state, and a View of the Harmony of the Gospels is announced. From the specimens we have seen, we confidently recommend the whole series to Tutors out of the University.

Sophoclis quæ extant Omnia, cum veterum Grammaticorum Scholiis. Superstites Tragœdias VII. ad optimorum Exemplarium Fidem recensuit, Versione et Notis illustravit, deperditarum Fragmenta collegit Brunck. Accedunt Schæferi Annotatio integra, Excerpta ex Varietate Lectionis, quam continet Editio Erfurdt, Demetrii Triclinii Scholia Metrica, et Notæ ineditæ C. Burneii. 8vo. 2 vols pr. 1*l.* 1*s.*—A 3d vol. containing the Notes of Erfurdt, Hermann, and others, may also be had, pr. 1*l.* 11*s.* 6*d.* the 3 vols.—The 3d vol. may be had separately, pr. 12*s*.

Pensées de Platon sur la Religion, la Morale, la Politique, recueillies et traduites par M. J. V. Le Clerc, Professeur d'Eloquence Latine. Seconde édition, augmentée d'une histoire abrégée du Platonisme et de notes sur le texte. Paris. 1824. 8vo.

Wyttenbachii Lectiones quinque, nunc primum editæ, atque Præfatione et Annotatione auctæ a G. L. Mahne. 1824. 8vo.

Tib. Hemsterhusii Animadversionum in Lucianum Appendix; ex schedis Mss. in Bibl. Lugd. Bat. servatis collegit, disposuit et edidit J. Geel. 1824. 4to.

Contents of the Journal des Savans for January, 1824:

1. The Dramatic Works of F. Schiller, translated from the German.
2. A Grammar of the Three Principal Languages of the East; *Hindostanee, Persian*, and *Arabic*; to which is added a series of Persian Dialogues, composed by *Mirza Mohammed Saleh*, and accompanied with an English translation by M. W. Price.
3. Asia Polyglotta von Julius Klaproth (second article).
4. Lucretius on the Nature of Things, translated into French, by M. J. B. S. de Pouqueville.
5. An Abridgment of the History of Rome, by L. Annæus Florus, with notes by M. C. Paganel.

For February, 1824.

1. The Rhetoric of Aristotle in Greek and French, by M. E. Gross.
2. The History of France, by M. Simonde de Sismondi, vol. 4, 5, and 6, (second review or article).
3. Lockmani Fabulæ, et plura loca ex codicibus maximam partem historicis selecta; in usum scholarum Arabicarum, edidit G. W. Freytag.
4. Dictionary of the Provincial Language of the Limosin (department of *Corrèze*), particularly of the environs of Tulles, a posthumous work of M. Nicolas Beronie, and published by Joseph-Anna Vialle.
5. A Journey in Spain, in the years 1816, 1817, 1818, 1819; or an Inquiry concerning Irrigations, the laws and customs that regulate them, and on the Demesne and Municipal laws, considered as a powerful means of perfecting French agriculture, preceded by a Report made at the Central Society of Agriculture, with this motto, "Agriculture requires but few laws and much independence."
6. A Dictionary of the Chinese Language, in three parts, by R. Morrison.
7. Joannis Laurentii Lydi, de Ostentis quæ supersunt, &c. ex codd. regiis edidit, Græcaque supplevit et Latine vertit Carolus Benedictus Hase.
8. Organic Chemistry applied to Physiology and to Medicine, containing the Analysis of Animal and Vegetable substances, by Leopold Gmelin.

For May, 1824.

1. Chefs-d'Œuvres of Foreign Theatres, German, English, Chinese, Danish, Spanish, Dutch, Indian, Italian, Polonese, Portuguese, Russian, Swedish, &c. 25 vols. in 8vo.

2. Andreæ Oberleitner Fundamenta linguæ Arabicæ: accedunt selectæ quædam, magnamque partem typis nondum exscriptæ sententiæ primis legendi ac interpretandi periculis destinatæ. Viennæ, 1822. xvi and 390 pages in 8vo. Chrestomathia Arabica, una cum Glossario Arabico-Latino, huic Chrestomathiæ accommodato, ab Andrea Oberleitner. Prior pars, Chrestomathiam continens. Viennæ, 1823. xiv and 298 pages in 8vo.
3. Grammatik der Arabischen Schriftsprache für den ersten Unterricht, mit einigen Auszügen aus dem Koran, von Th. Chr. Tychsen. Grammar of the ancient or literal Arabic: first part, or first instructions, with some extracts from the Koran, by Th. Chr. Tychsen. Gottingen, 1823. 260 pages, and 40 pages of Arabic text, in 8vo.
4. Verzeichniss der Chinesischen und Mandshuischen Bücher und Handschriften der Koniglichen Bibliothek zu Berlin, von Julius Klaproth, in folio of 188 pages and 68 pages. Paris.
5. Memoirs and Correspondence of Duplessis Mornay, to serve as a history of the Reformation, and of the civil and religious wars during the reigns of Charles IX, Henry III, Henry IV, and Louis XIII, (1571—1623) complete edition, in 2 vols. 8vo.
6. Chemistry applied to Agriculture, by Count Chaptal, 2 vols. 8vo.
7. Restoration of a metrical inscription, engraved on the propylæum of the temple of Hermes, at Dekké, the ancient Pselcis or Pselchis, in Nubia, by Letronne.

For June, 1824.

1. E. Henderson, Appeal to the Members of the British and Foreign Bible Society, on the subject of the Turkish New Testament, printed at Paris in 1819; reviewed by M. Silvestre de Sacy.
2. Legrand de Latea, Inquiries into the Administration of Crime and Justice in France, before the institution of Parliaments; M. Raynouard.
3. Beugnot, the Jews of the West; M. Daunou.
4. Godofredus Bernhardy, Eratosthenica; M. Letronne.
5. Chaptal, Chemistry applied to Agriculture; M. Tessier.
6. Sir R. K. Porter's Travels in Georgia, &c.; Silvestre de Sacy.

For July, 1824.

1. Raoul Rochette, History of the Revolution in Switzerland; reviewed by M. Letronne.

2. Letronne, Observations on the Object of Zodiacal Representations; Silvestre de Sacy.
3. The French Poets, from the 12th century to Malherbe; Raynouard.
4. Crusy, &c. General Collection of the Ancient French Laws; Daunou.
5. Edwards, On the Influence of Physical Agents upon Life; Tessier.

For August, 1824.

1. Dictionnaire des Sciences Naturelles, 30 vols. 8vo.; reviewed by M. Abel Rémusat.
2. M. Fontanier, La Henriade avec un commentaire classique; M. Raynouard.
3. P. N. Rolle, Recherches sur le Culte de Bacchus; M. Daunou.
4. Uri's Dictionary of Chemistry (translated); M. Chevreuil.

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Extrait de la Revue Encyclopédique. (66e Cah. T. XXII.)
Sixième année.—Seconde Série.—Juin 1824.

RÉCLAMATION RELATIVE AUX GRAMMAIRES GRECQUES, FRANÇAISES ET ÉTRANGÈRES;

Et spécialement à la Grammaire Grecque de M. Gail.

Cuique suum.

Je viens de lire le 18e cahier du *Journal Asiatique*.—M. Burnouf, rendant compte du *système perfectionné de comparaison des verbes Grecs*, par M. Tiersch, exprime (page 373) le regret de voir les grammairiens Indiens faire, des lettres ajoutées

(au radical primitif), le prétexte d'autant de conjugaisons; *ce qui*, selon lui, *embrouille prodigieusement la grammaire. Quand donc*, ajoute-t-il, *renversera-t-on, comme on l'a fait pour le Grec, tout cet échafaudage?* A la suite de ce vœu du perfectionnement des grammaires Indiennes, l'idée m'est venue d'examiner les améliorations faites dans les grammaires Grecques en France, et de montrer à qui l'on en est redevable.—J'ouvre la grammaire Grecque de M. P. Burnouf, et je vois qu'il a renoncé à ce système de nombreuses conjugaisons, qui, de son aveu, embrouillait prodigieusement nos grammaires Grecques, soit en France, soit chez l'étranger. Mais la justice me prescrit de dire que le mérite de la réforme appartient à M. Gail. Je lis, en effet, dans la Grammaire de M. Gail (édition de l'an 7 (1799), p. 1re de l'avertissement): *Clénard, Furgault et autres offraient le formidable appareil de treize et même vingt-quatre conjugaisons. Nous, nous n'en reconnaissons qu'une;*—ce qui a conduit M. Gail à détrôner courageusement τύπτω, verbe à exception, qui règne encore dans les grammaires même des illustres MM. Matthiæ et Buttmann, grammairiens Allemands beaucoup trop timides. M. Gail est donc l'auteur d'une réforme bien utile. Il a, de plus, le mérite de l'annoncer modestement; il a éclipsé, non d'obscurs grammairiens, Clénard, Furgault, et dix autres, *qui, durant un siècle, ont nourri l'Université de France de solécismes et de barbarismes;* mais les Chrysoloras, les Théodore de Gaze, les Chalcondyle, et avant eux, Emmanuel Moschopule. M. Gail connaissait toute sa supériorité sur ces grands noms, et il s'en taisait, par modestie sans doute et par prudence. —M. P. Burnouf, page 377 de son article, juge *la manière (actuelle) d'analyser les verbes bien plus philosophique que le système heureusement abandonné des figuratives et des pénultièmes;* puis il admire M. Tiersch, à cette occasion. Mais nous voyons encore, dans la Grammaire de M. Gail (*passim*), ce système entièrement abandonné par lui; et cela, depuis plus de vingt ans, long-tems avant l'apparition de la Grammaire de M. Burnouf. Nous pouvons donc revendiquer contre l'Allemand M. Tiersch les droits de M. Gail, dont la Grammaire est très-antérieure à celles de MM. Tiersch, Burnouf, et autres.—A la vérité, M. Gail porte, dans sa petite Grammaire in-18°, des pénultièmes. Mais son *hardi tableau*, en réponse aux partisans des pénultièmes, les repousse ainsi que les figuratives. D'ailleurs, il dit, page 11 de sa grande Grammaire: " *Nous ne parlons pas de la pénultième,* 1° *parce qu'elle est inutile;* 2° *parce que ceux qui en parlent me semblent n'y rien comprendre.*"—J'ai dit: *le hardi tableau* de M. Gail. Ramus a été assassiné pour

avoir soutenu qu'on devait dire *quisquis, quanquam*, au lieu de *kiskis, kankan*. M. Gail, l'un des successeurs de ce savant au Collège Royal, ne courait certainement pas les mêmes dangers, grâces à une certaine tolérance survenue en matière de philologie. Cependant, il y avait du courage à attaquer un corps nombreux de routiniers: on n'est pas toujours novateur impunément.—Maintenant, que les hommes impartiaux prononcent entre la Grammaire de M. Gail et celles de ses successeurs, Allemands, Anglais et Français.—Avec nous, ils aimeront à publier que c'est M. Gail qui a renversé l'antique échafaudage; que c'est lui qui a fait renoncer *à ce qui, de l'aveu de M. Burnouf, embrouillait prodigieusement les grammaires Grecques;* lui qui a déclaré vicieux le système heureusement abandonné des figuratives et des pénultièmes: lui qui a introduit ce que M. Burnouf juge *bien plus philosophique, la manière actuelle d'analyser les verbes, et la doctrine d'une conjugaison unique:* lui, enfin, qui a réformé une méthode en vertu de laquelle les professeurs, d'un côté, enseignaient ce qu'ils ne comprenaient pas, et les élèves, de l'autre, étaient souvent punis de ne pas comprendre ce qui était inintelligible.—Si M. Gail a fait tout ce bien, nos deux biographies Françaises, ou plutôt deux hellénistes Français, anonymes, l'ont-ils dignement récompensé, en dépeignant leur confrère, leur maître, leur ancien, chef d'une école célèbre, comme un homme à paradoxes, à idées bizarres; en dénonçant, comme dignes de pitié, ses opinions sur le Grec, etc.—Juste et impartial, et certain de n'être pas contredit par M. Burnouf, dont j'estime fort le mérite, et qui, comme moi, appartient à l'école de M. Gail, je rappellerai que, dans ses traductions élégantes et fidèles de Xénophon, de Thucydide, d'Anacréon, de Théocrite, etc., etc., M. Gail a mérité, parmi les traducteurs Grecs, le même rang qu'occupe M. Gueroult parmi les traducteurs Latins; qu'au milieu de nos discordes civiles, à une époque où l'enseignement du Grec était presque nul dans l'Université, où tous les fils de la tradition étaient rompus, M. Gail alors *fonda ce cours gratuit de langue Grecque qui, durant vingt-deux années*, a, suivant l'expression du secrétaire perpétuel de l'Institut, entretenu le feu sacré, et où se sont formés tant d'élèves distingués, tant de savans célèbres; qu'à ce cours il montra un zèle inouï et une complaisance rare, recevant chez lui ceux de ses élèves qui avaient besoin de conseils particuliers, prêtant ou donnant des livres aux élèves sans fortune, offrant à tous de bons exemples, et à la fois auteur de bons livres et de bonnes actions: je me bornerai à rappeler son refus courageux d'accepter la chaire de Vauvilliers proscrit et en fuite.—Si je

voulais offrir à M. Gail une compensation de l'affligeant déni de justice dont il aurait droit de se plaindre, je citerais, non l'Allemand David Heilmann, qui proclame M. Gail le seul helléniste Français (car ce jugement est de toute injustice); mais les éloges du *Journal de Goettingue* et du *Journal de Halle,* qui reconnaissent que les recherches de M. Gail sur les batailles des anciens et sur la géographie ancienne, dans les textes Grecs, l'ont conduit souvent à d'utiles résultats, et ceux de M. Seebode, qui l'appelle *Franco-galliæ decus,* qualification honorable et bien méritée que répète M. Beck (Leipzig, 1810); et ce *Philologue,* ouvrage périodique, éminemment classique, souvent cité, qui est à son 14e volume.—J'ai dit et signé, au nom d'un grand nombre d'élèves reconnaissans, empressés à honorer la vieillesse d'un des hommes instruits et laborieux qui ont illustré la France par de bons livres et par de bonnes actions.

ISAMBERT, Avocat aux Conseils du Roi.

Note.—On ne doit pas oublier que la Nouvelle Méthode de Port-Royal a entrevu la simplification des Conjugaisons Grecques. "On peut réduire tous les Verbes Grecs à deux sortes de Conjugaisons, l'une des Verbes en ω, et l'autre des Verbes en μι."

Page 108. Edition de 1819.—Edit.

SELECTION OF FOREIGN LITERARY INTELLIGENCE.

Institut Royal of France. May.

The annual Public Meeting of the four Academies was held on Saturday, 24th of April, 1824. Mr. Abel Remusat, of the Royal Academy of Inscriptions and Belles-Lettres, read some observations on a Memoir, entitled *Recherches Chronologiques sur l'Origine de la Hiérarchie Lamaïque.*—The Baron Cuvier, Perpetual Secretary to the Royal Academy of Sciences, read *an Extract of a Report on the State of Natural History, and on its augmentations (accroissemens) since the return of the Maritime Peace:* and Lemontcy, of the Académie Françoise, read *some Fragments of an Essay on Precision in Style, Languages, and Pantomime.*

Histoire de la Vie et des Ouvrages de Raphaël; ornamented with a portrait; by M. Quatremère de Quincy, 8vo. 9 francs.

Grammaire Universelle, classique et polémique; to which is added an Essay on Literature, a Treatise on Punctuation, and Rules for Versification; by C. Ant. Le François de Hautevesne. 4 vols. 8vo.

Nouveau Dictionnaire Géographique Universel; by J. MacCarthy, Member of the Geographical Society of Paris, 1824. 2 vols. 8vo. 1500 pages, printed in 2 columns, with 14 maps. 16 francs.

Lettre de M. Klaproth à M. Champollion le Jeune, sur l'affinité du Cophte avec les Langues du Nord de l'Asie, et du Nord-Est de l'Europe. 8vo.

Le Spectre Solaire de Newton renversé; or a new Theory of Light and Colors. 4 pages. 8vo. Signed J. N. Deal.—The author complains of the little attention which the learned, for the most part Newtonians, as he affirms, have given to a work which he published in 1822, entitled *an Introduction to the Arts and Sciences;* and to another work, entitled *a New Essay on Light and Colors, or Philosophical Amusement of a Citizen of Paris.*

Le Catéchisme de la Médecine Physiologique; or Dialogues between a scientific Man and a young Doctor, pupil of Professor Broussais; containing a succinct exposition of the new medical doctrine, and a refutation of the objections that are opposed to it. 8vo.

Discours sur l'Utilité de la Langue Arabe. 8vo. Par M. J. Humbert, author of Arabic Anthology.

Germany,

Vergleichende Darstellung der Grundmacht, &c.; a comparative Description of the respective Power of all the Monarchies and Republics of Europe.

Praktisches Handbuch für Kupperstich-sammler, &c.; Manual of the Amateur of Engravings, or a Dictionary of the principal Copper-plate Engravers, Engravers in Wood, Lithographic Engravers, with an indication of their Works, and the dimensions and price of the Engravings; by Joseph Haller.

Hebraïsches und Chaldaïsches Handwörterbuch über das Alte Testament; by M. W. Gesenius. 1823. Leipsich. 8vo.

Contes, Récits et Anecdotes des Mille et une Nuits; which have remained till now without translation, and translated for the first time from the Arabic into French; by Joseph de Hammer. vol. 1st. 8vo.

Ibn-Fozlan's und anderer Arabisches Berichte über die Russen älterer zeit u. s. f.; with Critical and Philological Notes. 8vo. St. Petersburg. 1823.

Italy.

Annali Musulmani, &c.; by G. P. Rampoldi. Milan. 1823. 8vo. the 5 first volumes, which conduct this history only to the 10th century of the Christian æra.

Galleria dei Litterati ed Artisti piu illustri delle Provinzie Austro-Venete, &c.; by Barthol. Gamba. Venice. 8vo. with 72 engravings.

France.—June.

The Société de Géographie of Paris offer a prize for the encouragement of a journey in Africa; a medal, value 3000 francs. The Society require a manuscript narrative, describing the ancient *Cyrenaica*, founded on personal observations of the author, and accompanied with a geographical map. The author will examine in every respect the national, civil, and historic geography, the country comprised between the Mediterranean on the north, the desert of Barca on the south, the gulf of Bomba on the east, and of the great Syrtis on the west. He will ascertain as many geographical positions as possible; and he will endeavor to measure, barometrically, the whole chain, or platform, which extends from *Della Cella*, proceeding from Mourate and Ericab to the west, until *Derne* to the east. In observing the people, he will be careful to collect vocabularies of their idioms, particularly of that of the population that live in caverns, between the ruins of Cyrene and the sea-shore. He will designate the mountains, and draw *fac-similes* of the inscriptions that he may observe; attaching his observations particularly to the unknown alphabets. He is requested to devote particular attention to the three following questions:—1st. If the *Sylphium* still exists among the plants of the country, or of the interior. 2d. If the *Citrum* of the Romans (the *Thyion* of the Greeks) is still to be found in the Cyrenaica, or on the Atlas. 3d. If there exist any actual physical facts that serve as a basis to the tradition of a town or district full of human petrifications. The Society will observe with pleasure every information that may tend to elucidate the roads leading to *Siwah*, *Augela*, and *Mourzook*, and to other points of the interior. The prize will be ordained in the first General Meeting of 1826. The narrative to be transmitted to the office of the Central Commission, before the 1st of January, 1826.

Other prizes are assigned to the determination of the direction of the mountains of Europe—to an inquiry into the origin, &c. &c. of the various peoples inhabiting the islands of the great Ocean, situate south-east of the continent of Asia.

Biographie Universelle, Ancienne et Moderne; or an Alphabetical History of the Public and Private Life of all Men who have distinguished themselves, &c. vols. 37 and 38. 8vo.

Dictionnaire Historique et Critique de Pierre Bayle; a new edition (being the tenth), augmented with various Notes, &c. 16th and last vol. 8vo. Paris.

Cours Elémentaire de Géographie, Ancienne et Moderne; digested on a new Plan, by M. Letronne. 7th edition.

Journal des Voyages; Discoveries and modern Navigations, or Geographical Archives of the 19th Century, containing original Memoirs, and translations of unpublished Narratives, detached Notices, analysis of new Journeys, with a variety of Geographical, Ethnographical, and Statistical Intelligence, &c.; by J. T. Verneur. 63d, 64th, 65th, and 66th Numbers, for January, February, March, and April, 1824. 8vo. In these four Numbers are contained the discoveries recently made in the interior of Africa, by Messrs. Oudney, Clapperton, and Denman; the geographical atlas is that of M. Brué, &c. &c. &c.

July.

The Royal Academy of Sciences proposes for a prize of a gold medal, value 3000 francs, for the 1st of January, 1826, the following subject:

1°. Déterminer par des expériences multipliées, la densité qu'acquièrent les liquides, et spécialement le mercure, l'eau, l'alcool, et l'éther sulfurique, par des compressions équivalentes aux poids de plusieurs atmosphères. 2°. Mesurer les effets de la chaleur produits par ces compressions.

The Academy proposes the following subject for the mathematical prize for the year 1826, a gold medal, value 3000 francs (or 120*l.* sterling):

Méthode pour le calcul des perturbations du mouvement elliptique des comètes, appliqué à la détermination du prochain retour de la comète de 1759, et au mouvement de celle qui a été observée en 1805, 1819, et 1822. L'Académie a jugé qu'il étoit important d'appeler l'attention des géomètres et des astronomes, sur la théorie des perturbations des comètes, afin de donner lieu à un nouvel examen des méthodes connues, et à deux applications principales, dont les élémens sont très différens, et qui offrent l'une et l'autre beaucoup d'intérêt.—The memoirs are to be delivered to the Secretary of the Institution before the 1st of January, 1826.

The Academy proposes a similar prize for a physical memoir for the year 1825:

Déterminer par une série d'expériences chimiques et physiologiques, quels sont les phénomènes qui se succèdent dans les organes digestifs durant l'acte de la digestion.

Other prizes are offered of inferior value: the subjects are less important.

Diatribe contre l'Art Oratoire; to which is added Philosophical and Literary Miscellanies, by Felix Boden; with this epigraph from Bruyère—"*Il faut chercher seulement à penser et à parler juste, il faut exprimer le vrai.*" Paris. 1824. 18mo. 230 pages.

Voyage de Moscou à Vienne; through Kiow, Odessa, Constantinople, Bucharest, and Hermanstad: or Letters addressed to Julius Griffiths, by the Count de Lagarde. Paris. 1824. 8vo. 440 pages, with a portrait of the author. Although M. de Lagarde announces that no profound reflection or new observation will be found in these letters, they are replete with ingenious ideas elegantly expressed. This work contains sharp anecdotes, and a rich fund of historical and literary intelligence.

Histoire abrégée de l'Inquisition d'Espagne; by Leonard Gallois. 4th edition, with additions. 1824. Paris.

Histoire de la Campagne d'Espagne en 1823; by Abel Hugo and Couché the son. 2 vols. 8vo. embellished with 22 engravings. Paris.

Considérations sur les Enfans-trouvés dans les principaux Etats de l'Europe; by M. Benoiston de Chateauneuf. 8vo. xxii and 106 pages.

The second chapter of this work treats of the number of foundlings in the various states of Europe:

In Rome, in 1810, .	1,200
In London, in 1760, .	6,000
In France, in 1821, .	138,500

In the third chapter the number of foundlings is compared to that of the births: at Paris, in 1820, it was nearly 23 in the hundred; but this calculation includes the foundlings brought in from the country. It was in the whole of France, in 1821, 3¼ in the hundred. At Rome, between 1801 and 1807, it was about 28 in the hundred of births. The Academy of Sciences have just decreed to M. Benoiston the statistical prize for this work.

Prodromus systematis naturalis Regni Vegetabilis, sive enumeratio contracta ordinum, generum specierumque plantarum huc-

usque cognitarum, juxta methodi naturalis normas digesta, auctore Aug. Pyramo de Candolle; Pars prima, sistens Thalamiflorarum ordines 54. 1824. 8vo. vi and 746 pages. The number of vegetables known at this day amounts to more than 50,000, whilst the most complete botanical works scarcely reckon more than 20,000; and the deficiency daily increasing, which botanists feel for want of a complete enumeration, compiled after the principles of the natural method, has determined M. de Candolle to delay the publication of his *Systema*, to give, in the most concise form possible, a *Prodromus*, which will display the actual state of botanical science. The first volume of the *Prodromus*, which has just appeared, contains the enumeration of the 54 families, now actually comprising the class of Thalamiflores.

M. Klaproth is going to publish a new edition of the Voyage of Marcus Polo. In comparing the geography of the Mongols, who reigned in China, with the narrative of Marc. Polo, M. Klaproth has succeeded in discovering in the Chinese books, and under the very same names, all the places mentioned by the celebrated Venetian traveller. With regard to the distances marked in journeys by the Italian traveller, they are so exact between the principal towns of China, that they correspond in number to the stations as indicated on the *Imperial Chinese Road-book*, for the use of persons travelling for the Chinese government.

August.

The subject proposed for a prize this month, at the annual meeting of the Academy of Inscriptions and Belles Lettres, is, "de rechercher quelles ont été les attributions successives du Consulat, et les diverses modifications que cette dignité éprouva depuis l'avènement d'Auguste à l'Empire, jusqu'à la fin du 12^{me} siècle, où elle fut abolie à Rome par le Pape Innocent III. On devroit s'attacher à eclaircir, aussi complètement qu'il seroit possible, les difficultés chronologiques que présentent les fastes consulaires pendant cette période de temps."

The prize is 1500 francs (60*l.* sterling); the memoir is to be written in French or Latin, and to be delivered by the 1st of April, 1825. Other prizes are decreed for other subjects of minor importance (and too voluminous for our limits).

Grammaire Arabe-vulgaire; to which are added, Dialogues, Letters, Acts, &c.; by A. P. Percival, Professor of vulgar Arabic. Paris. 1824. viii, 118, and 22 pages. 4to., with seven Plates or Tables.

Pensées et Maximes inédites de La Rochefoucault; collected and published by E. L. Paris. 32mo. containing 48 pages.

Germany.

Aristotelas de Policia Carthaginensium; a new edition, by Kruge, with a Commentary and a Dissertation on the Life of Hanno and the great men of Carthage; with Tables. Breslaw. 1824. 8vo.

TO CORRESPONDENTS.

Professor Schlegel's Observations on *The History of the Elephant and Sphinx* in our next.

Kimchi came too late for our present No.

Pyramids of Egypt will be continued.

The Cambridge English *Prize Poem* in our next.

Mr. W.'s *Biblical Criticism* will be continued in our next.

Notices of *Elora, Scripture Harmony,* &c. came too late for the present No.

Commentarii in Demosthenem will not be neglected.

We shall give an early insertion of an article on *Fables and the Eastern Sciences.*

Excursion to Rome in our next.

Notulæ in Eurip. Medeam in our next.

Extracts from neglected Books came too late.

The Verses on "Mysorei Tyranni Mors" are ingenious and spirited; but if the author will peruse the rules for Alcaics in *No.* xxii. *of the Classical Journal,* he will see that some of the lines are liable to objection in point of metrical strictness.

Mr. Rich's articles are accepted.

Notices of *Anti-Tooke,* and of *Dr. Tilloch on the Apocalypse,* in our next.

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The valuable assistance which it will afford to the Student and School-boy, in *Latin Composition*, can scarcely fail to obtain for it a distinguished place in the list of School Books.—Class. Journ. No. 57.

If the work in its 'first estate' was a favorite treatise at our schools, it can have nothing to fear in its renovated form, where its barbarisms have been expunged, and some thousand phrases, drawn from the purest sources, have been added. We shall merely observe that it is an excellent key to Latin Composition.—Literary Chron.

The utility of the work to students in Latin Composition is too evident to need pointing out, and we doubt not that it will readily find a due place in the list of School Books.—Gentleman's Magazine, May, 1824.

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TRANSLATION OF DAVID'S GRAMMATICAL PARALLEL OF THE CLASSIC AND MODERN GREEK LANGUAGES,

in the last Journal, begs to observe it may be had of himself, No. 25, St. Swithin's lane, Lombard street, and of Messrs. Black, Young, and Young, Tavistock street, Covent garden.

The *Monthly Critical Gazette* for August, 1824, No. 3, after a diffuse and luminous comment on Greece, Ancient and Modern, the Languages of either epoch, and of the Work itself, thus concludes:

We earnestly recommend this useful little work to the notice of the Scholar, the Liberal, the Philhellenist, and the Traveller. It will tend to diffuse a knowledge of Modern Greek at a time when such a knowledge must naturally be a subject of interest, policy, and emulation. The vestiges of Greece's ancient greatness are to be traced by the Traveller. The people retain an accurate echo of that Language, so dear to the Scholar, which, in old times, was so harmonious, so eloquent, and so powerful; and the generation before us recalls to our recollection the Heroes, the Poets, the Philosophers, the Orators, the Historians, of yore, who adorned the most brilliant spot of the civilised world.

END OF NO. LIX.

THE

CLASSICAL JOURNAL;

No. LX.

DECEMBER, 1824.

Professor Schlegel's *HISTORY OF THE ELEPHANT AND SPHINX; with Classical and Oriental Remarks.*

In undertaking to add my contributions to the history of the Elephant, I allude to its history in the most extended sense. For there is not only a *natural* history of the Elephant, of which the Antediluvian forms an important part, but also a political and a military; and from the impression which this has made on men's minds have also arisen a mythological, a generic, and a literary. The possession of the Elephant as the strongest of all beasts of burden, has been the mean of increasing the activity of commerce, and augmenting the warlike power of states: in numberless wars, Elephants have been the allies of the human race in the South of Asia in every age, and for some centuries past in those countries which encompass the Mediterranean Sea. The art of taming the Elephant and breaking him into the purposes of war, which we may call the masterpiece of man's bold ingenuity in the exercise of his dominion over the brute creation, was practised in India from an indefinitely remote antiquity:—*there* it was original and exclusively native. When a similar attempt was, afterwards, made in different countries of Africa, it arose from the instructions in the art, which they had received in India; it by no means originated in the natives of the land, who were deficient in adequate means and motives, but in the more polished people who had settled there.

In Natural History, the Indian Elephants have very generally been confounded with the African: not long since, however, a celebrated Naturalist accurately determined the essential difference

between these two species of the same genus. The ancients, indeed, were aware that the Indian Elephant, at least in those regions which were accessible to them, surpassed the African in size, in strength, and in courage. The Indian Elephant was, in general, in higher repute, inasmuch as for thousands of years he had been the territorial partner of men who knew how to tax his capabilities, and who possessed the most correct judgment not only relating to the beautiful, but also to the formidable productions of nature. The Indian mythology is the only one known to us, wherein the Elephant occupies an important post, and where a sort of apotheosis is partly conceded to him. In the architectural remains of India, we not only discover him frequently introduced in sculptures of basso and alto-relievo; but he is blended in the whole of the decorations, and bears artificially formed masses of rock, as a colossal Caryatides. The ancient heroic poems celebrate him as the constant follower of kings and heroes. We may generally remark, that to the allegorical imagery of the poets colossal figures were continually present:—hence many favorite representations were derived, and proverbial expressions which betray an intimate acquaintance with, as it were, the rational properties of the animal:—in fact, a certain reverence is expressed in his manifold appellatives, which may have arisen from a conjecture of the rank, which the Elephant may have formerly possessed in another[1] state of our planet among the creatures that lived upon it. On the contrary, the African Elephant partly inhabits unsearchable wildernesses; he scarcely accounts the Lion of the desert a more worthy opponent, than those weak beasts, whose miserable habitations he tramples under his feet, without even remarking it. The Indian Elephant is an Achilles, who has found his Homer: to the African, on the contrary, may be applied the complaint of Alexander the Great, that the deeds of heroes may be lost without the praise of the bard.

In our western part of the world, the Elephant was not early known, in general, but he was known in a far more luminous manner. He was introduced to science by the deepest and acutest of observers—to the art of war by the most noble of all conquerors; and the knowlege of this distinguished animal, which is unique in his kind, for ever unites itself with the great names of Aristotle and Alexander. In subsequent centuries, also, when Elephants appeared in increased numbers on the theatre of the world's history, the mention of them (through what divine dispensation I know not) is frequently combined with the memory of the most illustrious men, and the most brilliant events.

First of all, for the sake of beginning with the earliest of the

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[1] The Antediluvian.

ancients, it is most worthy of remark (as it appears to me) that in the Egyptian remains, not even the smallest trace of an acquaintance with the Elephant appears, notwithstanding in a neighboring country, the upper Æthiopia, he ever has been and still is a native. We have subsequent accounts of the Elephant-hunts of the Ptolemies:—the prætors, whom Nero sent to explore Æthiopia, reported,[1] that they found traces of the Elephant just above Meroë. The Egyptian priests were very attentive to all the productions of nature, which might be useful or detrimental to mankind; and we may reasonably conceive, that among the enormous buildings which they were continually undertaking, where the removal of huge masses of stone must have taken place by land, if they had such a beast of burden, they would have been able to have made good use of him, and to have easily supported him with the superfluity of their corn. But, laying aside the possibility of taming the Elephant, how came it to pass, that they neglected to describe in sculpture so remarkable a colossal figure, if it was known to them, and did not introduce it, as a suitable ornament for their temples and palaces? that they did not take it as an emblem among their hieroglyphics? Egypt was fortunate in its scarcity of wild beasts;[2] —the few which were there, were in many different ways represented in basso-relievo; not only the Crocodile and the Hippopotamus, but even those, which more rarely appeared, as the Wolf or Jackal. Among the Egyptian sculptures, the form of the Camelopardalis,[3] too true to be mistaken, is even discovered. This could only have been brought into Egypt as an exhibition; yet, indeed, it is more easily taught by the uncivilised inhabitants of inner Africa, than the formidable Elephant, totally unprovided as he is, with the means of rapid flight. There are not even any Lions in Egypt: the Lion-hunts, of which we have such[4] splendid representations, must, therefore, be supposed to have occurred in the Libyan territories: nevertheless, the Lion, either in his unmixed form, or in one coupled with that of other beasts, was a favorite object of ancient Egyptian sculpture. These Lions, as well as those on Diocletian's baths at Rome, are of such excellent workmanship, and their peculiar properties are executed in such masterly style, that they presuppose a peaceful and undisturbed observation of the habits of the animal on the part of the artist. Beyond doubt, therefore, the Egyptian kings maintained Lions in

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[1] Plin. Hist. Nat. l. vi. c. 19. [2] Herod. ii. c. 65.

[3] See the French description of Egypt, *Antiquités*, T. i. Planche 95. No. 7. This basso-relievo was found in a temple at Hermonthis, just above Thebes, therefore, certainly, on a very old monument.

[4] Description de l'Egypte, *Antiquités*, T. ii. Planche 9, on the Royal Palace at Thebes.

their menageries. Why then not the Elephant likewise, as a foreign and amazing curiosity, if he had been accessible by them?

On all points, it is agreed, that the alluvial soil of Egypt was a deposit of the Nile; and probably we must acknowlege this soil to have been so old, as to have kept equal pace with the *geogenetical*[1] development of the land. So, in proportion as the under channel or valley of the hill emerged from the morass, by means of the continued alluvies of the river, the population of the country appears to have followed, in precisely the same degree. But, as to the geographical point, from whence we must imagine the formation of Egypt properly so called to have commenced, opinions are greatly divided. Many critics may choose to trace the whole up to Æthiopia; but, I confess, that I can assent to no such an idea. It is apparent from many circumstances, that the boundary of the Egyptians on the side of the Æthiopians was extremely confined. We must in this case presume, that they had neighbors, and totally forgot their civilisation, notwithstanding there was no such an insurmountable chasm between the two places to have occasioned it, which in a people, who so carefully preserved their ancient traditions, can in no way be believed. In my opinion, their ignorance of the Elephant throws no unimportant weight into the scale of arguments, which may be produced on both sides.

Much earlier than the Elephant himself, ivory was known as a costly spoil won from the dead animal, in those lands, within whose territory our ancient history of the world is circumscribed. Accordingly, of this I discern a vestige even in the geography of Egypt; I allude to the name of the city *Elephantine*, which was situated in an island on the Nile, over against Syene. It is clear, that all the Greek names of Egyptian cities before the time of Alexander the Great originated with the Ionians, who had settled in Egypt under Psammetichus, or with the race of interpreters who sprang up in consequence of this settlement; and we may boldly assert, that the Greek name expressed the sense of the original: yet I am persuaded that we must not understand *Elephantine* as the city of Elephants, (what could these have had to do with a rocky islet on the Nile?) but as the city of Ivory. Nothing is more natural, than that the inhabitants of upper Æthiopia came as far as this southern limit, to exchange their Elephants' teeth for other ware. The acute Bochart[2] imagines

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[1] Geogenischen entwickelung des Landes.

[2] Hierozoic. l. ii. c. 23. "Sed olim utrosque (Æthiopes et Ægyptios) aut alterutros elephantum *phil* appellasse, ex eo mihi suspicio est, quod *Philæ* urbs in Ægypti et Æthiopiæ confiniis, ex Herodoto et Plinio videtur eadem esse cum aliorum Elephantine."

Elephantine to be one and the same place as Philæ, as if this had been its name in a former Egyptian translation. Hence, therefore, it would incontestably seem, that the Elephant, or at least ivory, bore, as in Egypt, a widely-extended name in the East, to which I shall, in the sequel, retrace it. Herodotus merely calls Philæ the city Elephantine: Strabo, who had travelled through this region, accurately distinguishes the two: Elephantine lay below the cataracts, Philæ above them, a hundred stadia farther on the land side, also, in an island on the Nile.[1] However, it is not improbable that both places, on account of a similar appropriation, as staple marts of the Æthiopian trade, bore one and the same name. The Æthiopians could descend the Nile as far as Philæ, where they must have unladed their wares on account of the Cataracts, and brought them by land to Elephantine, where, again, they might have shipped them. It is also conceivable, that the Ionians named the city which lay the nearest to them in their own language, but left to the rarely frequented Philæ its Egyptian name. Jomard,[2] in his excellent description of Elephantine, supposes with Bochart, that the names of Philæ and Elephantine are synonymous in Egyptian and Greek, and that as a general title they designated the whole island-group of the Cataracts. He attempts by very sensible arguments to show, that Herodotus intended by the city Elephantine the Philæ of Strabo. The intricate passage in Pliny[3] is rather favorable than opposed to this opinion; consequently, Bochart is correct to a certain degree.

We must not in this place forget to observe, that the word ἐλέφας, which the Romans derived immediately from the Greeks, and the nations of modern Europe from them, does by no means originally signify in Greek *the Elephant*, but simply, *Ivory*. In which last sense it frequently occurs in Homer, and once in Hesiod; from whence it is proved, that ivory had long been well known to the Greeks of this period, i. e. from 800 to 900 years before our æra. They[4] understood the art of dressing and turning it. The Mæonian[5] and Carian women dyed it here and there with purple, for the sake of increasing the effect of its glossy whiteness; and thus ornamented it was used as the cheek-part of horse-harness. The nuptial couch of Ulysses, and the chair of

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[1] Through the never to be sufficiently praised labors of the French savans, every one may now ascertain the situation of both places and their remains, as accurately as if he had been on the spot. Refer to the topographical chart of the course of the Nile in the neighborhood of the Cataracts. Descr. de l'Egypte, *Antiquités*, T. i. Pl. 30, and the description in the first volume of the text.

[2] Descr. de l'Egypte, *Antiquités* T. i. c. 3. §. 6.

[3] Hist. Nat. L. v. c. 9. [4] Od. viii. 404. 405. xix. 56. [5] Il. iv. 141 seq.

Penelope were inlaid with it: the palace of Menelaus glistened[1] with gold, silver, electrum and ivory. Although it was certainly accounted costly, yet it must have been turned in considerable quantities for the poet[2] to have been able to figure to himself a gate entirely covered with it, even if his language were allegorical.

It cannot be a matter of doubt, by means of *which* nation Ivory came so early into Greece. But it is in no wise an unimportant question, as far as relates to the history of the commerce of nations, whether the Phœnicians brought the ivory, which they sold in Asia Minor and Greece, from Africa or India. Every probability is in favor of the first. That an ancient trade existed from India to the West, perhaps later above Colchis and the Black Sea, I will not deny: but then it proceeded with difficulty through Persia, and, as we shall shortly see, the Persians were perfectly unacquainted with India properly so called, until the time of Darius Hystaspis. Besides which, we have express evidence, that the ships of King Solomon sailed in partnership with those of the Phœnicians from the Arabian Gulf to the land of Ophir; that they brought from thence, together with other things, costly Ivory in great quantity for his splendid throne, and the building of his Temple; and Ophir, according to the more probable ideas of interpreters, is a part of the Eastern coast of Africa, perhaps Sofala or Mozambique.[3] Lastly, it is evident from the nature of the case, that Africa could always produce more ivory for foreign marts than India.

In Asia, the Elephant is absolutely a native only to the south of the great chain of mountains:—in both the peninsulas of India, and in the islands which lie over against them. Through the numerous population of these territories, their habitations were either confined to the tracts of country which the human settlements had not reached, or where nature opposed insurmountable obstacles to these settlements: to the midst of valleys, and woody lands abounding in water at the foot of a chain of mountains. In Africa, on the contrary, the Elephant is frequent in the southern points (where alone the European settlers have in some degree driven him back), all along the western coast as far as Senegal, all along the eastern coast, as it appears with some few interruptions, as far as Abyssinia; and also in Nigritia, right across the whole of that part of the world. If we only cast a glance upon the map, we shall perceive, how, on the other hand, the Asiatic line of land dwindles away altogether. We know not how far over the interior of unexplored Africa the Elephant may be spread; yet, at

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[1] Od. xix. 55. 56. xxiii. 200. iv. 73.

[2] Od. xix. 562-565.—αἱ δ' ἐλέφαντι· Τῶν οἱ μὲν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος.

[3] Robertson's Historical Disquisition concerning Ancient India, §. 1. p. 9.

least, it cannot be denied, that the requisites for the increase of the species are there found united: for, although no mouths of great rivers appear on the coast, nevertheless they may possibly exist, disgorging themselves either into lakes, or being lost in the sand.

Still further, as the very ancient taming of the Elephant in India must have increased the quantity of ivory, so it must have in a greater proportion decreased the trade; for the value of the teeth of the dead beast is not to be compared with that of the living, when carefully broken in for an important purpose. The Elephant-hunt appears always to have been in India a royal prerogative, and to have been conducted with a particular forbearance, not to diminish the propagation of the species.

Hence, the Indians in the age to which our earliest accounts of Asiatic traffic reach, were acquainted with all the conveniences of life, and were aware, that too great an inland consumption would necessarily decrease the export. In the Amara-Kosha,[1] a book probably written nearly two thousand years ago, ivory is mentioned as a common material, from which they carved dolls for children.

One principal thing here to be observed, is, that the African Elephants are far more richly furnished with ivory than the Indian. In Africa, the long projecting tusks are common to both sexes, but in India, in the female Elephants the length of them only extends to a few[2] inches: yet in Ceylon, which has very generally been famed for its powerful and warlike Elephants, and indeed was so of old,[3] there is a numerous variety of both sexes, which entirely[4] want the tusks. Since the naturalist Cuvier, who first elucidated the characteristic difference of both sorts of Elephants, particularly with respect to the internal construction of the molar teeth, has at least left it doubtful, whether the African

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[1] See Colebrooke's Cosha, p. 245. §. 29, with his remarks.

[2] La Ménagerie du Muséum national d'histoire naturelle par Lacerpède, Cuvier, et Geoffroi. Paris 1805. 12mo. T. i. p. 95.

[3] Ælian, de Natura Animal. L. 16. c. 18.

[4] This fact is attested in a very credible MS. paper in Dutch, which was most obligingly communicated to me from the library of the Leopoldinian Academy. "*Beschryving van de Olifanten, zoodanig dezelve op het eiland Ceilon bevonden worden, getrokken uit het Relaas van verscheyde olifante bediende.*" Two sorts of Elephants are in Ceylon, those with tusks, and the Aliassi, the tusks of which are wanting in both sexes. The females are difficult to be distinguished, since only few of the tusked species have tusks of several inches. The tusked males often keep company with the females of the other species, but, from this intercourse, only Aliassis proceed. They are, in general, beyond all comparison, the most frequent; and where one tusked beast may be found, from five and twenty to thirty Aliassis may be discovered.

Elephants do not, probably, at a stated time[1] shed their tusks, as well as their molars, that may well be admitted, which the expressly affirming testimony of a Greek writer declares. Ælian[2] says, that the Elephants in Mauritania every ten years drop "the horns," by which, he means the tusks. But, alas! he has not recorded the source from whence he extracted his information (if it possibly be from the writings of King Juba, it would not be without weight); but he mixes, like a compiler without judgment, facts with legends in such bad taste, that they only serve to make doubtful that which is authentic. Yet is it a fact well known, that by no means all the ivory that forms part of the African traffic proceeds from dead Elephants, but that in the woodlands there, Elephants' teeth[3] are frequently found; from which circumstance, the preceding assertion acquires a greater degree of probability. The matter deserves to be investigated by future travellers.

SOME ACCOUNT OF

An Excursion from Rome to Horace's *Sabine Farm.*

It had often been one of the wishes that I was most fond of indulging, to visit the delightful spot in the Sabine mountains which had attractions enough to invite Horace from the luxuries of Rome, and from the splendid villas of Tibur; but I could scarcely believe that I should ever realise the wish. It was too much to suppose that circumstances would even allow me to reach Rome itself, and when arrived there, the further happiness of exploring the secluded corner, the *ridens angulus*, the few acres embosomed amidst mountains, where the poet used to seclude himself from the tumult of cities, this was what I really dared not hope. I was aware that the distance from Rome could not be less than from thirty to thirty-five miles, that the place itself was difficult to find, and that the road had the reputation of being too much infested by banditti to render it safe travelling, except in a strong party. Upon consulting Nibby, the great authority upon these subjects, the only encouragement which he gave was this, "[4]Questo viaggio è incommodo un poco, ma questo incommodo è compensato dal piacere di visitare que' luoghi, de'quali si è udito parlare fin dalla infanzia. La maucanza delle locande è compensata dalla ospitalità degli abi-

[1] Ménagerie, &c. T. i. p. 107. [2] Ælian, de Natura Animal. L. 14. c. 5.
[3] General Zoology, by G. Shaw, London, 1800, v. 1. p.i. page 213.
[4] The excursion will be attended with some inconvenience, but it will be compensated by the pleasure of visiting those places, of which one

tanti, che sono simplici e cordiali. Sarà però ancor meglio se il viaggiatore si fornirà di lettere di raccommandazione ai preti de' diversi paesi dove si pensa di soggiornare."

I knew not how I could put in any claim to this hospitality, which was to compensate for the want of inns, nor was I acquainted with any person at Rome, who could furnish me with the necessary letters of introductions to the reverend Fathers, whose protection it appeared I should require. The enthusiasm however which was inspired by a reperusal of some of the odes that immortalise Lucretilis and Blandusia, and the flow of spirits which a beautiful April morning, and a cloudless Italian sky excited, were not to be suppressed, and with a youthful and light-hearted companion, who was as much an admirer of the merry bard as myself, I mounted my horse at 9 o'clock on the 2d of April 1823, and rode off in the direction of the Sabine mountains.

Our route lay through the gate of San Lorenzo, anciently the Porta Tiburtina. We took no guide with us, for these fellows are generally great annoyances, and trusted to Stickler's large map, entitled "Plan Topographique de la Campagne de Rome." It is upon an extensive scale, and gives a faithful delineation of the country, and the roads as far as Mandela, which was quite enough for our purpose. We were also provided with "Raccolta di No. 10. Vedute rappresentanti La Villa d'Orazio, ed i siti circonvicini, con una Carta Topographica," published by Agapito Franzetti, which we expected would assist us materially in picking out our path beyond Vico-Vario.

You cannot ride out of Rome in any direction, without finding objects to arrest your attention in rapid succession. The ruins of the Marcian and Julian aqueducts blend their venerable constructions with the ancient walls of the city, on the left hand side of the gate of St. Lorenzo, as you go out of it; and at the distance of about a mile, the Basilica of St. Lorenzo, from which the gate derives its modern name, invites the traveller to inquire, whether any pretended saint in the Popish calendar ever conferred benefits upon Rome, equal to those which the projectors of these noble conduits bestowed. The wealth, however, of the sovèreign Pontiffs has often been employed to embellish the tomb of a canonised bishop, while the glorious structures, which would have contributed to the comfort, the cleanliness, and convenience of their subjects, have been suffered to fall into decay.

Not far from the Basilica on the opposite side of the road, is the

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has heard speak from one's childhood. The want of inns on the road will be supplied by the hospitality of the inhabitants, who are a simple and kind-hearted people; but it will be as well to be furnished with letters of introduction to the priests of the different places, where you mean to stop.

spot where once reposed the ashes of the traitor Pallas, the ungrateful freed-man of the Emperor Claudius, who conspired the death of his benefactor with Agrippina and Nero, and who was afterwards himself destroyed by the monster, whose elevation he had secured. A conspicuous sepulchre and a porphyry urn were the only rewards of his treason.

After crossing a stream that runs into the Anio, and galloping over a plain, which invited us to put our horses to their utmost speed, (a pace which is slow at the fastest in a modern Roman steed,) we found ourselves on the celebrated spot, which was Hannibal's nearest encampment to the walls of the Eternal City. Had the Carthaginian advanced to those walls? Cadat Quæstio.

We discussed the topic, which has formed the subject of many a school-boy's declamation, and many an historian's argument, without arriving nearer at the truth than our numberless precursors in the debate.

The camp of Hannibal is about four miles from Rome, and was defended on three sides by a curve of the Anio. We crossed the river over the Ponte Mammolo, an old and ruinous bridge approached by an arch, and rendered picturesque not only by this arch, but by its antiquated and dilapidated aspect. A string of mules and muleteers, which happened to be passing the bridge before us, the latter with their bare necks and legs, and wild costume, lent an additional effect to the picture at which we were gazing, and the animate as well as the inanimate objects of our attention, seemed all to belong to the days of the years that are gone. The Anio is an interesting object at this part of its course even now, although it no longer flows through a well cultivated country, nor murmurs through bowers sacred to the Muses, nor laves the walls of villas, where Roman patricians retire from the noise of the Capital. The stream was rapid and noisy, and rendered more so by a line of posts which broke its current in the middle; and the banks were clothed with drooping willows, whose fresh foliage contrasted deliciously with the bleak and barren soil that extended beyond. What Martial says of this region once so favored and delightful, presents a picture to the imagination the very reverse of what meets the eye from the Ponte Mammolo.

Iter ad Herculei gelidas qua Tiburis arces
Canaque sulphureis Albula fumat aquis:
Rura, nemusque sacrum, dilectaque jugera Musis
Signat vicina quartus ab urbe lapis.

The lines that follow led us to a train of thoughts very different to those in which the poet seems to have indulged. Would it not have been happier for the ill-fated Regulus (if indeed allusion was made to the Regulus of Carthaginian celebrity), if the accident which threatened him near this spot had proved more fatal?

Hic rudis æstivas præstabat porticus umbras
Heu quam pene novum porticus ausa nefas!

Nam subito collapsa ruit, cum mole sub illa
Gestatus bijugis Regulus esset equis.

Another name equally dear to history, and connected with a catastrophe not less melancholy, was recalled to our memory in crossing the Fiume Magliano, so designated from an estate which is said to have been possessed by Manlius Capitolinus, and through which it ran. The spot is now comparatively a waste, as is nearly the whole of the country which we traversed between the Ponte Mammolo and the Ponte Lucano, a space of ten miles. But even that which is a perfect wilderness to the eye, has charms for the imagination, when it offers at every mile some object which has been recorded in history, or immortalised in song. On one ridge that we ascended, was fought the battle against the Latins, in which that warlike people were defeated by Ancus Martius, and taught to respect the character of a prince, whose forbearance was owing to his policy, and not to his fears: on another we were reminded of the chastisement which the Consul Servilius inflicted on the Æqui, who had crossed the Anio, and were marching forwards to Rome, in all the confidence of recent success. The ruins of castles, built to check the incursions of Ricimer and Odoacer, spoke of some of the most calamitous periods of later Roman history; and the remains of villas proclaimed that the prosperity of imperial and pontifical Rome is gone for ever.

Anxious as we were to make our pilgrimage to the spot which is consecrated to the memory of our illustrious poet, we could not pass unnoticed the scene which another has enveloped in all the mystery and horror of supernatural visitation. The lake where Virgil sent Latinus to consult the oracle of Faunus, and where the king saw monstrous sights, heard strange voices, and received an ominous foreboding of the revolutions which threatened his country, still exists; but the description of the poet is no longer to be traced, except in its pestilential stench, and bituminous exhalations.

——Nemorum quæ maxima sacro
Fonte sonat, sævamque exhalat opaca mephitim.
Æn. vii. 83. 84.

The Lago della Solfatara, or Lake of the Floating Islands, so called from the different deposits that swim on the surface, is supposed to be of great depth, but is not more than a mile in circumference. To the naturalist, this pool, and that of Tartarus not far from it, are still objects of considerable interest; but there is nothing left of the gloomy or the solemn, which can inspire religious awe, or explain the terrors which it was wont to excite. A dreary but not a fearful waste surrounds it; and the groves are gone, which were alone capable of rendering it the scene of serious contemplation. The sulphureous streamlet which the traveller recognises by its effluvia, long before he approaches it, is another of the wou-

ders that attract attention on the road to Tivoli. The color of the water is a bluish white—it infects the air far and wide with its stench, and instantly changes the appearance of any metal that is dipped in it. A silver coin upon which I tried the experiment came out quite discolored.

The change of scenery is delightful after crossing the Ponte Lucano; the barren country is left behind, and the woods and vineyards of Tivoli break upon the view in delicious contrast with the desert that you have been obliged to traverse before you can arrive at them. Tivoli has still all the charms of situation and production, all the amenity of climate which the bards of ancient Rome were so fond of describing: and to our eyes, as we ascended the hill that conducted to the town, the brilliancy and variety which were displayed, as the rays of the sun fell upon different objects, exceeded all that the fancy could have depictured.

But Tivoli has so many natural beauties, so many remains of antiquity, so many spots that are hallowed by the recollection of names that stand high in the scrolls of classical celebrity, that it would be in vain to endeavor to select those which are most strikingly worthy of mention. It is enough to say that every image which Horace had brought in array before me, in those of his odes which speak of the scenery of Tibur, were found to be the faithful representations of a real landscape.—It matters not where the poet meant to place his "*domus Albuneæ resonantis.*" The rush of waters, whether from the "Gran laduta del Fiume Anieni," or from the numberless "Cascatelle di Tivoli," from the great cataract, or from the smaller cascades, is heard in every direction. The *præceps Anio* is no where precipitated with such violent rapidity—the "*lucus Tiburni*," or groves of Tivoli, are seen waving their rich foliage over glen and valley—and the "*uda mobilibus pomaria rivis*" are yet recognised in orchards watered and refreshed by rills, that are conducted from the hills, with all possible industry and ingenuity.

From the villa of Mecænas I enjoyed a long and earnest survey of the Campagna of Rome, spread like a map beneath my feet, of Rome also itself, and its yet magnificent palaces, and of every object which the bard supposes to have offered so many attractions to his patron, and from the contemplation of which he attempted to invite him to his humble habitation at the foot of Lucretilis. To that spot I was now bending my way, after having feasted my eye with the picture which my imagination had so frequently drawn.

Ne semper udum Tibur et Æsulæ
Declive contempleris arvum et
Telegoni juga parricidæ
Fastidiosam desere copiam, et
Molem propinquam nubibus arduis:

Omitte mirari beatæ
Fumum et opes, strepitumque Romæ.—
Odes: B. 3. Od. 29.

Oh Rome! thou time honored city! surely thy destinies are so fixed, that the revolutions of ages cannot render thee otherwise than the veneration of mankind.—The wilderness that surrounds thee, the Campagna shorn of its population, its villages and cities, become thy fallen, but not despised condition. The desolation and ruins which surround thee assert thine own eternity. Invaders and oppressors—barbarians—and despoilers have carried their ravages within thy very walls: but thy seven hills—thy yellow Tiber—are still triumphant over the hostility of the world: the gigantic masses that form thine amphitheatres—thine aqueducts—thine arches and thy temples defy the hand of spoliation, and thou remainest still enthroned amidst the relics of a hundred ages, because thy mighty constructions cannot be removed either by the rapacious or the despotic.

As soon as we left Tivoli, and proceeded upon the Via Valeria, we considered ourselves as fairly embarked for the Sabine Farm. The champaign country, and the grand route to Tivoli, which nobody could miss, were succeeded by a mountainous region, and a road which required more and more attention to its intricacies, the further we advanced. While we could trace any of the large masses which composed the fine old Valerian road, and as long as the Anio or Teverone was within sight or sound, there was no fear of losing our way; but we were fully apprised of the difficulties that would occur without a conductor, when we should get beyond these guides.[1] With anticipations such as an enthusiast may envy, and with fresh beauties of nature bursting upon us at every step, we crossed the bridge out of Tivoli; and at the gate of the town we saw a peasant girl, whose exquisitely beautiful face and figure more than realised our ideas of the charms, which inspired the poet's odes to Lalaga or Glycera. But the finer order of beauty is so uncommon among the peasantry of Italy, that the brilliant eyes of this young rustic, and her luxuriant form, which was just beginning to require more concealment than the scantiness of her

[1] Mountain scenery in Italy is far inferior in point of grandeur and sublimity to that in Switzerland; but it furnishes infinitely more food to the enthusiastic and romantic imagination. Climate—earth—air—sky and water, combine to render the illusion complete. All nature is gay, enlivening, and lovely. Add to this the castellated walls—the ruined fortress—the tower that crowns every eminence—the solitary monastery—the paved road of twice told ten centuries—the sepulchral mounds—the villas and bridges, bearing names of bards or heroes with whom the mind has long been familiar, are objects which will not admit of fatigue or ennui.

dress allowed, might well attract our attention. My companion was all exultation to hear my expression of admiration of this Sabine Venus; for it was rarely that I could be brought to confess that I saw much in the female mountaineers to extract rapturous commendation.

The loveliness of the landscape beyond Tivoli must lose from any attempt at description. Horace might well feel such delight when he was setting out for his Sabine cottage. The Anio was to our right; the heights of Monte Catillo, with the crucifix upon its summit, to our left; and between the river and the mountain, on each side of our road a track of land richly cultivated, adorned with orchards in full blossom, vineyards trained to form festoons and bowers that invite repose, meadows rich in verdure, and enamelled with the gayest flowers of spring, and corn fields, just high enough out of the ground to wave to the breeze, and to throw those lights and shadows which are so beautiful, but confined to an undulating surface. Every turn in the road discovered new scenery—a still loftier or more fantastic mountain ridge, a town more picturesque, a fortress more formidable from its position on a rocky and apparently inaccessible eminence, or a broken line of aqueduct which displayed more genius in the design, or more perseverance in the execution.—"What noble fellows those ancient Romans were! They deserved the mastery of the world!" Such exclamations as these burst from us at every league.

Our map and collection of prints, which were quite as intelligent as any living guides could be, pointed out the situations of various sepulchres and villas, which are still called after names most celebrated in Latin records. We were directed to call one after the honored name of Valerius Maximus—to gaze upon another as the spot where the polite and learned Atticus passed many of his literary hours, the writer of those elegant epistles to Cicero, in which the history of the age is so beautifully introduced. "Here then," as we surveyed the wooded declivity on which the villa is said to have stood, "Here then," said we, "the brightest ornaments of their day used to assemble and discuss the literature or politics of their time—Cicero, Cornelius Nepos, Hortensius, and Pomponius himself, who is supposed to have acquired the surname of Atticus, from the fluency with which he spoke the sweet language of Athens." We rode up to some ruins, a little to the right of our road, and there an inscription, whose authority the antiquarians may dispute, but whose information was acceptable to tourists in search of classical relics, told us, that Syphax the captive king of Numidia ended his days.

Among some of the most picturesque towns that crowned the mountain summits on the other side of the Anio, we noticed Saccomuro, Sassula, Madama, and Siciliano, as being peculiarly well situated to attract the traveller's eye. They seem to hang among

the clouds, or to float in the air—built as they are upon projecting eminences.

About half way between Tivoli and Vico-Vario, a most romantic spot tempted us to rein in our horses for a few minutes. A stone bridge is thrown over a torrent that rushes into the Anio; and here the Anio has all the character of a mountain stream celebrated in pastoral song. The channel is contracted, the banks ornamented with clusters of trees, whose bright foliage hangs over the current—the water rushes over masses of stone, foaming, fretting, and roaring as a poet's stream ought to do. While we were admiring the meeting of the waters in this sweet vale, a party of English travellers on horseback accosted us on their return from Licenza to Tivoli. Upon inquiring about the road, they suggested the inconvenience and hazard of our passing the night among the mountains, and recommended us to hasten our pace, and by all means to visit the objects of our search and to return before night-fall. Our hesitation upon the subject was not decreased by hearing the words "*Molti ladri*" drop from one of their guides. We determined however to proceed, and to let circumstances direct our movements. About twenty minutes after we had left our countrymen, we overtook a strange looking cavalcade, whose singular appearance did not win our confidence. These were three horsemen well armed, with long guns each—cutlasses and pistols; and by their side ran seven or eight men also armed, in a wild sort of dress, which, though not military, was evidently meant for uniform.—Nothing could look more suspicious than the party; and every tale that had been told us of bands of banditti naturally occurred to our minds. We felt no doubt that we had fallen in with these dreaded brigands, and when they stopped and drew up on each side of a narrow bridge about thirty yards before us, our apprehensions were increased. We held a momentary council, not of war, but of flight. Shall we turn our horses' heads, and gallop for it? No, a shot from their long guns would soon reach us even if our steeds should have the speed of theirs. Our decision was made—we must advance with an air of confidence, and take our chance—we did so; and as soon as we came up with the men upon the bridge, the party closed upon us without saying a word, and the horsemen as well as those on foot moved on at our pace. The aspect of things was more and more strange. If we accelerated our pace, the men who were mounted did the same, and the foot-men pressed on to be at no great distance. At last we accosted him who appeared to be the principal horseman.—We were far from being at our ease—and the dialogue was confined to the beauty of the country, and the names of the mountains or villages in sight. We asked no personal questions, nor did they. This continued till we reached Vico-Vario.—The three horsemen then turned to the left, at the entrance of the town, and we were left with the men on foot. We now thought we might make some inquiries.—"Who are they

who have just left us?" "The Conte Bolognetti, and his two attendants," was the answer. Our companions then satisfied our further curiosity by informing us, that they themselves were the municipal guard of Vico-Vario, who had been ordered to escort the Count to his residence in that town from Tivoli—because "*La strada è sospetta.*" In fact, his excellency was afraid of the brigands, and these poor fellows had to race and chase by his side to protect him; he never once seemed to consider that a horse's speed is something greater than that of a biped; and no doubt he joined us for further security, as an addition to his party. The Count was disguised as a peasant.—His firelock, his cloak, velveteen jacket and trowsers, and other habiliments, as well as the trappings of his horse, were of the most ordinary description.

Such then was our proof positive that the ill-fame of this district was not imaginary, or the mere gossip of travellers, for the very natives seemed to live in constant apprehension. The mountains, whose inhabitants now compose the banditti that infest the neighbourhood of Tivoli, were formerly the retreats of the Æqui—a people whose character for honesty and integrity is said to have formed the etymology of the word Equitas.

The approach to Vico-Vario, and the town itself when seen at the distance of a mile or two, is extremely imposing; but as we rode through it, we had the mortification to find that the bright object which makes so beautiful a picture in the perspective, is but a sorry collection of buildings, inhabited by persons too poor or too idle to keep them in a tolerable state of repair or cleanliness. Vico-Vario is the Varia of Horace, and one of the places, whose vicinity identifies the spot, which was the poet's favorite resort.

> Villice silvarum et mihi me reddentis agelli,
> Quem tu fastidis, habitatum quinque focis, et
> Quinque bonos solitum Variam dimittere patres.—Epis, l. 1. 14.

A prospect of such surpassing beauty cheered our spirits, the moment we quitted the dull street of Vico-Vario, that we should have been rewarded for our ride from Tivoli, even if we could not have proceeded further among the mountains. With most accommodating precision and fidelity, our "Carta Generale della parte Sabina ove era situata la Casa di Campagna d'Orazio" pointed out, by the assistance of figures marked on the map, where we were to stop, and to enjoy the best points of view; and nothing could be more interesting than to compare, one after another, each of the ten engraved sketches which we carried with us with the scenery we came to explore.

At the spot of which I am speaking a lovely country greeted our eyes, which in every feature of it was the Italy of the poet, of the painter, and of the enthusiast. Mountains at no great distance closed in the landscape on every side. Between two of these the

Anio was seen forcing his passage with an impetuosity that looked as if it was the violence of his waters which had originally riven the cleft, over which a bridge has since been thrown to unite the dissevered sides.[1] Some venerable ruins of the Claudian aqueduct ornamented the right of the bank, and the convent of Cosimato crowned the rocky and well-wooded eminence, which rose in almost perpendicular grandeur above the foaming waters on the left. After the river has made his way through this romantic glen, it becomes somewhat wider, and less impetuous in its course; and when we saw it, it was refreshing a vale, in which orchards in full bloom, meadows in gayest verdure, and vineyards trained in the most graceful forms, combined to render the view exactly such as would excuse a tourist for raving when he attempts to describe it. The dreams of the poet—the legends of the monk—the exploits of heroism, and the generous achievements of chivalry, crowded upon our minds, in confused, but not ungrateful association, as we directed our eyes from the smiling landscape to the cross on the convent-gate, or from the ramparts of Cantalupo to the ruined fortress on the opposite mountain.

With objects like these before us, we rode gently on till we came within a quarter of a mile of the convent of Cosimato, where our map told us we must take a lane to the left, which would conduct us towards the Sabine Farm. This lane after a while opened among corn-fields; where most probably we should have been bewildered, but for a stream which we saw chasing its way into the Anio, and which we recognised as the Digentia of Horace, though now known under the name of the Licenza.

Me quoties reficit gelidus Digentia rivus.—Ep. i. 18.

With this as a guide, we made our way straight across the fields, till we again found our selves upon a road, which though rugged and narrow, was evidently that which our map designated as *Strada di Licenza*. Very different indeed must have been the smooth highway which the luxurious poet took care to have for his convenience, otherwise I am sure he would have left it on record, that he had a toilsome way to encounter, before he could reach the beloved haunts of his idler hours. But though the road may be changed for the worse, the face of this classic country remains the same: the same purple hills—the same gray rocks—the same white bed of the gelid Digentia. The

[1] "Sotto Vico-Varo però, dove scorre l'Aniene, che è uno de' luoghi più pittoreschi, che possa immaginarsi, si vedono i ruderi di un' acquedotto antico che lo traversava, che altri alla Claudia, altri alla Marcia attribuiscono." Viaggio Antiquario ne' contorni di Roma. Di A. Nibby.

outlines of all had varied nothing; and though the villages which stud the slopes of the mountains may have assumed new forms, and new names, yet the acclivities on which they stand were the same to his eye, that they were to ours. Bold, undulatory, or serrated, they present that variety of aspect which is one of the charms of mountain scenery; and every step, that you advance to, or recede from, them, exhibits them in a novel point of view. Cantalupo, on the summit of one of the ridges, and Mandela, a little below it, are noble objects.

The situation of Mandela, now called Bardella, is precisely what Horace describes it—

Quem Mandela bibit rugosus frigore pagus.—Ep. i. 18.

Cool from its situation on the mountain, and refreshed by the stream that runs at the foot of the declivity, it is an object which none can view without considerable interest. The Digentia itself, until you approach nearer to its source, is perhaps too wide and shallow to be picturesque,—it has scarcely any green margin, and its white bed would not please the eye, did it not contrast well with the darker coloring of the mountains.

After crossing a run of water that descends from the heights into the Digentia, our rough path divided itself into two branches—the right lay along the valley of Ustica, and at no great distance from the river, while the left conducted by a very abrupt ascent to Rocca Giovane, the Fanum Vacunæ of the tenth Epistle—

Hæc tibi dictabam post fanum putre Vacunæ.

Our poor horses, who were rather jaded by this time, found great difficulty in making their way over the immense stones that impeded their path; and the gull-ways and ravines were so menacing as we advanced, that at length we were obliged to dismount and to lead our nags, before we could reach Rocca Giovane; and when we reached it, we found it to be one of the most miserable and filthy places that we had yet explored. The wretched hovels, and their wretched inhabitants, offered nothing in the way of attraction to detain us; and after examining some enormous blocks of Travertine stone, that may or may not have been part of the ancient shrine which stood on this eminence, and at the foot of which the bard addressed his epistle to Fuscus Aristius, in praise of the rural and sylvan scene below, on which his eye rested, we commenced our descent through groves of chesnut-trees towards what is generally considered to be the remains, or rather the site of the poet's villa. Perhaps we did not follow the proper and direct route; but of this we felt perfectly satisfied, that if Horace had no other, or more easy access to the temple, than the road by which we departed from it, the jovial bard must really have proceeded

on his way to it in the full strength of those two sentiments which he professed to entertain.

——————Diis pietas mea
Et musa cordi est.

Vacuna has been called the goddess of leisure.—Any thing but agreeable and leisurely is the approach to her shrine, by whatever path it may be attempted. Through many a brake and thicket, and across many a rill did we scramble before we arrived at the place of which we were in search, and which has the reputation of being the veritable spot on which stood the *Sabine Farm.*

It is no easy task to delineate the situation, because it does not differ much from the general aspect of the ground that lies between the rocks on which the Rocca Giovane is built, and the Digentia: it is all a broken or undulating surface, and there are so many groves of chesnut-trees and bushy knolls, that to point it out as distinguished by either one or the other of these, would only increase the difficulty. Unless a traveller is conducted to the very spot, there is no description which would enable him to find it; for a little brick-work and two or three fragments, which look as if they may have formed the plinths of small columns, are all that remain. The border of Mosaic pavement, which was formerly to be seen among the other relics, is now exhibited at Licenza.

As far as my own opinion goes, I do not think that what is shown by the country people as the site of the farm deserves that name; it is neither the most convenient, the most beautiful, nor the most fertile corner in which the villa might have been erected; nor is there any character about it, except the adventitious circumstance of its containing the above-mentioned fragments, which renders it deserving of its present celebrity. There is little doubt that the Sabine Farm was in the immediate neighborhood; but *where* the "pauper tectum" of the poet stood, may still be considered problematical. Any person who goes in search of the identical plot of ground where his humble roof rose, amidst the shades of the ilex and the vine, must return without feeling satisfied that he has discovered it; but the general features of the little estate are discernible almost to demonstration. It was therefore in the full confidence that we were rambling where Horace had passed so many delightful hours, without caring much about the exact position of his rustic villa, that we delivered our horses to a peasant, with orders to lead them to Licenza, and then pursued our walk in search of the fountain and rivulets, by the side of whose waters he used to pour forth those strains which will never fail to invite his admirers to the sweet haunts that inspired them.

From the supposed site of the farm-house, we continued our excursion down the declivity, and through groves of walnut and chesnut-trees, towards the Digentia, till we reached the lower part

of the valley, where the river receives, nearly at the same point, the accession of four mountain torrents. Here we stood for some minutes to enjoy the magnificent amphitheatre by which we were surrounded. We were at the foot of Lucretilis and Ustica—we were in the *valle reducta*, which is never without shade, on one side or other—we were enclosed by the *montes continui*, that seemed to shut us out from the rest of the world. The murmuring of waters gushing or rolling at our feet, were the only sounds that disturbed our reveries. The village of Licenza occupied a most romantic position on one of the acclivities of Ustica; above it frowned the Borgo of Civitella. By moving a few paces we could see the convent of Cosimato, with its white tower shining in the distance; the gray walls of Bardella and Cantalupo; and the ruins of the ancient Fanum Vacunæ, perched like an eagle's nest on the brow of an inaccessible rock.

The evening was closing in apace, and we were obliged to turn away from this tranquil spot, and the splendid objects which it commanded, that we might explore the grottos and fountains of Lucretilis before night-fall. We directed our steps to the left, and following the course of a deep ravine, down which the Digentia was pouring from his source, we began to ascend, and soon after to clamber by a precipitous path, which our rustic Cicerone assured us would conduct to the Fonte Bello, the Fons Blandusiæ of the poet. The difficulties of the ascent seemed to argue against the identity of that celebrated fountain. Could the indolent and voluptuous bard, whose affection for locomotion was never very great, persuade himself to make many pilgrimages to a spot beset with such obstacles, however beautiful he might have considered it?

O Fons Blandusiæ, splendidior vitro
Dulci digne mero, non sine floribus
Cras donaberis hædo.—Ode 3. 13.

Fons etiam rivo dare nomen idoneus, ut nec
Frigidior Thracam, nec purior ambiat Hebrus:
Infirmo capiti fluit utilis, utilis alvo.
Hæ latebræ dulces, etiam, si credis, amœnæ
Incolumem tibi præstant Septembribus horis.—Ep. 16.

Or would his cattle, after the labors of the day were over, toil up this rugged mountain path, for the sake of shade, that might be found nearer to their pasturage?

——————— tu frigus amabile
Fessis vomere tauris
Præbes. Lib. iii. od. 13.

But for these considerations, the illusion would have been complete; for the general character of Lucretilis itself, and of the fountain, from which springs the cool and transparent Digentia, corresponds with the descriptions of the poet in the 17th ode of the 1st book, and the 13th ode of the 3d book, and in the 16th epistle.

The natural grottos are innumerable; and one of these is known, by way of distinction, as the Grotto delle Capre, as if by traditionary allusion to the very words of the poet, for it is still over-hung by the arbutus; and the abundance of wild thyme, which grows near, attracts those animals to the spot, not only for shade, but also for food—

> Impune tutum per nemus arbutos
> Quærunt latentes, et thyma devia
> Olentis uxores mariti,
> Nec viridis metuunt colubras
> Nec martiales hæduleæ lupos.

A herd of goats were reposing or browsing near this grotto, when we visited it, and I brought away with me; in the leaves of my pocket Horace, some wild thyme and violets, which I gathered there.

Unluckily, however, for the fidelity of another part of the description, we saw a large snake lying across the path, as we climbed up the mountain, and the goatherd told us a melancholy tale, of a wolf having carried off one of his kids the day before.[x]

Horace is a little at variance with himself, in the ode from which I have just quoted, and in the 22d of the same book—

> Namque me silva *lupus* in Sabina,
> Dum meam canto Lalagen, et ultra
> Terminum curis vagor expeditus,
> Fugit inermem.

The fountain itself is not an object such as a traveller, whose mind is filled with poetical images, expects to find. To the eye it scarcely offers any thing that would attract notice. It forms neither basin nor pool, but is a mere gush of water, which issues from a bed of stones, and is scarcely ankle deep for several yards round the point where it has its source, as indeed would seem to be implied by the concluding verses of the ode Ad fontem Blandusium—

> Me dicente cavis impositam ilicem
> Saxis, unde loquaces
> Lymphæ desiliunt tuæ.—Lib. iii. od. 13.

This gush of water is literally what Horace designates it to be in another passage—

> Fons etiam rivo dare nomen idoneus.

It becomes instantaneously, and almost imperceptibly, the river Digentia, and at so few paces from the spot whence it springs, that it is one of those freaks of Nature, which a pastoral poet might well make the subject of his song. Two fine oaks spread their branches over the fountain.

I ought to add, that near the Grotto delle Capre, there is another cave full of petrifactions, where water from the fountain

drips and filters from above, in such abundance, that when it issues again from out of the cave, it appears under the form of three streams, and it is this which the country people call Fonte Bello.

After exploring the whole of this classic ground, we descended the mountain by the same route that we came; and after crossing the Digentia we mounted the opposite heights, and took up our quarters for the night at Licenza. Nothing could be less inviting than this village, which looked so picturesque at a distance, nor any thing more repulsive or ominous of ill, than the countenance of our host. We did not feel ourselves by any means at ease. The house, it was said, could only furnish us with one bed; and as I was desirous of putting the observations of the day to paper, it was agreed between us, that my companion should occupy the bed till two or three o'clock in the morning, and then rise, and resign it to me. I sat up till the hour appointed, and was then shown, *not* to the apartment where I expected to find my friend, but to a distant part of the house, where I was told another bed had been provided for me. This looked very suspicious, as if they meant to separate us. It was impossible to retire to rest under such circumstances, and I remained in my clothes, under no small apprehensions of having to guard against some sinister intentions on the part of mine host. It was bright moon light, and my time was fully occupied in looking out of the little casement-window, upon the glorious mountain-scenery which it commanded.

Before six in the morning we were on horseback: the sun had risen in all his splendor; and as we rode down the steep declivity from Licenza, every feature of his Sabine farm, which the Venusinian bard was so fond of describing, displayed itself before us; and never, even to his eyes, did the landscape smile more sweetly As we wandered over it the day before, we could only see it in detail, each part separately; but now, from the mountain that was opposite to it, we took a deliberate survey of the whole, and fully understood what he meant by the winding dell—the continuous chain of mountains—the valley opening to the sun on one side, while it was shaded from his rays on the other—the sloping hills—the shelving rocks—the cool grottos—the shady groves—the irrigated gardens and orchards—and the white bed of polished stones, over which the transparent Digentia chased his way, increased as he flowed along by murmuring rills and streamlets. I was referring to my Horace every minute, and finding a striking resemblance between the objects described and those on which my eye was occasionally resting. I have seen richer, bolder, and even more lovely scenery, but never did I behold a landscape which excited more intense interest. There was an unspeakable charm in the recollections which every object awakened.

The Digentia is replenished by three mountain torrents—the

fiume d'Ustica, the fiume di Pellachia, and the fiume di Fonte Bello; but as the latter is never dry, *idoneus rivo*, it may justly be said to derive its source from it.—The "reducta vallis," and "montes continui," are formed by a chain of heights, which are now called Bardella, Ustica, Civitella, Giovane, Pellachia, Campanile, and Flavio. The opinion which I was inclined to adopt on the spot, that what the Cicerones of the country call the site of the Horatian villa, is not such, was confirmed by the observations which I made in my descent from Licenza, when every feature of the landscape lay before my eyes. I should venture to say, that the farm stood at the entrance of the glen formed by the acclivities of Campanile and Pellachia. Here is the very *angulus ridens*, of which the poet speaks; and the winding dale, and the chain of mountains branch out from it, precisely as he mentions. Here too is the most fertility and capability; a perfect homestead, on the banks of the stream, where prospect, convenience, and enjoyment may be consulted to infinitely more advantage than at the other place. It is a level of about half a mile in circuit directly under Licenza, and still presents the refreshing sight of a green meadow, a productive orchard, and clusters of branching trees, which give shade enough for comfort, and not too much for production; which is the case by the way with the thickets and groves on the spot that bears the honor of the poet's name. In fact, the description in the 6th satire of the 2d book corresponds exactly with the snug retreat that I pointed out in my own mind, as the dwelling-place of Horace—

> Hoc erat in votis, modus agri non ita magnus,
> Hortus ubi, et tecto vicinus jugis aquæ fons,
> Et paulum silvæ super his foret."

I cannot conclude, without briefly summing up the reasons, why the scenes, which I had been exploring, may confidently be pronounced to be those amidst which the Sabine farm of Horace formerly stood. Whether it occupied the site that now goes by that time, the site which I would assign to it myself, or any other, it must have been in this immediate vicinity.

The poet's epistle to his steward, or land-bailiff, establishes the fact of its being situated not far from Vico-Vario—

> Quinque bonos solitum Variam dimittere patres.—Ep. i. 14.

His letter to Fuscus Aristius, expressly written in praise of rural retirement, while he was enjoying his own snug retreat, places its situation near the shrine of Vacuna, or Rocca Giovane.

> Hæc tibi dictabam post fanum putre Vacunæ.—Ep. i. 10.

The 17th ode of the 1st book leaves it on record that the poet's mountain habitation was defended from the summer heats by Lucretilis and Ustica—

> Velox amœnum sæpe Lucretilem, &c.
> Valles et Usticæ cubantis, &c.

The 16th epistle describes the general features of the landscape which I have pointed out at some length; and lastly, the 18th epistle distinctly mentions Mandela as the village, and Digentia as the river near which it stood: the former of which may easily, from description and etymology, be recognised in Bardela, and the latter in Licenza.

Me quoties reficit gelidus Digentia rivus,
Quem Mandela bibit rugosus frigore pagus.—Ep. i. 18.

CAMBRIDGE ENGLISH PRIZE POEM,

FOR 1824.

ATHENS.

"High towers, fair temples, goodly theatres,
Strong walls, rich porches, princely palaces,
Large streets, brave houses, sacred sepulchres,
Sure gates, sweet gardens, stately galleries,
Wrought with fair pillars and fine imageries,—
All these (O pity!) now are turned to dust,
And overgrown with black oblivion's rust."

Spenser.

MUSE of old ATHENS! strike thine ancient lute!
Are the strings broken? is the music mute?
Hast thou no tears to gush, no prayers to flow,
Wails for her fate, or curses for her foe?
If still, within some dark and drear recess,
Clothed with sad pomp and spectral loveliness,
Though pale thy cheek, and torn thy flowing hair,
And reft the roses passion worshipped there,
Thou lingerest, lone, beneath thy laurel bough,
Glad in the incense of a poet's vow,
Bear me, oh! bear me, to the vine-clad hill,
Where Nature smiles, and Beauty blushes still,
And Memory blends her tale of other years
With earnest hopes, deep sighs, and bitter tears!
Desolate Athens! though thy Gods are fled,
Thy temples silent, and thy glory dead,
Though all thou hadst of beautiful and brave
Sleep in the tomb, or moulder in the wave,
Though power and praise forsake thee, and forget,
Desolate Athens, thou art lovely yet!

Around thy walls, in every wood and vale,
Thine own sweet bird, the lonely Nightingale,
Still makes her home; and, when the moonlight hour
Flings its soft magic over brake and bower,
Murmurs her sorrows from her ivy shrine,
Or the thick foliage of the deathless vine.
Where erst Megæra chose her fearful crown,
The bright Narcissus hangs his clusters down;
And the gay Crocus decks with glittering dew
The yellow radiance of his golden hue.
Still thine own olive haunts its native earth,
Green, as when Pallas smiled upon its birth;
And still Cephisus pours his sleepless tide,
So clear and calm, along the meadow side,
That you may gaze long hours upon the stream,
And dream at last the poet's witching dream,
That the sweet Muses, in the neighboring bowers,
Sweep their wild harps, and wreath their odorous flowers,
And laughing Venus o'er the level plains
Waves her light lash, and shakes her gilded reins.
How terrible is Time! his solemn years,
The tombs of all our hopes and all our fears,
In silent horror roll!—the gorgeous throne,
The pillared arch, the monumental stone
Melt in swift ruin; and of mighty climes,
Where Fame told tales of virtues and of crimes,
Where Wisdom taught, and Valor woke to strife,
And Art's creations breathed their mimic life,
And the young Poet, when the stars shone high,
Drank the deep rapture of the quiet sky,
Nought now remains, but Nature's placid scene,
Heaven's deathless blue, and Earth's eternal green,
The showers that fall on palaces and graves,
The suns that shine for freemen and for slaves:
Science may sleep in ruin, man in shame,
But Nature lives, still lovely, still the same!
The rock, the river,—these have no decay!
The city and its masters,—where are they?
Go forth, and wander through the cold remains
Of fallen statues, and of tottering fanes,
Seek the loved haunts of poet and of sage,
The gay palæstra, and the gaudy stage!
What signs are there? a solitary stone,
A shattered capital with grass o'ergrown,

A mouldering frieze half-hid in ancient dust,
A thistle springing o'er a nameless bust,
Yet this *was* Athens! still a holy spell
Breathes in the dome, and wanders in the dell,
And vanished times and wondrous forms appear,
And sudden echoes charm the waking ear:
Decay itself is drest in glory's gloom,
For every hillock is a hero's tomb,
And every breeze to fancy's slumber brings
The mighty rushing of a spirit's wings.
Oh yes! where glory such as thine hath been,
Wisdom and Sorrow linger round the scene;
And where the hues of faded splendor sleep,
Age kneels to moralise, and youth to weep!
E'en now, methinks, before the eye of day,
The night of ages rolls its mist away,
And the cold dead, the wise, and fair, and proud,
Start from the urn, and rend the tranquil shroud.
Here the wild Muse hath seized her maddening lyre,
With grasp of passion, and with glance of fire,
And called the visions of her awful reign
From death and gloom, to light and life, again.
Hark! the huge Titan on his frozen rock
Scoffs at Heaven's King, and braves the lightning-shock,
The Colchian sorceress drains her last brief bliss,
The thrilling rapture of a mother's kiss,
And the gray Theban raises to the skies
His hueless features, and his rayless eyes.
There blue-eyed Pallas guides the willing feet
Of her loved sages to her calm retreat,
And lights the radiance of her glittering torch
In the rich garden, and the quiet porch:
Lo! the thronged arches, and the nodding trees,
Where Truth and Wisdom strayed with Socrates,
Where round sweet Xenophon rapt myriads hung,
And liquid honey dropped from Plato's tongue!
Oh! thou wert glorious then! thy sway and sword
On earth and sea were dreaded and adored,
And Satraps knelt, and Sovereigns tribute paid,
And prostrate cities trembled and obeyed:
The grim Laconian when he saw thee sighed,
And frowned the venom of his hate and pride;
And the pale Persian dismal vigils kept,
If Rumor whispered 'Athens!' where he slept.

And mighty ocean, for thy royal sail,
Hushed the loud wave, and stilled the stormy gale;
And to thy sons Olympian Jove had given
A brighter ether, and a purer heaven.
Those sons of thine were not a mingled host,
From various fathers born, from every coast,
And driven from shore to shore, from toil to toil,
To shun a despot, or to seek a spoil;
Oh no! they drew their unpolluted race
Up from the earth which was their dwelling-place;
And the warm blood, whose blushing streams had run,
Ceaseless and stainless, down from sire to son,
Went clear and brilliant through its hundred rills,
Pure as thy breeze, eternal as thy hills!
  Alas! how soon that day of splendor past,
That bright, brief day, too beautiful to last!
Let other lips tell o'er the oft-told tale;—
How art succeeds, when spear and falchion fail,
How fierce dissension, impotent distrust,
Caprice, that made it treason to be just,
And crime in some, and listlessness in all,
Shook the great city to her fate and fall,
Till gold at last made plain the tyrant's way,
And bent all hearts in bondage and decay!
I loathe the task; let other lyres record
The might and mercy of the Roman sword,
The aimless struggle, and the fruitless wile,
The victor's vengeance, and the patron's smile.
Yet, in the gloom of that long, cheerless night,
There gleams one ray to comfort and delight;
One spot of rapture courts the Muse's eye,
In the dull waste of shame and apathy.
Here, where wild Fancy wondrous fictions drew,
And knelt to worship, till she thought them true,—
Here, in the paths which beauteous Error trod,
The great Apostle preached the UNKNOWN GOD!
  Silent the crowd were hushed; for his the eye
Which power controls not, sin cannot defy;
His the tall stature, and the lifted hand,
And the fixed countenance of grave command;
And his the voice, which, heard but once, will sink
So deep into the hearts of those that think,
That they may live till years and years are gone,
And never lose one echo of its tone.

Yet, when the voice had ceased, a clamour rose,
And mingled tumult rang from friends and foes;
The threat was muttered, and the galling gibe,
By each pale Sophist and his paltry tribe;
The haughty Stoic passed in gloomy state,
The heartless Cynic scowled his grovelling hate,
And the soft Garden's rose-encircled child
Smiled unbelief, and shuddered as he smiled.—
Tranquil he stood; for he had heard,—could hear,
Blame and reproach with an untroubled ear;
O'er his broad forehead visibly were wrought
The dark deep lines of courage and of thought;
And if the color from his cheek was fled,
Its paleness spoke no passion,—and no dread.
The meek endurance, and the stedfast will,
The patient nerve, that suffers, and is still,
The humble faith, that bends to meet the rod,
And the strong hope, that turns from man to God,—
All these were his; and his firm heart was set,
And knew the hour *must* come,—but was not yet.
  Again long years of darkness and of pain,
The Moslem scimitar, the Moslem chain;
Where Phidias toiled, the turbaned spoilers brood,
And the Mosque glitters, where the Temple stood.
Alas! how well the slaves their fetters wear,
Proud in disgrace, and cheerful in despair!
While the glad music of the boatman's song
On the still air floats happily along,
The light Caique goes bounding on its way
Through the bright ripples of Piræus' bay;
And when the stars shine down, and twinkling feet
In the gay measure blithely part and meet,
The dark-eyed Maiden scatters through the grove
Her tones of fondness, and her looks of love:
Oh! sweet the lute, the dance! but bondage flings
Grief on the steps, and discord on the strings.
Yet thus, degraded, sunken as thou art,
Still thou art dear to many a boyish heart;
And many a poet, full of fervor, goes,
To read deep lessons, Athens, in thy woes.
  And such was he, the long-lamented one,
England's fair hope, sad Granta's cherished son,
Ill-fated Tweddell!—if the flush of youth,
The light of genius, and the glow of truth,

If all that fondness honors and adores,
If all that grief remembers and deplores,
Could bid the spoiler turn his scythe away,
Or snatch one flower from darkness and decay,
Thou had'st not marked, fair city, his decline,
Nor reared the marble in thy silent shrine—
The cold, ungrieving marble,—to declare
How many hopes lie desolated there.
We will not mourn for him! ere human ill
Could blight one bliss, or make one feeling chill,
In Learning's pure embrace he sunk to rest,
Like a tired child upon his mother's breast:
Peace to his hallowed shade! his ashes dwell
In that sweet spot he loved in life so well,
And the sad Nurse who watched his early bloom,
From this his home, points proudly to his tomb.
  But oft, when twilight sleeps on earth and sea,
Beautiful Athens, we will weep for thee;
For thee and for thine offspring!—will they bear
The dreary burthen of their own despair,
Till nature yields, and sense and life depart
From the torn sinews and the trampled heart?
Oh! by the mighty shades that dimly glide
Where Victory beams upon the turf or tide,
By those who sleep at Marathon in bliss,
By those who fell at glorious Salamis,
By every laurelled brow and holy name,
By every thought of freedom and of fame,
By all ye bear, by all that ye have borne,
The blow of anger, and the glance of scorn,
The fruitless labor, and the broken rest,
The bitter torture, and the bitterer jest,
By your sweet infants' unavailing cry,
Your sister's blush, your mother's stifled sigh,
By all the tears that ye have wept, and weep,—
Break, Sons of Athens, break your weary sleep!
  Yea! it is broken!—Hark, the sudden shock
Rolls on from wave to wave, from rock to rock;
Up, for the Cross and Freedom! far and near
Forth starts the sword, and gleams the patriot spear,
And bursts the echo of the battle song,
Cheering and swift, the banded hosts along.
On, Sons of Athens! let your wrongs and woes
Burnish the blades, and nerve the whistling bows;

Green be the laurel, ever blest the meed
Of him that shines to-day in martial deed,
And sweet his sleep beneath the dewy sod,
Who falls for fame, his country, and his God!
The hoary sire has helmed his locks of gray,
Scorned the safe hearth, and tottered to the fray:
The beardless boy has left his gilt guitar,
And bared his arm for manhood's holiest war.
E'en the weak girl has mailed her bosom there,
Clasped the rude helmet on her auburn hair,
Changed love's own smile for valor's fiery glance,
Mirth for the field, the distaff for the lance.
Yes, she was beauteous, that Athenian maid,
When erst she sate within her myrtle shade,
Without a passion, and without a thought,
Save those which innocence and childhood wrought,
Delicious hopes, and dreams of life and love,
Young flowers below, and cloudless skies above.
But oh, how fair, how more than doubly fair,
Thus, with the laurel twined around her hair,—
While at her feet her country's chiefs assemble,
And those soft tones amid the war-cry tremble,
As some sweet lute creeps eloquently in,
Breaking the tempest of the trumpet's din,—
Her corselet fastened with a golden clasp,—
Her falchion buckled to her tender grasp,—
And quivering lip, flushed cheek, and flashing eye,
All breathing fire, all speaking 'Liberty!'
Firm has that struggle been! but is there none
To hymn the triumph, when the fight is won?
Oh for the harp which once—but through the strings,
Far o'er the sea, the dismal night-wind sings;
Where is the hand that swept it?—cold and mute,
The lifeless master, and the voiceless lute!
The crowded hall, the murmur, and the gaze,
The look of envy, and the voice of praise,
And friendship's smile, and passion's treasured vow,—
All these are nothing,—life is nothing now!
But the hushed triumph, and the garb of gloom,
The sorrow, deep, but mute, around the tomb,
The soldier's silence, and the matron's tear,—
These are the trappings of the sable bier,
Which time corrupts not, falsehood cannot hide,
Nor folly scorn, nor calumny deride.

And 'what is writ, is writ!'—the guilt and shame,
All eyes have seen them, and all lips may blame;
Where is the record of the wrong that stung,
The charm that tempted, and the grief that wrung?
Let feeble hands, iniquitously just,
Rake up the relics of the sinful dust,
Let Ignorance mock the pang it cannot feel,
And Malice brand, what Mercy would conceal;
It matters not! he died as all would die;
Greece had his earliest song, his latest sigh;
And o'er the shrine, in which that cold heart sleeps,
Glory looks dim, and joyous conquest weeps.
The maids of Athens to the spot shall bring
The freshest roses of the new-born spring,
And Spartan boys their first-won wreath shall bear,
To bloom round BYRON'S urn, or droop in sadness there!
Farewell, sweet ATHENS! thou shalt be again
The sceptred Queen of all thine old domain,
Again be blest in all thy varied charms
Of loveliness and valor, arts and arms.
Forget not then, that, in thine hour of dread,
While the weak battled, and the guiltless bled,
Though Kings and Courts stood gazing on thy fate,
The bad, to scoff,—the better, to debate,
Here, where the soul of youth remembers yet
The smiles and tears which manhood must forget,
In a far land, the honest and the free
Had lips to pray, and hearts to feel, for thee!

Note.—Several images in the early part of the poem are selected from passages in the Greek Tragedians;—particularly from the two well-known Chorusses in the Œdipus Coloneus and the Medea.

The death of LORD BYRON took place after the day appointed for the sending in of the exercises; and the allusion to it has of course been introduced subsequent to the adjudication of the prize.

*** Mr. Marshall of St. John's College produced so excellent a Poem, that the Examiners were undecided, and obliged to call other aid to settle the comparative merits of the candidates.

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ON THE PYRAMIDS OF EGYPT.

PART V.—[*Continued from No. LVIII.*]

IN order that the preceding inferences may not appear to be built on insufficient data, I subjoin the annexed account of the Pyramid from Greaves, who is generally admitted to be most scrupulously accurate in dimensions and description.

"On the north side, ascending thirty-eight feet, upon an artificiall bank of earth, there is a square, and narrow passage leading into the Pyramid, through the mouth of which, being equidistant from the two sides of the Pyramid, we enter as it were down the steep of a hill, declining with an angle of twenty-six degrees. The breadth of this entrance is exactly three feet, and 463 parts of 1000 of the English foot: the length of it beginning from the first declivity, which is some ten palmes without, to the utmost extremity of the neck or strait within, where it contracts it selfe almost nine feet continued, with scarce halfe the depth it had at the first entrance (though it keep still the same breadth), is ninety-two feet and a halfe. The structure of it hath been the labour of an exquisite hand, as appeares by the smoothnesse and evenesse of the work, and by the close knitting of the joints. A property long since observed, and commended by Diodorus, has run through the fabrick of the whole body of this Pyramid. Having passed with tapers in our hands this narrow strait, though with some difficulty (for at the farther end of it we must, *serpent-like, creep upon our bellies*), we land in a place somewhat larger, and of a pretty height, but lying incomposed, having been dug away, either by the curiosity or avarice of some, in hope to discover an hidden treasure; or rather by the command of Almamon, the deservedly renowned Calife of Babylon. By whomsoever it were, it is not worth the inquiry, nor doth the place merit describing, but that I was unwilling to pretermit any thing: being only an habitation for bats, and those so ugly, and of so large a size (exceeding a foot in length), that I have not elsewhere seen the like. The length of this obscure and broken space contemeth eighty-nine feet, the breadth and height is various, and not worth consideration. On the left hand of this, adjoyning to that narrow entrance thorough which we passed, we climbe up a steep and massy stone, eight or nine feet in height, where we immediately enter upon the lower end of the gallery. The pavement of this rises with a gentle acclivity, consisting of smooth and polished marble, and

where not smeared with dust and filth, appearing of a white and alabaster colour: the sides, and roofe, as Titus Livius Burretinus, a Venetian, an ingenious young man, who accompanied me thither, observed, was of impolished stone, not so hard, and compact, as that on the pavement, but more soft, and tender: the breadth almost five feet, and about the same quantity the height, if he have not mistaken. He likewise discovered some irregularity in the breadth, it opening a little wider in some places, then in others; but this inequality could not be discerned by the eye, but only by measuring it with a carefull hand. By my observation with a line, this gallery conteined in length an hundred and ten feet. At the end of this begins the second gallery, a very stately piece of work, and not inferior, either in respect of the curiosity of art, or richnesse of materials, to the *most sumptuous* and *magnificent buildings*. It is divided from the former by a wall, through which, stooping, we passed in a square hole, much about the same bignesse, as that by which we entered into the Pyramid, but of no considerable length. This narrow passage lieth levell, not rising with an acclivity, as doth the pavement below, and roof above, of both these galleries. At the end of it, on the right hand, is the well mentioned by Pliny; the which is circular, and not square, as the Arabian writers describe: the diameter of it exceeds three feet, the sides are lined with white marble, and the descent into it is by fastning the hands and feet in little open spaces, cut in the sides within, opposite and answerable to one another, in a perpendicular. In the same manner are almost all the wells, and passages into the cesterns at Alexandria, contrived without staires or windings, but only with inlets and square holes, on each side within; by which, using the feet and hands, one may with ease descend. Many of these cesternes are with open and double arches, the lowermost arch being marble pillars, upon the top of which stands a second row, bearing the upper and higher arch: the walls within are covered with a sort of plaister for the colour white; but of so durable a substance, that neither by time, nor by the water, is it yet corrupted and impaired. But I returne from the cesternes and wells there to this in the Pyramid, which, in Plinie's calculation, is eighty-six cubits in depth, and it may be, was the passage to those secret vaults mentioned, but not described, by Herodotus, that were hewen out of the naturall rock, over which this Pyramid is erected. By my measure, sounding it with a line, it conteines twenty feet in depth. The reason of the difference between Plinie's observation and mine,

I suppose to be this, that since his time, it hath almost been dammed up, and choked with rubbage, which I plainly discovered at the bottome, by throwing down some combustible matter set on fire. Leaving the well, and going on straight upon a levell, the distance of fifteen feet, we entred another square passage, opening against the former, and of the same bignesse. The stones are very massy, and exquisitely jointed, I know not whether of that glistering and speckled marble I mentioned in the columnes of the cesternes at Alexandria. This leadeth (running in length upon a levell an hundred and ten feet) into an arched vault, or little chamber, which, by reason it was of a grave-like smell, and halfe full of rubbage, occasioned my lesser stay. This chamber stands East and West: the length of it is lesse than twenty feet, the breadth about seventeen, and the height lesse than fifteen. The walls are entire, and plastered over with lime, the roofe is covered with large smooth stones, not lying flat, but shelving and meeting above in a kind of arch, or rather an angle. On the East side of this room, in the midle of it, there seems to have been a passage leading to some other place. *Whither this way the priests went into the hollow of that huge Sphinx*, as Strabo and Pliny term it, or Androphinx, as Herodotus cals such kinds, being by Pliny's calculation CII feet in compasse about the head, in height LXI, in length CXLIII, and by my observation made of one entire stone, which stands not far distant without the Pyramid, or into any other private retirement, I cannot determine; and it may be too this served for no such purpose, but rather as a theka or niche,[1] wherein some idol might be placed, or else for a piece of ornament in the architecture of these times, which ours may no more understand than they do the reason of the rest of these strange proportions, that appear in the passages and inner rooms of this Pyramid. Returning back the same way we came, as soon as we are out of this narrow and square passage, we climb over it, and going straight on, in the trace of the second gallery, upon a shelving pavement (like that of the first), rising with an angle of 26°, we at length come to another partition. The length of the gallery from the well below to this partition above is 154 feet; but if we measure the pavement of the floor, it is somewhat less, by reason of a little vacuity

[1] Maillet calls it a niche, and says it is 8 feet high, 3 deep, and 3 wide—later accounts, but unconfirmed, say that it leads into another room.

(some 15 feet in length), as we described before, between the well and the square hole we climbed over. And here, to reassume some part of that which hath been spoken of, we consider the narrow entrance, at the mouth of the Pyramid by which we descend, and the length of the first and second galleries by which we ascend, all of them lying, as it were, in the same continued line, and leading to the middle of the Pyramid, we may easily apprehend a reason of that strange echoe within of 4 or 5 voices, noticed by Plutarch, or rather of a long continued sound, as I found by discharging a musket at the entrance. This gallery is built of white and polished marble, which is evenly cut in spacious squares; of such materials as is the pavement, such is the roof, and such are the side walls that flank it: the knitting of the joints is so close that they are scarce discernible by the curious eye, and that which adds grace to the whole structure, though it makes the passage the more difficult, is the acclivity of the ascent. The height of this gallery is 26 feet, the breadth $6\frac{870}{1000}$, of which, $3\frac{435}{1000}$ are to be allowed for the way in the midst, which is bounded on both sides with two branches of polished stone; each of these has $1\frac{717}{1000}$ foot in breadth, and as much in depth. Upon the top of these benches, near the angle where they close and join with the wall, are little spaces, cut in right-angled parallell figures, set on each side opposite to one another, intended, no question, for some other end than ornament. In the ranging the marbles in both the side-walls, there is one piece of architecture, in my judgement, very graceful, and that is, that all the ranges (*seven*) do flag over one another about 3 inches, the bottom of the uppermost course oversetting the higher part of the second, and the lower part of this overflagging the top of the third, and so in order of the rest as they descend. Having passed this gallery, we enter another square hole[1] of the same dimensions with the former, which brings us into two anti-closets, lined with a rich and speckled kind of Thebaic marble. The first of these has the dimensions almost equal to the second, the area of which is level, the figure oblong, and one side containing 7 feet, the other $3\frac{1}{2}$: the height is 10. On the East and West sides, within $2\frac{1}{2}$ feet of the top, which is somewhat larger than the bottom, are three cavities or little seats in this manner, ⊔⊔⊔. The inner anti-closet is separated from the former

[1] Over this is a secret passage leading into a chamber above the centre room.

by a stone of red speckled marble, which hangs in two mortices, like the leaf of a sluice, between two walls, more than 3 feet above the pavement, and wanting 2 of the roof. Out of this closet we enter another square hole, over which are five lines cut, perpendicular and parallel, in this manner, ||||||. Besides these, I have not observed any sculptures or engravings in the whole Pyramid; and therefore it may be justly wondered whence the Arabians borrowed those vain traditions I have before related, that all sciences are inscribed within in hieroglyphics. This square passage is of the same wideness and dimensions as the rest, and is in length near 9 feet, being all of Thebaic marble, most exquisitely cut, which lands us at the north end of a very sumptuous and well-proportioned room. The distance from the end of the second gallery to this entry, running upon the same level, is 24 feet. This rich and spacious chamber, in which art may seem to have contended with nature, stands in *the heart* of the Pyramid, *equidistant* from all the angles, and almost in the midst between the basis and the top. From the top of it, descending to the bottom, there are but six ranges of stone, all respectively sized to an equal height, very gracefully, in one and the same attitude. The stones which cover this place are of a strange and stupendous length, like so many huge beams lyeing flat and traversing the room. Of these there are nine which cover the roof; two of them are less by half in breadth than the rest, the one at the East end, the other at the West. The length of this chamber on the south side, most accurately taken at the joint or line where the first and second row of stones meet, is $34\frac{380}{1000}$ feet, the breadth of the West side, where the first and second row of stones meet, is $17\frac{100}{1000}$.[1] The height is $19\frac{1}{2}$ feet. Within this *glorious* room as within some *consecrated oratory*,[2] stands the monument of Cheops, of one piece of marble, hollow within, uncovered at top, and sounding like a bell. The figure of this tomb without is like AN ALTAR, or more nearly to express it, like TWO CUBES finely *set together*, and hollowed within. It is cut smooth and plain, without any sculpture or engraving. The exterior superficies contains in length 7 feet $3\frac{1}{2}$ inches. In depth it is 3 feet $3\frac{3}{4}$ inches, and the *same* in breadth. The hollow part

[1] The accuracy of the division here is very remarkable, and could not have occurred by accident.

[2] It agrees in measure with the enclosing tabernacle of the Ark. Maillet says 32 feet by 16 and 19.

within is in length 6 $\frac{488}{1000}$ feet, in breadth 2 $\frac{918}{1000}$, and in depth 2 $\frac{260}{1000}$. I noticed two inlets in the S. and N. sides of the chamber, opposite each other; the first in breadth $\frac{100}{1000}$ feet, and depth $\frac{400}{1000}$, evenly cut, and running 6 feet. That on the S. larger, but not so long, and somewhat round."

In this description there are several remarkable things to which I beg leave to call the attention; and first to this passage:

"Having past with tapers in our hand this narrow streight, at the further end of it we must *serpent-like creep upon our bellies.*"

Both these circumstances, of passing under a portcullis or pendant stone, and crawling on the belly like a serpent, are descriptions of initiatory rites.

Other travellers speak of being *drawn* through this aperture by the *heels foremost,* which was the mode by which the *initiate descended* into the *Cave* of Trophonius. Some moreover speak of putting off their garments at this strait,—another rite of initiation, and an emblem of spirit disencumbered of the "mortal coil" of the flesh; which St. Jude Platonically calls the "garment spotted by the flesh," an expression coinciding with another in Shakspeare: "When we have shuffled off our mortal coil:" and still more with a passage in the Baghvat Geeta: "As man throweth off his old garments and putteth on new, even now shall the soul," &c. It is also worthy remark, that the Hindoos *purify*[1] themselves by passing through a narrow passage *in a pyramidal rock* at Malabar, which is held sacred by the worshippers of *fire.*

But the most apposite representation of this idea may be found upon the Portland Vase, which many reasons lead to consider as the memento of a dramatic mystery. The disencumbered spirit, on his passage to Elysium, is leaving his garment at the gate of death.

Even the immense and ugly bats, which Greaves and others describe as clinging together in the well and passages, are proper appendages of the scene; for Homer describes the immense shoals of ghosts, seen by Ulysses on his descent into a similar Cimmerian cavern, under the similitude of bats.

Of the chief passages it is necessary to remark that the form is *cubic.* Nor does it appear that this form was chosen on account of the superincumbent weight, because they are not all so, and the caverns supposed to be the dwellings of the priest, without the pyramid of Mycerinus, are of similar construction.

[1] Derived from *Pur,* fire.

Greaves[*] supposes it was a form *masonically intimating humility*. Did the Arabs and the Greeks, when speaking of hieroglyphics in the Pyramid, advert to masonic and architectural emblems, such as the square, the triangle, &c.? If so, the tradition is not widely aberrant from truth. That much of mathematical, numerical, astronomical, and theological knowlege is assignable, and has been assigned to the pyramidal form, cannot be questioned; no more than that the Druids and Freemasons have attached similar ideas to architectural arrangements. In this sense we may entertain the passage of Al Hokm: "He (Saurid) engraved on them all things that were told him by wise men, as also all profound sciences and talismans."

The second gallery is full of such masonic mementos, evidently proving that there was more design than caprice in the arrangement of all the galleries. The roof of that gallery is formed of seven symmetrical steps, the sacred and mystic number before alluded to. They composed the sidereal ladder of the Asiatic Metempsychosis, and the shrine of Horus, or the Sun, on the Bembine Table, is approached by that number: so is the shrine of Bhavani among the Hindoos and Javanese. [See one of the plates of this goddess in Raffles' Java, page 56, vol. ii. and also plate 9, fig. 1.] Did the picture of an initiation, directed by the Hierophant Mercury, wherein fourteen steps lead to the adytum of the Central Sun of the Universe (preserved among the representations which Denon copied from the temple of Dendera), point at the ascending gallery, leading to the Central Adytum of Solar Fire (the Pyramid)? And is not this hint countenanced by the sidereal ladder of TWICE SEVEN PLANETARY zones, surmounted by a triple step, and terminating in the globe, the wing, and the serpent, which is seen on the ceiling of the adytum of the same temple? At all events, I cannot help thinking, that the square corresponding holes in the "sumptuous and lofty gallery" were intended for some machinery, calculated for the final trial of the initiate in his passage to "Makarian Opsin" of the "midnight Sun." Perhaps a moveable staircase was here employed: or if speculation may be admitted in the interim of austerer analysis, one of those self-instinctive chariots, supposed to be used during initiation (and the initiate appears to have been conveyed down a

[*] Greaves is here driven, as in other cases, to find some other purpose than the burial of a body for these singular structures.

ladder in something similar at the Cave of Trophonius), was raised by pullies, supported by beams, fixed in those holes to the door of the Vestibule.

Observations on the Excerpta from the SCHOLIA of PROCLUS on the CRATYLUS OF PLATO, published by PROFESSOR BOISSONADE; *Lipsiæ*, 1820.

PART II.—[*Continued from No. LIX.*]

P. 72. l. 12. *Οτι του περι θεων λογου τριττου οντος, του μεν φανταστικου, οιος ην ο Ευθυφρων μαχας και επιβουλας θεων αλογως φανταζομενος, του δ' επιστημονικου, οιος ην Σωκρατης, του δε δοξαστικου μεταξυ τουτων, οστις και απο της δοξης του ονοματοθετου επι τας ουσιας των θεων επιστημονικως ανεισι και εχει τινα και προς τον οιησισοφον Ευθυφρονα φανταστικην κοινωνιαν' κ. τ. λ.* Thus also my Ms.; but for *επιστημονικως*, in the latter part of this passage, it is requisite to read *ανεπιστημονως*. For Proclus here asserts, that the conception of Euthyphron, concerning the gods (see Plato's Euthyphron), was phantastic, or entirely derived from imagination; but that of Socrates scientific; and that the conception which subsists between these two is *doxastic*, or characterised by opinion. He adds, that this conception ascends from the opinion of the founder of names to the essences of the gods; but that the ascent is *unscientific*, and possesses a certain phantastic agreement with the false opinion of wisdom with which Euthyphron was inflated.

P. 74. l. 8 from the bottom: *Αλλα πως εσθ' οτε μεν θεοι θνηταις λεγονται μιγνυσθαι, εσθ' οτε δε θεοις θνηται; ἡ η μεν των θεων προς θνητας κοινωνια θεους υφιστησιν ἡ δαιμονας αϊδιους;* In this passage my Ms., for the last word *αϊδιους*, has rightly *αϊδιως*. For Proclus is here speaking of dæmons, *κατ' ουσιαν*, and not of those that subsist, *κατα σχεσιν*. But all *essential*, are *perpetual*, dæmons, according to the Orphic and Platonic theology. What Proclus, therefore, says in this place, will be, in English: "How, at one time, are gods said to have connexion with mortal females, and at another time, mortal females with gods? Is it not because the communion of gods with goddesses gives subsistence *perpetually* to gods or dæmons?" After which, he admirably explains

the manner in which heroes among men are, at one time, said to have a god for their father, and at another, a goddess for their mother. In p. 80. l. 7. Proclus, speaking of the genera posterior to the gods, which consist, according to the Grecian theology, of angels, dæmons, and heroes, says, *τουτων δε τα μεν αγγελικα προσαγορευουσιν οι τα θεια δεινοι, κατ' αυτην την υπαρξιν των θεων ισταμενα και το ενοειδες της φυσεως συμμετρον ποιουντα τοις δευτεροις.* In this passage, for *το ενοειδες της φυσεως*, which my Ms. also has, it is necessary to read *το ενοειδες της θειας φυσεως*. For Proclus says, "that with respect to the genera superior to man, those that are skilled in divine concerns denominate one kind angelic, which is established according to the hyparxis, or essence itself, of the gods, and makes that, which is characterised by unity in a *divine* nature, to be commensurate to things which have a secondary subsistence." P. 84. l. 2. *η δ' Ηρα την προοδον και τον εις τα δευτερα πολλαπλασιασμον ενδιδωσι, και εστι ζωοποιος πηγη των λογων, και των γονιμων δυναμεων μητηρ.* Here, for *των λογων*, my Ms. has rightly *των ολων*. For, as Proclus immediately after observes, Juno is *μητρικως οσα ο Ζευς πατρικως*. But Jupiter is the demiurgus of wholes (*δημιουργος των ολων*), i. e. he is the *father* and fabricator of wholes, and therefore Juno is the *vivific* fountain of wholes. P. 85. l. 7 from the bottom, *περι δε της ζωογονου πηγης Ρεας, εξ ης πασα ζωη θειατε και νοερα και ψυχικη και εγκοσμιος απογενναται, ουτως φασιν τα λογια·*

> *Ρειη τοι νοερων Μακαρων πηγη τε ροη τε.*
> *Παντων γαρ πρωτη δυναμει κολποισιν αφραστοις*
> *Δεξαμενη γενεην, επι παν προχεει τροχαουσαν.*

On this Chaldean oracle the Professor observes: "Hinc sumsit Taylorus, et inseruit Collectioni Oraculorum Chald. t. 17. p. 246. Ephem. Class. Taylorus *δυναμεις* scripsit." I substituted in this oracle *δυναμεις* for *δυναμει*, not from having found it in my Ms.; for this has *δυναμει*; but because it appeared to me that this alteration was requisite. For Proclus immediately after adds: *Και γαρ την της ζωης απασης απειρον χυσιν υφιστησιν η θεος αυτη, και τας ανεκλειπτους απασας δυναμεις.* P. 86. l. 17. *η δε Τηθυς την μονην εντιθησι τοις υπο του Ωκεανου κινουμενοις, και την εδραιοτητα παρεχεται τοις διεγειρομενοις υπ' εκειγου εις την απογεννησιν των δευτερων, και την καθαροτητα της ουσιας τοις ακμαιως παντα παραγειν εφιεμενοις, κ. τ. λ.* In this passage, for *ακμαιως* my Ms. has *αενναως*, which, as Tethys is a *fontal* deity, is doubtless the true reading.

P. 92. l. 10 from the bottom, *Οτι και τους δια τον εκ της γης*

πλουτον τον δια των καρπων και των μεταλλων αναλυοντας τον Πλουτωνα και ουτως εκλαμβανομενους αποδεχεται ο θειος Προκλος. This is also the reading of my Ms., but it is evidently erroneous. For in the same page, l. 6, it is said, Οτι κακως τινας αναλυοντας το μεν του Πλουτωνος ονομα εις τον εκ της γης πλουτον δια τε τους καρπους και τα μεταλλα. According to Proclus, therefore, some badly analyse the name of Pluto into wealth, produced from the earth through fruits and metals. Hence in the above passage, for αποδεχεται ο θειος Προκλος, it is necessary to read ουχ αποδεχεται, κ. τ. λ. P. 93. l. 15. Οτι τω ερωτι των θεων και τω βουλευματι αυτων συντρεχει η αναγκη αυτων, προς ην ουδε θεος μαχεται. Here, for βουλευματι my Ms. has βουληματι, which is doubtless the true reading; and I am much surprised that the very learned Professor did not perceive the necessity of this emendation, because he observes in a Note on this passage: "Locus similis est Procli in Tim. I. θεια αναγκη συντρεχει τη θειᾳ βουλησει. P. 97. l. 7 from the bottom, και γαρ τροφη το νοητον εστι, κατα το λογιον, ταις νοεραις διακοσμησεσι των θεων. On this passage the learned Professor observes: "Taylor hinc sumsit in Collectione Oracul. Chaldaic. t. 17. p. 133. Class. Ephemeridis Valpyanæ: sed Codicum non videtur sequi diligenter. Contulit vir doctiss. opportune Hesych. in *Νοερον*." The oracle which the Professor here alludes to, and which is to be found in my Collection of Chaldean oracles, in the Classical Journal, was not derived from these Scholia of Proclus, but from the Chaldean oracles first published by Patricius, and afterwards by Stanley and Joannes Clericus; and this oracle, according to them, is

Τροφη δε τω νοουντι το νοητον.

What Proclus says has the same meaning; but he does not quote the oracle literally. P. 101. Η δε φερεφαττα κατα μεν την της γενεσεως επαφην τη δευτερᾳ αρμοζει, κατα δε την σοφιαν και την γνωμην τη τριτη. This also is the reading of my Ms.; but it appears to me that after τη δευτερᾳ the word αρχη is wanting, and this αρχη is ψυχικη αρχη. In like manner, by τη τριτη the *principle of virtue* is implied. This is evident from what Proclus says of Κορη, in p. 100. l. 14. Και κατα μεν την υπαρξιν την υπερανεχουσαν των αλλων δυναμεων του ζωογονου τουτου τριπλου διακοσμου, ιδρυται η της Εκατης αρχη, κατα δε την μεσην δυναμιν και γενητικην των ολων η ψυχικη, κατα δε την νοεραν επιστροφην η της αρετης. P. 103. l. 8. Proclus, speaking of Apollo, says, Ρητεον ουν, οτι πασαι μεν αι του θεου τουτου ενεργειαι εν πασαις εισι ταις των ανταν διακοσμησεσιν, ανωθεν αρχομεναι εως των τελευταιων, αλλαι δε

εν αλλαις δοκουσι μαλλον ἡ ηττον επικρατειν· οιον η μεν ιατρικη του θεου μαλλον εν τοις υπο σεληνην,

Ενθα κοτος τε φονος τε και αλλων εθνεα κηρων
Αυχμηραι τε νοσοι και σηψεις, εργα τε ρευστα·

On this passage the Professor remarks as follows: "Ap. Werfer. ibid. p. 143. ab *Ρητεον* ad *ρευστα*. Versus esse putat Orphei: non velim id negare. Forte tamen petita sunt ex Oraculo." Both Werfer, however, and the learned Professor are mistaken with respect to the source whence the verses were derived. For they are neither Orphic, nor part of an oracle, but the author of them is Empedocles, as is evident from Hierocles, in Aur. Carm. p. 186. Cantab. 1709. For he there says: *Κατεισι γαρ και αποκιπτει της ευδαιμονος χωρας ο ανθρωπος, ως Εμπεδοκλης φησιν ο Πυθαγορειος,*

——— *φυγας θεοθεν, και αλητης*
Νεικεϊ μαινομενῳ πισυνος. ———

Ανεισι δε, και την αρχαιαν εξιν απολαμβανει, ει φυγοι τα περι γην, και τον —— *ατερπεα χωρον, ως αυτος λεγει,*

Ενθα φονος τε κοτος τε και αλλων ενθεα κηρων.

As the first of the above lines, therefore, is from Empedocles, there can be no doubt that the second also is from the same poet.

P. 103. l. 21. Proclus, speaking of the power of Apollo in the heavens, says, *η δε ιατρικη εν τῳ ουρανῳ· εκει γαρ μαλιστα η εκφαντορικη του θεου δυναμις διαλαμπει, τα νοητα αγαθα τοις ανθρωποις εκφαινουσα.* In this passage my Ms., for *ιατρικη*, has rightly *μαντικη*, and *ουρανιοις* for *ανθρωποις*. That *μαντικη* indeed is the true reading, is evident from this, that in l. 6 of the same page, Proclus says that Socrates, *απο της ιατρικης αρξαμενος και δια της μαντικης και τοξικης διελθων εις την μουσικην κατεληξεν.* But Proclus had a little before observed that the *medicinal* power of Apollo is principally apparent in the sublunary region. And in what follows the above passage, he shows that the *arrow-darting* power of the god is displayed among the *liberated* gods; but his *harmonic* power, among the *supermundane*, or *ruling* gods. His *prophetic* power, therefore, is principally exerted in the *heavens*, in which Proclus adds, "he unfolds into light intelligible good to celestial natures." P. 106. l. 1. *Οτι την καθαρσιν μη μονον επι της ιατρικης οραν, αλλα και επι της μαντικης δεικνυσιν, οτι γενικως η καθαρτικη του Απολλωνος δυναμις περιεχει τας δυο.*

Here, for γενικως, which is also the reading of my Ms., it appears to me to be requisite to read ενικως, or rather ενιαιως, the latter of which words is very frequently used by Proclus. P. 107. l. 6. Proclus, still speaking of Apollo, says: *Ενωτικος ουν υπαρχων και ταυτη προς τους εγκοσμιους θεους αναλογον ταγαθῳ τεταμενος, κ. τ. λ.* Here, for τεταμενος, my Ms. has rightly τεταγμενος. For Apollo, according to Plato, in the 6th book of his Republic, has an *arrangement* in the *sensible*, analogous to that of *the good* in the *intelligible* world. P. 109. l. 5 from the bottom, Proclus, speaking of Latona, says, *αλλα και ταις ψυχαις την της αρετης τελεσιουργιαν ενδιδωσι, και την ελλαμψιν την αναγουσαν αυτας εις το νοερον του πατρος, των τε σκολιων ατραπων της υλης αναρπαζουσα και της πολυπλοκου κακιας, και της εν τη γενεσει τραχυτητος, προς α μοι δοκουσι και οι θεολογοι λεγοντες Λητω προσειπειν αυτην, δια τε το λειον του ηθους ποριζειν ταις ψυχαις και το της εκουσιου ζωης παρεκτικον, και της θειας ραστωνης χορηγον.* In this passage, for λεγοντες, which my Ms. also has, I read βλεποντες, a word frequently used by Proclus when speaking of Plato, or the ancient theologists. P. 111. l. 7 from the bottom. In this place Proclus, speaking of Diana, says: *Και γαρ εκεινη το παρθενιον ου προϊησιν, ως φησι το λογιον· νοουσα δ' εκεινην υφιστησιν και την αρχικην αρετην, και εξηρηται πασης κοινωνιας και συζευξεως, και της κατα την γενεσιν προοδου.* Here, for νοουσα, my Ms. has rightly μενουσα. For Proclus, in this passage, says, "that Diana does not *emit* her virginal nature, but *abiding* in it, gives subsistence to ruling virtue, and is exempt from all communication and conjunction with a progression which subsists according to generation." And that this is the true reading, is evident from what Proclus immediately after adds: *οθεν δε και η Κορη κατα μεν την Αρτεμιν την εν εαυτη και την Αθηναν, παρθενος λεγεται μενειν.* i. e. "Whence also Core, according to the Diana and Minerva, which she contains in herself, is said to *remain* a virgin." P. 112. l. 5 from the bottom, *επει και την Αρτεμιν Εκατην Ορφευς κεκληκεν,*

Η δ' αρα δι Εκατη παιδος μελη αυθι λιπουσα
Λητους ευπλοκαμοιο κορη προσεβησατ' Ολυμπον.

These two Orphic lines are quoted by Gyraldus in Syntag. p. 360; but the first line is with him,

Η δ' αρα Εκατη παιδος μελη αυθι λυπουσα.

P. 115. l. 1 from the bottom: *Γεννασθαι μεν ουν την πρωτιστην Αφροδιτην φασιν απο διττων αιτιων, του μεν ως δι ου, του δε ως γεννητικου· τον μεν γαρ Κρονον αυτης, ως το δι ου τη προοδῳ συνεργειν, ως την γονιμον δυναμιν του πατρος καλουμενον, και εις τους νοερους διακοσμους*

εκδιδοντα, κ. τ. λ. Here, for καλουμενον, which my Ms. also has, Werfer substitutes from conjecture κληρουμενον, and the Professor says, "ad sensum bene." The true reading, however, is προκαλουμενον, a word much used by Proclus, and in this place peculiarly apposite. "For Venus *calls forth* the prolific power of her father Saturn, and imparts it to the intellectual orders." In p. 117. l. 3. Proclus, speaking of the supermundane Venus, the offspring of Heaven, and of the mundane, the offspring of Dione, says: *Η μεν γαρ εκ του Ουρανου υπερκοσμιος εστιν, και αναγωγος επι το νοητον καλλος, και αχραντου ζωης χορηγος, και γενεσεως χωριζει· η δε διαιωνια επιτροπευει πασας τας εν τω ουρανιω κοσμω και γη συστοιχειας, κ. τ. λ.* In a note on this passage, the Professor observes: "Creuzer. legendum monet *Διωναια*." And this is doubtless the true reading: for Proclus, in the latter part of this extract, is speaking of the Venus who is the offspring of Dione. My Ms. has erroneously διαιωνια, as well as that of the Professor; but in the Notes to my Pausanias, published in 1794, I substituted *Διωναια* for διαιωνια, in the translation which I have there given of all that is said by Proclus in this place concerning Venus. P. 118. l. 4 from the bottom: *μεμικται γαρ φησιν ο Τιμαιος το παν εκ νου και αναγκης, πειθομενης τω νω της αναγκης, και των ενυλων παντων αιτιων υπεσταλμενων προς την βουλησιν του πατρος.* In a Note on the word *Timæus*, in this passage, the Professor refers the reader to "Timæus de An. Mundi, l. 1." But Proclus, in this extract, quotes the Timæus of Plato, and not the book of Timæus, the Locrian de Anima Mundi. For the following are the words of Plato, to which Proclus alludes: *μεμιγμενη γαρ ουν η τουδε του κοσμου γενεσις εξ αναγκης τε και νου συστασεως εγενηθη. νου δε αναγκης αρχοντος τω πειθειν αυτην των γιγνομενων τα πλειστα επι το βελτιστον αγειν, κ. τ. λ.* P. 119. l. 10. Proclus, speaking of Minerva, says: *διο και Νικη προσηγορευεται και Υγιεια, τον μεν νουν κρατειν ποιουσα της αναγκης, και το ειδος της υλης, ολον δ' αει και τελειον και αγηρων και ανοσον διαφυλαττουσα το κον. οικειον ουν της θεου ταυτης και το αναγειν και μεριζειν, και δια της νοερας χορειας συναπτειν τοις θειοτεροις, και ενιδρυειν και φρουρειν εν* * * * *. In this passage, for το κον, which is evidently defective, my Ms. has το κακον; but the true reading is undoubtedly τον κοσμον. For Proclus, in what he here says, alludes to the following words of Plato in the Timæus, respecting the fabrication of *the world*: *δια δε την αιτιαν και τον λογισμον τον δε, εν ολον εξ απαντων τελεον και αγηρων και ανοσον αυτον* [i. e. *τον κοσμον*] *εκτηνατο.* In all the editions of Plato's works, however, there is a very erroneous omission in this passage. For from the text of Proclus (in Tim.), and also from

what Plato previously says, instead of εν ολων εξ απαντων, it is necessary to read εν ολον εξ ολων απαντων. And then the passage will be, in English: "Through this cause, and from this reasoning process, he [i. e. the Demiurgus] fashioned the world one perfect whole, consisting of all wholes, exempt from age, and free from disease. In the latter part of the above passage also, after the word μεριζειν, it is necessary either to add, or conceive to be implied, τα δευτερα. And after the words φρουρειν εν * * * *, my Ms. has αυτοις, which renders the sense of the whole passage complete, and terminates the Scholia.

T.

NOTICE OF

BAGSTER'S *SCRIPTURE HARMONY.*

1823. 8*vo. pp.* 773.

THE value of Concordances, of either kind, is universally acknowleged: of those to the language of Scripture, Cruden's is the foundation, and the most copious, and Bellamy's the most defective: of those to parallel passages there is none better than the one before us, which combines several important particulars.

1. The chronology of Scripture, in which Blaney is followed, his being deemed the best for general use.

2. The Various Readings, in which a judicious method is used; the words of the text are printed at length, and the Various Readings follow in a different type, so that the unlearned reader may satisfy himself as to the sense of difficult passages.

3. The References are selected from the most approved authors, (Canne, Brown, Scott, &c.) and amount to half a million: "the verse of the chapter under illustration is first marked; then follow the parallel passages in the book itself in which the chapter stands; afterwards, the References are placed regularly in the order of the books of Scripture. Perhaps this comprehensive plan may occasionally admit the introduction of a text not strictly appropriate: but the intentions of authors are so varied in their choice of texts, that none should be rejected without first allowing it to dwell a moment on the mind, and per-

haps even to read a verse or two beyond that which is quoted: and with this attention, it is hoped the reader will not be often disappointed. References are used by authors for different purposes; such as, similarity of sentiment, or expression—prophecy and its fulfilment—parallel of virtues or of vices—connexion or continuation of history—similar or opposite facts—exhibition of examples, precepts, and admonitions; to which may be added, illustration by contrast; and some are introduced merely because the same word is found in the verse, either in the original language, or one of the versions."[1] It is therefore a Concordance to the entire Polyglott published by Bagster, and embraces the Hebrew, Samaritan, Syriac, Greek, Latin, Italian, Spanish, French, and German versions.

The Porteusian Society has adopted the plan of a late excellent prelate, to point out the Scriptural distinctions to unlearned readers: "Those chapters which are of a more *spiritual* and *practical* nature are distinguished throughout, by the figure (1) being printed at the head of each chapter—the leading *historical* chapters are distinguished by the figure (2), and are important to be read in their course, in order to connect the historical chain of Divine Revelation—our Lord's discourses, doctrines, parables, and other chapters of a more peculiar interest, are distinguished by a star." Whether this arrangement be actually required, we humbly doubt: the *contents* prefixed to each chapter sufficiently indicate its subject, and the plan in being affords room for many arbitrary distinctions.[2] We do not think, then, that it offers any important addition to the Bible, even in the hands of the poor, for whose use it is professedly adapted. Mr. Townshend's Chronological Bible is of another description; the several chapters are arranged in historical order (on the basis of Lightfoot's Chronicle) in such a manner, that the law, psalms, prophesies, epistles, &c. may be read as one connected narrative, in the very words of the authorised translation. This, of course, is only adapted for domestic use, as it will not serve

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[1] This observation, says the Editor, applies peculiarly to those references, taken from the Latin Vulgate edition of the Scriptures: it will sometimes happen, that as the reference therein was only to some parallel word or phrase, or mode of expression, the fitness and the propriety of the reference itself, when applied to an *English Version*, is thereby lost.

[2] Thus, few of the historical chapters in the Pentateuch or prophecies, and none of the historical psalms, are distinguished by the proper mark.

to accompany the lessons with, during divine service. The notes are few, but judicious. It is to be hoped that editions in various sizes will appear.

At this opportunity, it may not be improper to suggest the compilation of a Harmony of Sacred and Profane Literature, each verse in the Scripture referring to passages in the Classics, on the same plan as Bagster's Concordance. Blackwell, in his *Introduction*, has given a few parallels, and Dr. Gray has effected something towards it, or rather has shown what remains to be done. The Harmony, we may add, should be not only historical, but doctrinal; and, if executed with judgment, will show the real state of *Natural Theology* among the Pagans. The lexicons of Parkhurst and Schleusner will supply many similarities of expression, and a careful examination of the Classics will lead to many more. No passage, it may be observed, written after our Saviour's birth, should be admitted, except the testimonies of adversaries, so that the labor will be comprised within a small extent.

CLASSICAL CRITICISM.

Professor Porson's Derivation of 'Εγὼ refuted.

"'Εγὼ, *Ionice* ἐγὼν, i. e. λέγων, 'The speaker.'" *Porson's Tracts and Miscellaneous Criticisms*, p. 302. The learned Mr. Kidd apparently confirms this conjecture by the following quotations:—

"In the infancy of speech there might have been no occasion for the first person, or any such word: the verb was always used in the third person, as we call it; for the nominative case was always expressed, although the speaker was talking of himself." Capt. G. Brown, (*Hermes Unmasked*) 32, 3. "This is the case in the language of New Holland. One of the natives, when he was in England, was asked, *Do you eat fish?* The answer in his own language was, *Banneelong eats fish.*" Dr. Vincent, p. 19.

But I confidently pronounce Professor Porson's opinion to be erroneous. It may be true that "in the infancy of speech," before a language has assumed any polish, the first person is

not to be found, and the third person is always used in the place of it. But it is equally true that the first person exists in every known language, which has attained any degree of perfection, more particularly in the Oriental tongues; and as it so exists in so many languages, independently of any connexion with the Greek word λέγων, '*The speaker*,' whose root does not appear in them, it is not and cannot be true that ἐγώ, *Ionice* ἐγών, is *i. q.* λέγων, '*The speaker*.'

"The preceding examples prove," says Professor Hamilton, "that the termination of the first person, both singular and plural, in Sanscrit and Persic, is characterised by the letter *m*, as it is in most tenses in Latin,—thus *amabam*, *amabamus*; that the second person singular is distinguished, in Sanscrit and Latin, by *s*, which is omitted in Persic; that the third person has *t*, in the two first languages, which is changed to *d* in Persic; that *tha*, *tis*, and *id*, distinguish the second person plural in the three languages; and *anti*, *ant*, and *and*, form the terminations of the third person plural. Their analogies and their differences equally suggest some curious observations. It is obvious that in all the three tongues, the letter *m* distinguishes *me*, the person, who speaks. A language so refined as the Sanscrit, must have undergone many changes in advancing from rudeness to a state of such metaphysical perfection; and many words have probably been altered, which remain unchanged in the vernacular dialects. Thus in Bengalese, *āmi*, '*I*,' represents the Sanscrit *aham*; and this word, subjoined to the root of the verb, accordingly gives the first person singular, *jiv-ami*, '*I live*.' In Latin it is formed by elision from the same words, *viv-(eg-)o*, '*vivo*.' In Persic, this person is formed by adding *am*. Hence *purs-am*, '*I ask*,' the termination being obviously a contraction of *ami*." Notice of *Wilkins's Sanscrit Grammar*, in the *Edin. Rev.* No. 26. Jan. 1809. p. 379.

E. H. BARKER.

Thetford, 1824.

ARN. HERM. LUDOV. HEERENII dissertatio de chori Græcorum tragici natura et indole, ratione argumenti habita.

PART II.—[*Concluded from No. LIX.*]

[Ex Miscell. Criticis Vol. I. P. IV.]

Sectio III. *Euripides.*

§. 18. Expositis iis, quæ de Æschylo et Sophocle dicenda habui, pergamus ad Euripidem, cujus unius plura adhuc ingenii monumenta exstant, quam utriusque priorum. Euripides artem a Sophocle acceptam, ut fabulam continuam in plures actus divisam spectatorum oculis subjiceret, ita excoluit, ut omnem fabulæ actionem in quinque actus dispesceret. Morem antiquum, ut singula episodia chori cantu finirentur, accuratius quidem Sophocle, neque tamen semper, observavit. Mediis actibus raro intercinit chorus, in fine autem episodiorum interdum una ex fabulæ personis, carmine lyrico decantando, chori vicem sustinet. Una ex omnibus exstat Euripidis fabula, in qua poeta choro primas partes demandavit, Supplices scilicet, in plurimis aliis chorus cum primis fabulæ personis familiaritate tantum conjunctus, in nonnullis autem ab iis plane alienus est, ut in Phœnissis et Iphigenia in Aulide. Cum vero casus in ipsa fabula chorum vel raro vel nunquam attingant, Euripides chorum ita instituere solet, ut non amicorum solum calamitatibus oppressorum misericordia moveatur, sed propriis quoque malis urgeatur, quo id consecutus est poeta, ut choro, non alienos solum, sed suos quoque casus deploranti, novam cantuum materiam pararet. Inde factum est, ut chorus quam sæpissime ex captivis compositus sit. Carmina itaque chori non ex fabulæ solum argumento, sed ex propria quoque chori conditione petita sunt; occurrunt quoque nonnulla, quæ cum a fabulæ argumento omnino sint aliena, ornatus caussa tantum adjecta videntur; de quibus postea videbimus. Ceterum satis mihi patere videtur, choros ab Euripide tantum ad observandum morem antiquum atque ad exornandam fabulam adjectos esse, rebus sensim sensimque sic immutatis, ut id, sine quo olim tragœdia nulla esse posset, tandem ad solum fabulæ ornatum spectaret.

§. 19. His præmissis otiosum foret, quod in Æschylo et Sophocle feci, omnium Euripidis tragœdiarum delineationem adjicere. Cum enim in prioribus hoc eo tantum consilio fecerim, ut ostenderem, quibus locis, et qua occasione oblata, poetæ

tragici chori cantus fabulis suis inserere soleant, adnotare hic sufficiat, quod supra jam observavi, Euripidem non quidem omnibus, sed plurimis tamen locis, sub finem actus chori carmen adjicere solere, mediis autem actibus chorum raro intercinere. Omnia autem chori carmina in Euripide, eodem modo quo in Sophocle, ad quatuor classes commode revocari possunt. Chorus enim vel inopinatis gaudiis aut admiratione perculsus, sensus animi *Hymnis* effundit, vel suos amicorumque casus *Threnis* deplorat, vel incertum adhuc rerum eventum *divinando* assequi studet, vel tandem ex rebus in scena gestis *philosophicas sententias* elicit. Nos autem eodem ordine observato, de singulis videbimus.

§. 20. *Hymni. Phœniss.* v. 640—696. *Med.* 824—865. *Hippol.* 525—564. 1268—1282. *Alcest.* 571—608. *Suppl.* 965—980. *Iphig. in Aul.* 164—302. 751—800. *Iph. in T.* 1234—1283. *Rhes.* 342—387. *Bacch.* 73—169. 370—433. 860—909. *Heraclid.* 892—927. *Helen.* 1317—1384. *Hercul. Fur.* 348—441. 762—814. *Elect.* 432—486.

Carmina hæc, quæ omnia in eo tantum conveniunt, ut chorus in iis animi, vel lætitia vel admiratione commoti, sensus prodat, cum inter se tamen quam maxime differant, duabus classibus comprehendi possunt. Chorus scilicet vel rebus in scena gestis commotus, deorum et heroum laudes celebrat eorumque facta exponit, vel inopinatis gaudiis excitatus, læti animi sensus cantu effundit. Inter carmina in deorum honorem composita, primum merito locum occupant ea, quibus chorus Baccharum, in fabula eodem nomine inscripta, Bacchi laudes canit. Nulla sunt Euripidis carmina, in quibus lyricus sermo altius insurgat, quam in hac; adeo ut dithyramborum fere vim exæquare videatur. Vis vero eorum ad movendos animos tanto major esse debuit, cum omnibus instrumentis musicis, quibus in Orgiis uti solerent, iis accineretur. cf. v. 57. 58. Chorus, furore Bacchico accensus, primo beatos prædicat omnes sacris Bacchi initiatos, tum in ipsius dei mythologiam et honores ipsi a Jove habitos, excurrit. Mox tibiarum et tympanorum sonitu excitatus, Curetes et Corybantes, qui primi iis usi fuerant, celebrat. Inde rursus ad propositum rediens Bacchicas discursationes describit. Deum esse ducem, ejus aspectu totam rerum naturam exhilarari. Bacchi incessum, furorem et habitum, egregie describit, et acclamationes, quibus Thyadum chorum incitat, memorat.

Verum enimvero non omnes Euripidis hymni spiritu illo poetico fervent, sed sunt alii qui languere, atque ad pedestrem fere sermonem descendere videntur. Carmina, quibus chorus in *Hercule Fur.* res ab eo gestas enumerat, 348—441, et in *Iphig.*

in Aul. 164—302. castra atque exercitum Græcorum descrip-, satis testantur, Euripidem vim illam lyricam exæquare non potuisse, qua Æschylus et Pindarus longioribus adhuc carminibus eodem impetu feruntur.

Exstat quoque inter Euripidis carmina hymnus in Athenarum laudem compositus, *Med.* 824—865. Neminem sane fugere potest, carmen hoc accuratissima diligentia, summaque cura a poeta elaboratum esse. Summa est in eo imaginum suavitas, nec quidquam, quod in urbis honorem afferri poterat, a poeta est prætermissum. Conferendum est cum Sophoclis carmine, quo laudes Coloni celebrat. *Œd. Col.* 699—750. et cum *Eumenidum* cantu apud *Æschylum* 920—1023.

Euripides interdum, neque œconomia fabulæ postulante, neque choro rebus in scena gestis commoto, hymnos in Deos inserere solet, ab argumento fabulæ omnino alienos. Duo ejus exempla occurrunt, alterum in *Helena* 1317—1384. alterum in *Iphig. in Taur.* 1234—1283. Prius continet Cereris, alterum Apollinis laudes, ex mythologia utriusque petitas. Hoc vero illud est, quod reprehendit Aristoteles, vocans ἐμβολιμα ᾄδειν *Poet. cap.* xviii. cujus Agathonem auctorem esse dicit, Euripidis amicum atque contemporaneum. Eodem autem Aristotele teste mos hic in recentiorum tragicorum fabulis sic increbruit, ut chori carmina tandem omnia a fabula ipsa omnino aliena essent.

Restat alterum hymnorum genus, quibus chorus ex magnis calamitatibus insperato emergens, lætis clamoribus exsultat. Egregium ejus exemplum occurrit in *Bacchis* 860—909, quo chorus Bacchorum ab ipso deo ex custodia liberatus, gaudio effertur. Plura exempla vide in *Herc. fur.* 762—814. *Heraclid.* 892—927. Omnia hæc carmina a poeta ita composita sunt, uti homines insperatis gaudiis affecti, natura duce, animi sensus prodere solent. Vel comparat chorus præsentem fortunam cum ea, qua modo usus fuerat, vel pericula, ex quibus evasit atque præsentem felicitatem exponit, vel sibi ipsi gratulatur, vel alio quovis modo lætitiam effundit.

§. 21. *Threni. Hecub.* 443—483. 629—657. 905—952. *Or.* 316—347. 805—841. *Phœn.* 210—267. 791—840. 1026—1073. 1290—1317. *Med.* 976—1000. 1251—1270. *Hippol.* 121—170. 732—775. *Alcest.* 110—129. 437—478. *Androm.* 117—146. 273—308. 1010—1047. *Suppl.* 71—86. 778—797. 955—979. *Iphig. in Aul.* 1036—1097. *Iphig. in T.* 1089—1152. *Rhes.* 224—263. *Troad.* 511—565. 794—859. 1060—1117. *Bacch.* 517—575. 975—1022. *Heraclid.* 354—381. *Hel.* 166—259. 1113—1180. 1467—1527.

Iou. 452—509. 1048—1105. *Hercul. Fur.* 107—137. 874—909. *Electr.* 167—212. 699—746. 1147—1162.

Threnorum hæc Euripidis enumeratio abunde docet, longe plurima chori carmina ad hoc genus referenda esse. Cum chorus, quod supra jam observavi, in omnibus fere fabulis, amico et benevolo animo erga eos esse soleat, qui primas fabulæ partes sustinent, in plurimis threnis calamitates, quibus illi obruuntur deplorat; cum autem in multis ita sit a poeta constitutus, ut ipse quoque malis teneatur, suos sæpe labores lacrimis prosequitur. Sunt aliæ Euripidis fabulæ, in quibus cum et chorus et fabulæ personæ inde ab initio usque ad finem perpetuis miseriis urgeantur, omnes quoque chori cantus luctibus et querelis referti sunt, ut Hecuba, Orestes, Troades, aliæ autem, in quibus calamitates et mala partem tantum fabulæ occupant, adeoque singuli quoque threni singulis locis a choro interjecti sunt.

Cum cæteri tragici Græcorum, tum imprimis Euripides argumenta fabularum quam sæpissime ex bello Trojano petere solebant. Erant scilicet res Trojanæ non ab Homero solum, sed a multis quoque aliis epicis poetis, imprimis vero cyclicis descriptæ, ex quibus tanquam ex penu copiose instructo, tragici materiam in fabulis tractandam sumere solebant. Ex octodecim, quæ ad nos pervenerunt Euripidis tragœdiis, novem sunt, quarum argumenta ex rebus Trojanis petita sunt. Idem quoque testatur *Aristoteles Poet. c.* xxii. s. f. Fieri inde debebat, ut in chori quoque canticis Trojæ excidium pro eorum qui chorum constituebant conditione, vel hymnis celebraretur; vel threnis deploraretur. Prius cum in aliis, tum in Æschyli imprimis Agamemnone observavimus, alterum permulta Euripidis carmina docent. Gratum credo fore lectoribus, qui forte comparationem eorum instituere velint, si loca, quibus occurrunt, adjiciam. Pertinent autem ad hoc genus chori cantus in Hecuba, omnes in Troadibus porro *Androm.* 273—308. 1010—1047. *Hel.* 1113—1180. Nihil sane est, in quo Euripides egregiam ingenii ubertatem magis prodiderit, quam in hisce carminibus, quæ omnia idem argumentum, innumeris fere modis variatum atque exornatum, exhibent. Chorus captivarum Troadum in Hecuba et Troadibus vel describit ipsam urbis expugnationem, vel detestatur Paridem atque Helenam, omnium malorum auctores, vel in memoriam sibi revocat priorem ab Hercule et Telamone factam urbis occupationem, vel deos incusat tutelares, qui urbem hostibus prodiderint, vel tandem mala in captivitate subeunda, sibi ipse vaticinatur. Omnia quidem hæc carmina, in primis autem ea, quæ Hecubam exornant, ita ad misericordiam movendam composita sunt, ut jam inter legendum omnium animos

summo dolore afficiant, quid ubi ipsa actionis veritas accesserit?

Tandem threnis Euripidis adjiciendum quoque puto canticum illud Baccharum 975—1022, quo Pentheo muliebri vestitu induto, atque in montes profecto ut sacra Baccharum exploraret, diras imprecantur. Invocant itaque Furias ut impium hominem persequantur, mox ipsæ furore correptæ fatum ei vaticinantur, fore scilicet ut ab ipsa matre discerptus, pereat; tandem ipsum Bacchum rogant, ut sceleratum interficiat.

§. 22. *Dubitationes de rerum eventu. Iphig. in T.* 392—455. *Rhes.* 692—727. *Heraclid.* 748—783.

Carmina hujus generis, quorum ortum atque indolem supra jam §. 16. exponere studui, pauca tantum in Euripidis tragœdiis occurrunt; quæ unde ducta sint, et quæ contineant, paucis indicabo. Cum in *Iphigenia in Tauris* nuntius allatus esset, advenisse ex Græcia duos hospites, chorus captivarum Græcarum inde miratur, quomodo tam longum iter conficere potuerint, et eos videndi cupiditate flagrans, quinam sint dubitat. Simile est argumentum carminis chori in *Rheso* 692—727. quo ipso Rheso ab Ulysse et Diomede clam interfecto, chorus militum excubias agentium miratur, quinam castra Trojanorum intrare ausi fuerint. In tertio autem carmine *Heraclid.* 748—783. rege Demophonte cum Atheniensium copiis obviam eunte Eurysthei exercitui advenienti, chorus senum Atheniensium, metu atque exspectatione suspensus, victoriam vaticinatur.

§. 23. *Philosophemata. Med.* 410—445. 627—662. 1081—1115. *Hippol.* 1102—1150. *Androm.* 465—494. 767—802. *Alcest.* 966—1008. *Iphig. in Aul.* 543—589. *Heraclid.* 608—629. *Hercul. Fur.* 637—700.

Restat tandem ultimum chororum genus, quibus Euripides, ipse Anaxagoræ auditor, ad instruendos auditorum animos, varias philosophicas sententias, tum ex ipsa fabula, tum ex propria chori conditione petitas, tradidit. Sunt quidem in iis aliæ, quæ nimis tritæ omnibusque cognitæ sint, quam ut hic eas repetere attineat, aliæ autem, quæ non ex vulgari omnium, sed ex propria poetæ philosophia desumtæ esse videntur. Collatis canticis chori in *Hippol.* 1102—1150. et in *Alcest.* 966—1008. patet, Euripidem non de divina solum providentia dubitasse, sed fatali quoque cuidam necessitati, et ineluctabili fato, cui ipsa quoque Jovis decreta pareant, res humanas subjectas esse, credidisse. Eandem tamen sententiam Æschylus quoque in Prometheo defendit. Memorandum quoque est carmen in *Androm.* 465—494. quo monogamiam probandam, polygamiam autem rejiciendam esse, multis exemplis docet. Continentiam atque casti-

tatem quavis occasione commendat, immoderatos amores reprehendit. Carmen in *Hercul. Fur.* 637—700. quo senectutis incommoda perstringit deosque incusat, quod nullo inter bonos et malos discrimine posito, utriusque breve vivendi spatium concesserint, conferendum est cum carmine Sophocl. in *Œd. Col.* 1269—1306. quo Sophocles idem argumentum tractavit.

Duæ Ruhnkenii Epistolæ *ineditæ, a Cl.* Carolo Morgensternio *nunc in lucem prolatæ.*

I.

Plurimum reverendo doctissimoque viro, Brandano Ludolpho Raphelio, divinioris voluntatis interpreti dignissimo. S. P. D. David Ruhnkenius.

Ita mihi velim, quæ opto, obtingant, ut Tuæ me literæ incredibili quadam voluptate perfuderunt. Cum enim quælibet aliæ, tantum spei ostendentes, mihi gratissimæ fuissent, tum vero hæ fuerunt eo acceptiores, quod ab illo profectas esse videbam, ad quem et virtutis paternæ, et omnium eorum, quorum nos desiderio tenemur, hereditas pervenit. Tu igitur, Vir venerande, cujus ego eximiam humanitatem quibus verbis collaudem, non invenio, quicquid superest paternarum accessionum, quicquid dissertationum ad Philologiam sacram pertinentium, quicquid denique libellorum tanti auctoris nomine dignorum, ad nos, ut humanissime annuisti, quam primum, quæso, transmittendum cures. Quibus si imaginem præstantissimi viri adjunxeris, erit, de quo nobis etiam atque etiam gratulemur. Ecquis enim est, qui non vultum ejus videndi noscendique studio efferretur, cujus politissima scripta manibus non tam tenet, quam terit, quemque inter eos, qui ætate nostra sacris literis florentioris Græciæ decus adjecerunt, tantum non principem ponit? Hinc nihil neque bibliopola noster, neque dexterrimus hujus regionis artifex intermittet eorum, quæ ad effigiem patris Tui scite affabreque exprimendam pertinere videantur. Ipsum quidem annotationum opus, ut, unde digressus sum, redeam, duos in tomos dividetur, quorum altero Annotationes in V. T. et Evangelistas, altero Annotationes in Actus Apostolorum reliquamque partem N. T. continentur. Ut vero nihil omnino in eruditissimi viri scriptis mutare sustine-

mus; quam Deus insaniam a nobis prohibeat, ut prohibet certe: ita nobis pace Tua, pace etiam, credo, manium τοῦ μακαρίτου, ordinem Annotationum ratione ea, quam subjectum specimen declarat, sumsimus immutandum. Neque id facere ausim arbitrio quodam meo, sed ductus auctoritate et Tiberii Hemsterhusii et Joannis Alberti, summorum hominum, et in his literis pæne divinorum. Neque vero dubitari potest, quin pater Tuus, si omnes eodem tempore Annotationes foras dedisset, eundem sibi ordinem eligendum putasset. Est profecto cuivis lectori aliquanto accommodatius, quid Herodotus, quid Xenophon, quid Arrianus, quid denique Polybius ad locum aliquem illustrandum contulerit, velut in una tabula obtutu uno contemplari, quam tria volumina, ut disjectas dissipatasque Annotationes conquirat, insigni cum tædio, nec minori temporis jactura excutere et pervolutare. Denique Tu, Vir plurimum venerande, maximopere a nobis rogandus es, ut et vitam patris Tui paulo fusius conscribas, et totum opus luculenta præfatione ornes. Quæ certe præfandi provincia neque mihi, neque ulli alii, superstite adhuc Te, optimi parentis eruditissimo filio, conveniret. Nos quidem de Te egregia omnia exspectamus, memores illius Horatiani: Et bonis est in juvencis, est in equis patrum virtus. Nosti cetera. Neque illud nos augurium unquam fallet. Sed ut his in rebus et temporis Tui ratio habeatur, et muneris, quod sustines, gravissimi: bibliopola Tibi illud trium mensium spatium, per quod Annotationes prelum exercent, ad vitæ historiam præfationemque concinnandam concedit. Si quid interea occurrit, de quo in antelogio admoneri, lectoris refert, id Tibi industrie a me, ut decet, perscribetur. Interim vale, Vir plurimum reverende, nobisque illud præclare de nobis Græcisque literis merendi studium conserva. Lugduni Batavorum. d. 10. Martii. MDCCXLV.

II.

Plurimum reverendo doctissimoque viro, Brand. Ludolph. Raphelio

S. D. Dav. Ruhnkenius.

Serius aliquanto, quam vellem, literis Tuis respondeo, cum variis, quibus distineor, negotiis, tum maxime itinere aliorsum suscepto impeditus. Nunc cum rursus aliquid otii nactus sim, putavi certiorem Te esse faciendum, non solum præfationem et vitam, sed imaginem etiam parentis Tui recte ad nos pervenisse, neque nulla nos perfudisse voluptate. Inprimis mihi arriserunt ea, quæ erudite et eleganter disputas ad illum Johannis locum.

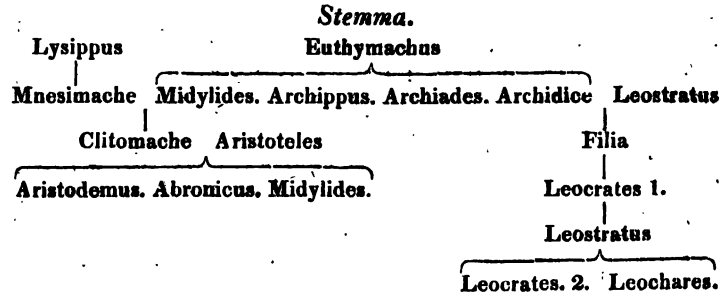
Neque est dubium, quin omnium, qui de his rebus judicare possunt, punctum sis laturus. Sed non ægre feres, qua es humanitate, Vir plurimum Venerande, me in ultimo præfationis Tuæ paragrapho et nomen meum, quod nimiis laudibus ornasti, delevisse, et alia nonnulla, quæ ad rationem editionis nostræ declarandam spectare putavi, mutasse. Equidem tantum studii et industriæ in emendandis et digerendis parentis Tui Annotationibus posui, ut, si nomen meum vel in ipsa libri fronte legi paterer, minime impudenter fecisse viderer. Sed scito, hunc a me laborem, non ut ullam inde gloriam aucuparer, sed ut tum animo meo Græcarum literarum amanti, tum etiam precibus bibliopolæ obsequerer, esse susceptum. Accessit, quod hanc meam operam non ingratam esse viderem Batavorum Eruditorum longe Principi, Ti. Hemsterhusio, cui omnia meà minima maxima probari cupio. De cujus erga patrem Tuum, τὸν μακαρίτην, studio ego publica, quæ in Notis ad Lucianum exstant, testimonia proferre possem, satis tamen, ut credas, erit dixisse, Summum hunc Virum patris Tui, Viri, ut ipse dicere solet, candidi et eruditi, amore captum, non subterfugisse, dum ego abessem, ingratum et fastidii plenum corrigendi laborem. Cum igitur ille in partibus, quas ipse emendavit, diligentiam præstiterit mirificam, nec ego in partibus reliquis minorem, spondeo, hanc editionem tam castigatam esse futuram, ac si ex Stephaniana aliqua aut Elzeviriana officina prodiisset. Poteram primum Annotationum Volumen, cujus nunc tantum titulum mitto, jam integrum ad Te ablegare. Sed, ut sumtibus parcerem, omnia, quæ Tibi transmittenda sunt, ad finem Voluminis secundi reservanda duxi; quod ego Mense Mart. aut April. prelum relicturum spero. De Arriani editione, quod doleo, spes fere omnis decollavit. Nimirum Batavia tot Blancardi et Gronovii editionibus abundat, ut nemo bibliopolarum, quos semper impuros lucripetas esse nosti, ad hunc Auctorem denuo excudendum adduci possit. Vellem mihi ipsi res tam lauta esset domi, ut opus hoc ab heredibus emptum Bibliothecæ meæ inserere liceret. Fortasse enim alio tempore aliove loco paratiorem offenderem bibliopolam, qui partum ingenii tam elegantem a tenebris, quibus alioquin premitur, sempiternis vindicaret. Ac licet vix ferant rationes meæ, offero tamen heredibus nummos tres aureos cum exemplaribus nonnullis, si quando opus typis exscribatur. Tu vero, Vir plurimum Reverende, quid iis videatur, mihi rescribe, et, quod facis, favere perge. Etiam atque etiam vale. Dabam Lugduni Batavorum. d. 9. Decemb. MDCCXLV.

In DEMOSTHENEM Commentarii JOANNIS SEAGER, *Bicknor Wallicæ in Com. Monumethiæ Rectoris.*

No. VIII.—[*Continued from No. LIX.*]

IN Leocharem.

Stemma.



Leocrate secundo mortuo, pater ejus Leostratus filium suum, mortui fratrem, Leocharem, in locum ejus substituit, tanquam filium adoptivum Leocratis mortui. Sic hæreditatem Leostratus, ut duabus ancoris nitatur domus sua, et per se petit, et filium Leocharem διαμαρτυρεῖν facit.

In Leocharem, p. 1087. l. 22. ἐνεργαζόμενοι μὲν καὶ ἐμπεδοτροφούμενοι τῇ τοῦ Ἀρχιάδου οὐσίᾳ, ἐπανιόντες δ' ἐπὶ τὴν πατρῴαν οὐσίαν ἐκεῖθεν αἰεί· κἀκείνην μὲν ἀκέραιον φυλάττοντες, ταύτην δ' ἀναλίσκοντες.

"ἐμπεδοτροφούμενοι τῇ Ἀρχιάδου οἰκίᾳ] ἔμπεδος, ὁ ἐν πέδῳ ἑστηριγμένος, ἰσχυρός. Videtur per αι scribendum παιδοτροφεῖν, ut ἱπποτροφεῖν. Ut sit ἐμπαιδοτροφούμενοι, idem quod τρεφόμενοι ὡς παῖδες ἐν τῇ οἰκίᾳ τοῦ Ἀρχιάδου." Wolf.

"ἐμπεδοτροφούμενοι] Correxi ἐμπαιδοτρ. Seniores in hac domo et ex ea quæstum facientes, juniores autem in ea alti et ad pubertatem educati." Reisk. "ἐμπεδοτροφούμενοι] ἐμπαιδοτρ. Aug. pr. Bav. margo Lutet. forsitan e Wolf. conjectura." Reisk.

Conjecturam hanc pro sua proponit H. Stephanus in Thesauro Linguæ Gr. tom. III. c. 116. c. "Affert autem Bud. et aliud verbum compos. Ἐμπεδοτροφεῖσθαι, ex hoc Demosthenis loco in oratione πρὸς Λεωχάρη περὶ κλήρου inscripta, pagina 124. ἐνεργαζόμενοι μὲν καὶ ἐμπεδοτροφούμενοι τῇ τοῦ Ἀρχιάδου οὐσίᾳ. nam vertit, Negotiantes in ea hæreditate, et ea potientes, eamque consumentes suis alimentis, non tenuibus sed lautis. Verum

EGO IBI REPONO *Ἐμπαιδοτροφούμενοι*, et interpretor, **Qui jam inde a puerítia aluntur in [ea].**

In Leocharem, p. 1090. l. 13. *καὶ τὸ μὲν ποιεῖν τι τῶν νομιζομένων ἐκώλυσεν ἡμᾶς τῷ τετελευτηκότι, πατὴρ ὢν αὐτὸς ἐκείνου, ὡς καὶ ἔχει λόγον, καίπερ ὄντος παρανόμου τοῦ ἔργου· τῷ γὰρ φύσει ὄντι πατρὶ τῆς ταφῆς τὴν ἐπιμέλειαν παραδίδοσθαι εἰκός ἐστιν· ἔπειτα μέντοι καὶ τοῖς οἰκείοις ἡμῖν, ὧν ἦν συγγενὴς κατὰ τὴν ποίησιν ὁ τετελευτηκώς.*

τοῦ ἔργου] **prohibendi scilicet nos quoque justa Leocrati facere. Leostratum, mortui patrem naturalem, justa celebrare par erat: sed et nostrum jus erat una celebrare.**

In Leocharem, p. 1091. l. 23. *καὶ μετὰ ταῦτα ἦκε παναθηναίων ὄντων τῶν μεγάλων, τῇ διαδόσει, πρὸς τὸ θεωρικόν.*

EN τῇ διαδόσει **legit Hemsterhusius, ad Lucian.**

In Leocharem, p. 1093. l. 12. *ἡμεῖς δ' ᾠόμεθα δεῖν, ὦ ἄνδρες δικασταί, ἐπειδὰν περὶ τούτου τοῦ ἀγῶνος ὑμεῖς τὴν ψῆφον ἐνέγκητε, τηνικαῦτα ἐκ τῶν κατὰ γένος ἐγγυτάτω ἡμῖν εἰσποιεῖν υἱὸν τῷ τετελευτηκότι, ὅπως ἂν ὁ οἶκος μὴ ἐξερημωθῇ.*

Legendum videtur, *ἐκ τῶν κατὰ γένος ἐγγυτάτω, ἡμῶν, εἰσποιεῖν υἱὸν κ. τ. λ.* **Ex nobis ipsis, qui propinquitate proximi sumus.**

In Leocharem, p. 1096. l. 15. *τὸ μετὰ ταῦτα τοίνυν πῶς οὐκ ἄτοπον καὶ δεινόν ἐστιν ἅμα, παρακαταβεβλῆκέναι τοῦ κλήρου πρὸς τῷ ἄρχοντι ὡς ὄντα αὐτὸν Ἀρχιάδου Λεώστρατον τουτονί, τὸν Ἐλευσίνιον τοῦ Ὀτρυνέως, διαμεμαρτυρηκέναι δ' ἕτερον, ὡς αὐτοὶ ὁρᾶτε, φάσκοντα καὶ τοῦτον Ἀρχιάδου υἱὸν εἶναι; καὶ ποτέρῳ δεῖ προσέχειν ὑμᾶς ὡς ἀληθῆ λέγοντι; αὐτὸ γὰρ τοῦτο τεκμήριον οὐκ ἐλάχιστόν ἐστι τοῦ ψευδῆ τὴν διαμαρτυρίαν γεγενῆσθαι, τὸ περὶ τοῦ αὐτοῦ πράγματος μὴ τὸν αὐτὸν πρὸς τοὺς αὐτοὺς ἀμφισβητεῖν. εἰκότως. ὅ, τε γὰρ οἶμαι Λεώστρατος οὑτοσὶ παρεκατέβαλλε τοῦ κλήρου πρὸς ἡμᾶς οὔπω διαμεμαρτυρηκὼς νῦν ἐγγέγραπται ὡς δημότης εἶναι.*

ὅ, τε γὰρ οἶμαι—] **" Quoquo me vertam, locum hunc non extrico. Satis apparet ex ipsa lectionum discrepantia, mendosum et hiulcum hunc locum in vetustis libris circumambulasse: quare in eo corrigendo operam perdere haud juvat. sed jaceto, ut jacet, et jacuit adhuc in mendo, quia medicina idonea præsto nulla est."** Reisk.

Loco mederi posse mihi videor ad hunc modum:—*οὔπω διαμεμαρτυρηκὼς, νῦν ΔΕ Ὁ ΛΕΩΧΑΡΗΣ ἐγγέγραπται ὡς δημότης εἶναι.* vel—*Λεώστρατος οὑτοσὶ παρεκατέβαλλε τοῦ κλήρου πρὸς ἡμᾶς,* ***ΟΤΤΟΣ ΔΕ*** (Leochares scilicet) *διαμεμαρτυρηκὼς νῦν ἐγγέγραπται —.*

In Leocharem, p. 1096. l. 21. *ἀλλὰ μὴν καὶ πρεσβύτερά γε αὐτοῦ διαμεμαρτύρηκεν. ὁ γὰρ μήπω ἐν τῷ οἴκῳ τῷ Ἀρχιάδου ὤν, ὅθ' ἡ λῆξις αὕτη τοῦ κλήρου ἐγένετο πῶς ἂν εἰδείη τι τούτων; ἔπειτ' εἰ μὲν αὐτὸν διαμεμαρτυρήκει, εἶχεν ἂν λόγον αὐτῷ τὸ πρᾶγμα· ἀδίκως*

μὲν ἂν ἔγραψεν, οὐδὲν δ' ἧττον ὑπὲρ τοῦ κατὰ τὴν ἡλικίαν τοῦ λέγοντος. νῦν δὲ γνησίους υἱοὺς γέγραφε τῷ Ἀρχιάδῃ ἐκείνῳ εἶναι.—

εἰ μὲν αὐτὸν διαμεμαρτυρήκει) αὐτὸν seipsum. ex adverso positum τῷ υἱοὺς in plurali, l. 24.

In Leocharem, p. 1097. l. 3. νὴ δί', ἀλλ' ἀκηκοὼς τοῦ αὐτοῦ πατρὸς διαμεμαρτύρηκεν. ὁ δέ γε νόμος ἀκοὴν τῶν τετελευτηκότων κωλύει διαμαρτυρεῖν ζῶντος τοῦ πατρὸς τὰ ὑπ' ἐκείνου πραχθέντα. Frustra hæc explicare tentat Reiskius. locum corruptum esse vere ait Wolfius. Suppeditandæ tres voculæ. ὁ δέ γε ψόμος ἀκοὴν τῶν τετελευτηκότων κωλύει διαμαρτυρεῖν, ΜΗ ΤΙ ΓΕ, ζῶντος τοῦ πατρὸς, τὰ ὑπ' ἐκείνου πραχθέντα.

In Leocharem, p. 1097. l. 8. ὅτι νὴ δί' (ἂν εἴποι) τοῦτον γὰρ εἰσπεποίηκα υἱὸν τῷ Ἀρχιάδῃ. His verbis rationem reddit Leostratus, cur non suo nomine διαμεμαρτυρήκῃ.

In Leocharem, p. 1100. l. 19. ὅσοι μὴ ἐκπεφύκτό, φησιν, ὅτε Σόλων εἰσήει εἰς τὴν ἀρχὴν, ἐξεῖναι αὐτοῖς διαθέσθαι ὅπως ἂν ἐθέλωσι. τοῖς δέ γε ποιηθεῖσι οὐκ ἐξὸν διαθέσθαι, ἀλλὰ ζῶντας ἐγκαταλιπόντας υἱὸν γνήσιον, ἐκπανιέναι, ἢ τελευτήσαντος, ἀποδιδόναι τὴν κληρονομίαν τοῖς ἐξ ἀρχῆς οἰκείοις οὖσι τοῦ ποιησαμένου.

Legendum ΟΤ τελευτήσαντος, ἀποδιδόναι κ. τ. λ.

In Stephanum I.

In Stephanum I. p. 1100. l. 19. ἔστι δὴ μεμαρτυρημένον αὐτοῖς, προκαλεῖσθαι Φορμίωνα, ἀνοίγειν τὰς διαθήκας ἃς παρέχειν, πρὸς τὸν διαιτητὴν Τισίαν, Ἀμφίαν, τὸν Κηφισοφῶντος κηδεστήν· ἐμὲ δ' οὐκ ἐθέλειν ἀνοίγειν· εἶναι δὲ ἃς αὐτοὶ μεμαρτυρήκασι διαθήκας, ἀντιγράφους ἐκείνων. εἶθ' ἡ διαθήκη γέγραπται.

" εἶθ' ἡ διαθήκη γέγραπται) Clausula hæc quid ad rem faciat, non video, nisi forte legendum ὅθ' (pro ὅτε) ἡ διαθήκη γέγραπται: exemplum id scriptum fuisse tum, cum testamentum scriberetur." Wolf.

" εἶθ' ἡ διαθήκη γέγραπται] ergo testamentum a patre Pasione conditum est aliquod, et quidem illud quod esset penes Amphiam: ego vero, inquit Apollodorus, nego a patre meo testamentum ullum unquam fuisse conditum." Reisk.

Cespitavit uterque. εἶθ' ἡ διαθήκη γέγραπται, est, Deinde sequitur (in testimonio eorum) testamentum exscriptum, sequitur exemplum testamenti.

In Stephanum I. p. 1104. l. 29. ἀλλ' ἃ μεμαρτυρήκασι, μή με θέλειν τὸ γραμματεῖον ἀνοίγειν, ὠδὶ δὴ σκοπεῖτε, τοῦ τις ἂν εἵνεκεν ἔφευγεν ἀνοίγειν τὸ γραμματεῖον; ἵν' ἡ διαθήκη, νὴ δία, μὴ φανερὰ γένοιτο τοῖς δικασταῖς; εἰ μὲν τοίνυν μὴ προσεμαρτύρουν τῇ προκλήσει τὴν διαθήκην οὗτοι, λόγον εἶχέ τιν' ἂν τὸ φεύγειν ἐμὲ ἀνοίγειν τὸ γραμματεῖον.

προσμαρτυρούντων δὲ τούτων, καὶ τῶν δικαστῶν ὁμοίως ἀκουσαμένων, τί ἦν μοι κέρδος τὸ μὴ ἐθέλειν;

ἵν' ἡ διαθήκη, νὴ Δία, μὴ φανερὰ γένοιτο τοῖς δικασταῖς; Ne in judicio scilicet testamentum judicibus manifestaretur?

In Stephanum I. p. 1116. l. 20. ἐγὼ γὰρ ἀξιῶ, οὓς μὲν ἀφείλοντό με ἐλέγχους περὶ τῶν ἐγκλημάτων, οὓς προσῆκον ἦν ῥηθῆναι, μὴ ζητεῖν αὐτοὺς νῦν. αἷς δὲ ἀφείλοντο μαρτυρίαις, ὡς εἰσὶν ἀληθεῖς δεικνύναι. εἰ δ', ὅταν μὲν τὴν δίκην εἰσίω, τὰς μαρτυρίας με ἐλέγχειν ἀξιώσουσιν, ὅταν δὲ ταύταις ἐπεξίω, περὶ τῶν ἐξαρχῆς ἐγκλημάτων λέγειν με κελεύσουσιν, οὔτε δίκαια, οὔτε ὑμῖν συμφέροντα, ἐροῦσιν.

Legendum, OT προσῆκον ἦν ῥηθῆναι, Refutationes criminum, quibus, UBI par erat eas proferri, (in priori judicio scilicet,) me privarunt, illas a me nunc non exigere.

In Stephanum I. p. 1119. l. 4. τὴν γὰρ μαρτυρίαν, ἣν ὤμην εἶναι, καὶ δι' ἧς ἦν ὁ πλεῖστος ἔλεγχός μοι, ταύτην οὐχ εὗρον ἐνοῦσαν ἐν τῷ ἐχίνῳ. τότε μὲν δὴ τῷ κακῷ πληγεὶς, οὐδὲν ἄλλο εἶχον ποιῆσαι, πλὴν ὑπολαμβάνειν τὴν ἀρχὴν ἠδικηκέναι με, καὶ τὸν ἐχίνον κεκινηκέναι. νῦν δὲ, ἀφ' ὧν ὕστερον πέπυσμαι, πρὸς αὐτῷ τῷ διαιτητῇ Στέφανον τουτονὶ αὐτὴν ὑφῃρημένον εὑρίσκω.

τὴν ἀρχὴν est, magistratum, i. e. arbitrum: quem postea unum de judicibus utique, vel prætorem, fuisse, cum Reiskio putare non est necesse: correctione igitur (ut ipse vocat) illius, τὴν Ἀρχίππην, opus non erat.

In Stephanum I. p. 1120. l. 28. ἐπειδὴ δ' ἀπώλετο ἐκεῖνος, καὶ τῶν ὄντων ἐξέστη, οὐχ ἥκιστα ὑπὸ τούτου καὶ τῶν τοιούτων διαφορηθεὶς, τῷ μὲν υἱεῖ τῷ τούτου, πολλῶν πραγμάτων ὄντων, οὐ παρέστη πώποτε, οὐδ' ἐβοήθησεν——Φορμίωνα δὲ πάλιν ἐώρακε, καὶ τούτῳ γέγονεν οἰκεῖος.

Forsitan εἰς Φορμίωνα δὲ πάλιν ἐώρακε—

In Stephanum II.

In Stephanum II. p. 1132. l. 9. ἔτι τοίνυν κἀν ἀπὸ τοῦ γραμματείου γνοίη τις, ἐν ᾗ ἡ μαρτυρία γέγραπται, ὅτι τὰ ψευδῆ μεμαρτύρηκε. λελευκωμένον τε γάρ ἐστιν, καὶ οἴκοθεν κατεσκευασμένον· καίτοι τοὺς μὲν τὰ πεπραγμένα μαρτυροῦντας προσήκει οἴκοθεν τὰς μαρτυρίας κατεσκευασμένας μαρτυρεῖν· τοὺς δὲ τὰς προκλήσεις μαρτυροῦντας τοὺς ἀπὸ ταυτομάτου προστάντας ἐν μάλθῃ γεγραμμένην τὴν μαρτυρίαν, ἵνα, εἴ τι προσγράψαι ἢ ἀπαλεῖψαι βουληθῇ, ῥᾴδιον ἦν.

τὰ πεπραγμένα, Facta; res jam actæ, quæ mutari nequeant; cum προκλήσεως conditiones immutari possint, etiam dum scribuntur. hinc explicanda illa, (l. 13.) ἵνα, εἴ τι προσγράψαι ἢ ἀπαλεῖψαι βουληθῇ, ῥᾴδιον ἦν. Hunc locum in Observationibus in

Potteri Archæolog. (Classic. Journ. tom. XI. p. 143.) jam tractavi.

In Stephanum II. p. 1133. l. 16. οὗτοι δέ φασι ταῦτα διαθέσθαι τὸν πατέρα. ὡς δὲ παρεγένοντο, οὐκ ἔχουσιν ἐπιδεῖξαι.

"παρεγένετο] tametsi omnes mei libri in hanc lectionem consentiant, nullus tamen dubitavi ex editione H. Wolfii recipere παρεγένοντο re ita exigente." Reisk.

Non παρεγένετο in παρεγένοντο, sed ὡς in ὃς, mutandum erat. ὃς δὲ παρεγένετο, οὐκ ἔχουσιν ἐπιδεῖξαι, verum qui testis adfuerit nequeunt demonstrare.

In Stephanum II. p. 1137. l. 5. ἐάν τις——ἑταιρίαν συνίστῃ ἐπὶ καταλύσει τοῦ δήμου, ἡ συνήγορος ὢν λαμβάνῃ τὰ χρήματα ἐπὶ ταῖς δίκαις ταῖς ἰδίαις, ἢ δημοσίαις, τούτων εἶναι τὰς γραφὰς πρὸς τοὺς θεσμοθέτας.

Fors. ἢ——λαμβάνῃ του χρήματα——

In Stephanum II. p. 1137. l. 21. ἄξιον τοίνυν, ὦ ἄνδρες δικασταί, καὶ τόδε ἐνθυμηθῆναι, ὅτι διαθηκῶν οὐδεὶς πώποτε ἀντίγραφα ἐποιήσατο· ἀλλὰ συγγραφῶν μὲν, ἵνα εἰδῶσι, καὶ μὴ παραβαίνωσι· διαθηκῶν δὲ οὔ. τούτου γὰρ ἕνεκα καταλείπουσιν οἱ διατιθέμενοι, ἵνα μηδεὶς εἰδῇ ἃ διατίθενται.

Imo, non ut *neseiant* alii, sed ut *sciant*, quid fieri post mortem nostram velimus, testamenta *relinquimus:* sed ne *ante mortem* sciant, *clausa tenemus.* Corrigendum igitur τούτου γὰρ ἕνεκα ΚΑΤΑΚΛΕΙΟΤΣΙΝ οἱ διατιθέμενοι, ἵνα μηδεὶς εἰδῇ ἃ διατίθενται.

In Euergum et Mnesibulum.

In Euergum et Mnesibulum, p. 1146. l. 5. ἀλλ' αὐτὸς ἰδίᾳ παρεσκεύασμαι, ὁπότε δέοι, ἵνα ὡς ἐλάχιστα πράγματα ἔχοιμι πρὸς τὴν πόλιν. τότε δὲ καὶ διὰ τὰ ψηφίσματα καὶ τὸν νόμον ἠναγκαζόμην παραλαμβάνειν.

"καὶ διὰ τὰ ψηφίσματα) præpositionem addidi de meo." Reisk.

Male: rescribendum enim, τότε δὲ κατὰ τὰ ψηφίσματα καὶ τὸν νόμον η. π.

In Euergum et Mnesibulum, p. 1146. l. 8. ὡς δὲ ταῦτ' ἀληθῆ λέγω, τούτων ὑμῖν τοὺς μάρτυρας παρέξομαι, τό, τε ψήφισμα καὶ τὸν νόμον· ἔπειτα τὴν ἀρχὴν αὐτὴν τὴν παραδοῦσαν καὶ εἰσαγαγοῦσαν εἰς τὸ δικαστήριον.

Huc spectant illa, p. 1147.—πρὶν μὲν εἰσαχθῆναι εἰς τὸ δικαστήριον, ἦν ἀηδής· ἐπειδὴ δ' εἰσήχθη καὶ ἐάλω, ἀπέδωκε τὸ καθ' ἑαυτὸν μέρος τῶν σκευῶν.——et, παρὼν μὲν πρὸς τῷ δικαστηρίῳ, ὅτε εἰσήγετο, οὐδαμοῦ ἠντιδίκησεν.

In Euergum et Mnesibulum, p. 1147. l. 28. ἀλλ' ᾤετο—— ἐμὲ, ἃ οὗτος ὤφειλε σκεύη τῇ πόλει, ἀναγκασθήσεσθαι ἀποδοῦναι, ἥκοντα ἐνθάδε, ἢ τῷ διαδόχῳ, ὃς ἂν ἔλθῃ ἐκ τῆς συμμορίας ἐπὶ τὴν ναῦν. τί γὰρ ἂν καὶ ἀντέλεγον αὐτῷ, ψηφίσματα καὶ νόμους παρεχομένῳ, ὡς προσῆκον ἐμὲ εἰσπρᾶξαι τὰ σκεύη;

αὐτῷ; est διαδόχῳ, non Theophemo.

ἐμὲ accusativus est *post* εἰσπρᾶξαι, non *ante*.

In Euergum et Mnesibulum, p. 1151. l. 4. ταύτῃ δὲ τῇ μαρτυρίᾳ πρότερος εἰσελθὼν εἰς τὸ δικαστήριον, οὐ παραγραφομένου ἐμοῦ, οὐδ' ὑπομνυομένου, διὰ τὸ καὶ πρότερόν ποτε ἐφ' ἑτέρας δίκης ταῦτά με βλάψαι, ἐξαπάτησε τοὺς δικαστάς.

ταῦτά με βλάψαι) ταῦτα, παραγραφὴν et ὑπωμοσίαν scilicet.

In Euergum et Mnesibulum, p. 1156. l. 4. ἔτυχεν ἡ γυνή μου μετὰ τῶν παίδων ἀριστῶσα ἐν τῇ αὐλῇ, καὶ μετ' αὐτῆς τιτθή τις ἐμοὶ γεγενημένη πρεσβυτέρα, ἄνθρωπος εὔνους καὶ πιστὴ, καὶ ἀφειμένη ἐλευθέρα ὑπὸ τοῦ πατρὸς τοῦ ἐμοῦ. συνώκησε δὲ ἀνδρὶ ἐπειδὴ ἀφείθη ἐλευθέρα. ὡς δὲ οὗτος ἀπέθανε, καὶ αὐτὴ γραῦς ἦν, καὶ οὐκ ἦν αὐτὴν ὁ θρέψων, ἐπανῆκεν αὐτὴ ὡς ἔμε. ἀναγκαῖον οὖν ἦν μὴ περιϊδεῖν ἐνδεεῖς ὄντας, μηδὲ τιτθὴν ἐμὴν γενομένην καὶ παιδαγωγόν.

Rescribendum cum Wolfio ἐνδεῆ οὖσαν. Sed et præterea, pro μηδὲ τιτθὴν ἐμὴν γενομένην,—*ΤΗΝΓΕ τ. ε. γ.*——

ἀναγκαῖον οὖν ἦν μὴ περιϊδεῖν ἐνδεῆ οὖσαν τήν γε τιτθὴν ἐμὴν γενομένην καὶ παιδαγωγόν. Ita infelici Reiskii molimine non egebimus.

In Euergum et Mnesibulum, p. 1162. l. 9. καὶ τὸν μὲν ἄλλον χρόνον ἀνέμενεν, ὡς οὐ διὰ ταχέων με πορισοῦντα αὐτῷ τὸ ἀργύριον, βουλόμενος ὑπ' αὐτοὺς τοὺς ἀγῶνας τῶν ψευδομαρτυριῶν τὴν ἐνεχυρασίαν μου ποιήσασθαι.

" addidi negationem" Reisk. Sed vera est lectio vulgata—— ἀνέμενεν, ὡς διὰ ταχέων με πορισοῦντα αὐτῷ τὸ ἀργύριον,—Nolebat Theophemus pecuniam cito expediri. insidiabatur enim, ἡγούμενος οὐκ εἶναι αὐτῷ δι' ἄλλου τρόπου τοὺς μάρτυρας ἀφεθῆναι τῶν ψευδομαρτυριῶν, ἢ διὰ τοῦ ἐξαπατῆσαι, καὶ λαβεῖν με ὑπερήμερον, καὶ ἐκφορήσασθαι ὡς πλεῖστα. ideo tempus expectabat, quo quum pecuniam subito conficere non posset actor, conditiones iniquas accipere cogeretur.

In Euergum et Mnesibulum, p. 1162. l. 12. Sequitur ἐπειδὴ δὲ ἐπείσθην, αὐτῷ κομίσασθαι τὴν δίκην, ἐλθών μου τά τε σκεύη καὶ τοὺς οἰκέτας, καὶ τὰ πρόβατα ἔλαβεν ἀντὶ τοῦ ἀπολαβεῖν.

" Suspectus locus. Neque ἐπείσθην placet, neque κομίσασθαι, neque δίκην. Quid si legas: ἐπειδὴ δ' ἠπείχθην αὐτῷ διαλύσασθαι τὴν καταδίκην." Wolf.

" ἐπείσθην) Correxi ἐπήγγειλα." Reisk.

ἐπείσθην) Sic etiam in Bar. est, sed in margine " γρ. ἐπήγγειλα." Reisk.

Melius, ἐπειδὴ δὲ ἐπείσθην αὐτῷ, κομιεῖσθαι τὴν δίκην,—Postquam illi fidem habuissem affirmanti sese mulctam accepturum esse.

In Euergum et Mnesibulum, p. 1162. l. 17. Excipiunt hæc, γεωργῶ δὲ πρὸς τῷ ἱπποδρόμῳ, ὥστε οὐ πόρρω ἔδει αὐτὸν ἐλθεῖν. ὅτι δ' ἀληθῆ λέγω, μέγα τεκμήριον ὑμῖν ἔστω. τῇ ὑστεραίᾳ γὰρ ἐκομίσατο τὸ ἀργύριον τῆς δίκης ἢ τὰ ἐνέχυρα ἔλαβε. Emendandum, ὅτι δ' ἀληθῆ λέγω, μέγα τεκμήριον ὑμῖν ἐΡῶ.

sic In Timotheum, p. 1197. μέγα ὑμῖν ἐρῶ τεκμήριον. et in eadem Oratione, p. 1198. ὡς δ' οὐκ ἀληθῆ λέγει, μέγα ὑμῖν ἐρῶ τεκμήριον.

In Timotheum.

In Timotheum, p. 1197. l. 4. προκαλεσαμένου δὲ τούτου πρὸς τῷ διαιτητῇ, καὶ κελεύοντος ἐνεγκεῖν τὰ γράμματα ἀπὸ τῆς τραπέζης, καὶ ἀντίγραφα αἰτοῦντος, πέμψαντος Φρασικρίδην ἐπὶ τὴν τράπεζαν· τῷ δὲ Φρασικρίδῃ ἐξενέγκας ἔδωκα ζητεῖν τὰ γράμματα, καὶ ἐκγράφεσθαι ὅσα οὗτος ὤφειλε.

"τῷ δὲ Φρασικρίδῃ) Correxi, ἐγὼ δὲ Φρασ." Reisk.—DE SUO videlicet, ut sæpe loquitur: sed correctione non egebat τῷ: corrigendum erat δὲ.——πεμψαντος Φρασικριδην επι την τραπεζαν, τῷ ΤΕ Φρασικρίδῃ ἐξενέγκας ἔδωκα ζητεῖν τὰ γράμματα, καὶ ἐκγράφεσθαι ο. ε. ω.

In Timotheum, p. 1199. l. 23. εἶτα τίνες ἦσαν οἱ ἐνεγκόντες τὸν χαλκὸν ὡς τὸν πάτερα τὸν ἔμον; πότερα μισθωτοὶ, ἢ οἰκέται; ἢ τίς ὁ παραλαβὼν τῶν οἰκετῶν τῶν ἡμετέρων; χρῆν γὰρ αὐτὸν, εἰ μὲν οἰκέται ἦνεγκαν, τοὺς κομίσαντας παραδιδόναι. εἰ δὲ μισθωτοὶ, τὸν ὑποδεξάμενον καὶ ἀποστήσαμενον τὸν χαλκὸν τῶν οἰκετῶν τῶν ἡμετέρων, τοῦτον ἐξαιτεῖν. παραδιδόναι, dedere; ἐξαιτεῖν deposcere; torquendos, quo veritas eluceret.

In Timotheum, p. 1200. l. 28. ἀποκριναμένου δέ μοι τούτου, ὅτι ἐλεύθερος εἴη, τῆς μὲν ἐξαιτήσεως ἐπέσχον.

Usitatius fuisset ἀπεσχόμην. sed et Xenophon eadem syntaxi usus est. χρόνον μέν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι. Anab. 3, 4, 22.

In Timotheum, p. 1201. l. 28. ἀπολογίαν τοίνυν ποιήσεται, ὅτι ἐν τοῖς γράμμασι τοῖς τραπεζιτικοῖς ἐπ' Ἀλκισθένους ἄρχοντος ἦν ἐγγεγραμμένος τό τε ναῦλον τῶν ξύλων εἰληφὼς, καὶ τὴν τιμὴν τῶν φιαλῶν, ἃν ἀπέτισε Τιμοσθένει ὑπὲρ τούτου ὁ πατήρ.

Restituendum puto,—τὴν τιμὴν τῶν φιαλῶν, Ἣν ἀπέτισε Τιμοσθένει ——. pag. 1193. l. 22. καὶ τῷ μὲν Τιμοσθένει τὴν τιμὴν ἀπέδωκε τῶν φιαλῶν.

In Polyclem.

In Polyclem, p. 1210. l. 20. *ὑποθεὶς τὸ χωρίον Θρασυλόχῳ καὶ Ἀρχενέῳ, καὶ δανεισάμενος τριάκοντα μνᾶς παρ' αὐτῶν, καὶ διαδοὺς τοῖς ναύταις, ᾠχόμην ἀναγόμενος, ἵνα μηδὲν ἐλλείπῃ τῷ δήμῳ, ἂν προσέταξε, τὸ κατ' ἐμέ.*

Corrigendum,—*ᾠχόμην ἀναγόμενος, ἵνα μηδὲν ΕΛΛΕΙΠΟΙ τῷ δήμῳ* —

In Polyclem, p. 1215. l. 11. *γελάσαντα δ' ἔφασαν αὐτὸν εἰπεῖν ἄρτι μῦς πίττης γεύεται. ἐβούλετο γὰρ ἀθηναῖος εἶναι.*

ἐβούλετο γὰρ ἀθηναῖος εἶναι.) Apollodorus scilicet. Verba Polyclis.—Apollodorus, Pasionis filius nummularii, inquilinus fuerat, sed *κατὰ ψήφισμα πολίτης* erat, ut ipse loquitur, In Nicostratum, p. 1252. l. 21. *ἐγὼ, Πασίωνος ὤν, καὶ κατὰ ψήφισμα πολίτης.*

In Polyclem, p. 1215. l. 20. *κατάλιπε, ἔφασαν, ἀργύριον αὐτοῦ, καὶ μὴ διακινδύνευε, ἐκεῖσε ἄγων· ἵνα μοι λύσωνται τὸ χωρίον, ἀποδόντες Ἀρχενέῳ καὶ Θρασυλόχῳ τριάκοντα μνᾶς.*

" Ante quæ verba (*ἵνα μοι κ. τ. λ.*) subaudiendum est *ἃ ἔλεγον*, vel *καὶ ταῦτα ἔλεγον*." Reisk.

Ergo corrigendum præterea, *ἵνα μοι ΑΤΣΟΙΝΤΟ τὸ χωρίον*—

In Polyclem, p. 1216. l. 17. *οὕτω γάρ μοι ἀκριβῶς ἐγέγραπτο, ὥστ' οὐ μόνον αὐτά μοι τὰ ἀναλώματα ἐγέγραπτο, ἀλλὰ καὶ ὅποι ἀνηλώθη, καὶ ὅ, τι τοιούντων, καὶ ἡ τιμὴ, καὶ ὁπόσου τίς ἦν, καὶ νόμισμα ὁποδαπὸν, καὶ ἐκ πόσου ἡ καταλλαγὴ ἦν τῷ ἀργυρίῳ.*

" *καὶ ἡ τιμὴ καὶ ὁπόσου τις ἦν*) Sustuli comma, et duo ista vocabula *καὶ ὁπόσου*. videtur in aliis libris fuisse *καὶ ἡ τιμὴ τὶς ἦν. quanti quisque conductus esset*, ut dedi: in aliis *καὶ ἡ τιμὴ δὲ ὁπόσου* (scil. *ἀργυρίου*) *τις ἦν*. in illa lectione *τις* habet accentum et significat quænam. in hac est encliticum et significat aliqua." Reisk.

Editt. quædam accentum dant *τῷ τις* et in hac lectione. e. g. Hervagiana posterior. Scripserat Demosthenes, ut opinor: *καὶ ἡ τιμὴ ὁπόση τις ἦν.*

In Callippum.

In Callippum, p. 1239. l. ult. *ἐπειδὴ δὲ ᾔσθετο ἀδυνάτως ἤδη ἔχοντα τὸν πατέρα, καὶ μόγις εἰς ἄστυ ἀναβαίνοντα, καὶ τὸν ὀφθαλμὸν αὐτὸν προδιδόντα, λαγχάνει αὐτῷ δίκην.*

" *προδόντα*) Dedi *προδιδόντα*." Reisk.

Genuinum est *προδόντα*, quod habent aliæ editiones: sed suppeditanda particula, *ἄν*. *καὶ τὸν ὀφθαλμὸν αὐτὸν ΑΝ προδόντα.*

In Callippum, p. 1240. l. 18. *ἐτόλμησαν μαρτυρῆσαι, ὡς ὁ μὲν Κάλλιππος ὅρκον τῷ πατρὶ δοίη· ὁ δὲ πατὴρ οὐκ ἐθέλοι ὀμόσαι παρὰ τῷ Αυσιθείδῃ. καὶ οἴονται ὑμᾶς πείσειν, ὡς ὁ Αυσιθείδης, οἰκεῖος μὲν*

ὧν τῷ Καλλίππῳ, διαιτῶν δὲ τὴν δίαιταν, ἀπέσχετ' ἂν μὴ οὐκ εὐθὺς τοῦ πατρὸς καταδιαιτῆσαι, δι' αὐτοῦ γε ἑαυτῷ μὴ θέλοντος δικαστοῦ γενέσθαι τοῦ πατρός.

" θέλων] malim θέλοντος. et hoc de meo dedi, [Ita jam olim legerat Wolfius] ut sit sententia: sperant se vobis persuasuros, ut credatis Lysithiden non fuisse commissurum ut damnaret patrem, cum [vel si] pater nollet ipse sibi judex fieri, *h. e. ultro desistere ab injusta lite, et satis Callippo facere.*" Reisk.

Nil vidit hic vir perspicax. δι' αὐτοῦ γε ἑαυτῷ μὴ θέλοντος δικαστοῦ γενέσθαι τοῦ πατρὸς, est, Cum pater jurare noluisset;—cum jurejurando suo, quo rem decidere potuisset, ipse sibi quasi judex fieri noluisset.

In Nicostratum.

In Nicostratum. Argument. p. 1245. l. 2. Ἀπολλόδωρος γραψάμενος ψευδοκλητείας Ἀρεθούσιον εἷλεν. ὀφείλοντος γὰρ τοῦ Ἀρεθουσίου τάλαντον τῇ πόλει, καὶ ἀποδοῦναι μὴ δυνηθέντος, καὶ διὰ τοῦτο εἰς τὰ δημόσια ἀπογραφομένης αὐτοῦ τῆς οὐσίας, ἀπογράφει ὁ Ἀπολλοδωρος οἰκέτας, ὡς ὄντας Ἀρεθουσίου, ὁ δὲ Νικόστρατος μεταποιεῖται ὡς ἰδιων, καὶ ἐκείνῳ προσηκόντων οὐδέν.

Primum, legendum, ὀφείλοντος οὖν τοῦ Ἀρεθουσίου τάλαντον τῇ πόλει— Debitum enim talenti, sequela, non causa, erat judicii quo damnatus est Arethusius accusatore Apollodoro, id quod docet orator ipse, p. 1252. ἐξελέγξας αὐτὸν τὰ ψευδῆ κεκλητευκότα, καὶ τὰ ἄλλα, ὅσα εἴρηκα, ἠδικηκότα, εἷλον. καὶ ἐν τῇ τιμήσει βουλομένων τῶν δικαστῶν θανάτου τιμῆσαι αὐτῷ, ἐδεήθην ἐγὼ τῶν δικαστῶν, μηδὲν δι' ἐμὲ τοιοῦτον πρᾶξαι· ἀλλὰ συγχωρῆσαι ὅσουπερ αὐτοὶ ἐτιμῶντο, ταλάντου.

Deinde ex illis pag. 1255. (πρὶν μὲν ὀφείλειν τῷ δημοσίῳ ὁ Ἀρεθούσιος ὡμολογεῖτο τῶν ἀδελφῶν εὐπορώτατος εἶναι. ἐπειδὴ δ' οἱ νόμοι κελεύουσιν τἀκείνου ὑμέτερα εἶναι, τηνικαῦτα πένης ὢν φαίνεται ὁ Ἀρεθούσιος, καὶ τῶν μὲν ἡ μήτηρ ἀμφισβητεῖ, τῶν δ' ἡ ἀδελφή.) liquet rescribendum esse,—ἀπογράφει ὁ Ἀπολλόδωρος οἰκέτας, ὧν, ὄντων Ἀρεθουσίου, μεταποιεῖται ἡ μήτηρ τοῦ Ἀρεθουσίου καὶ ἡ ἀδελφὴ, ὡς ἰδιών.—

NOTICE OF

ANTI-TOOKE; or an Analysis of the Principles and Structure of Language, exemplified in the English Tongue. By JOHN FEARN. 8vo. 10s. 6d. Longman and Co. 1824.

"IF any thing," says Mr. Fearn in his preface, "can be imagined more truly mortifying than another to the intellectual pretensions of our species, it is that we should be doomed to signify our thoughts in a jargon of utterance, with regard to the true logical import of which we are profoundly ignorant. Every man of education, when he happens to listen to the articulate effusions of a plough-boy, or untaught peasant, is filled with unmixed compassion to behold a large number of his fellow-creatures chained down by their lot to the dark necessity of expressing their ideas in a way that approximates not a little to the instinctive signs of brute animals. What then must be the reflections of the educated man, if it were had in proof, that with regard to this sort of attainment, he is in a state not much elevated above the level of the clown whom he pities and despises?"

With the purport of this passage we fully concur. A clearer definition of the symbols, by which we express our mutual thoughts, is one of the chief wants of this age of universal pretension and excitement. The Baconian system of experimental stages, in the acquisition of moral truth, should be as rigorously applied to metaphysics as to physics, if we wish the progress of intellectual man to be as substantial as it is showy, as beneficial as it is energetic. Dry and useless as etymological inquiry may appear to superficial objectors, it is, in fact, replete with the elements of the richest, most salubrious, and most useful philosophical research. Etymology is calculated to throw a strong and steady light on the origin of man: on the date of his antiquity: on his earliest modes of life: on the various families into which the main stream of human population divided itself: on the regions whence they aboriginally flowed: and on the countries which the migrating colonies successively occupied and cultivated. The etymologist, by showing the true and original source of the notions and ideas attached to each word and expression which he investigates, may often supply undenia-

ble proofs of antiquity from the wrecks and *vestigia* of institutions that remain: these furnish the best and strongest pleas which a nation can assign for its comparative antiquity, or for its ancient affinity, alliance, or connexion with other nations. Etymology, in short, is necessary to the thorough understanding of a language; for to express a word precisely, and to show its force and extent, there is a necessity for tracing it to its first form or root.

Mr. Fearn, as the title of his book shows, is generally opposed to the system of Horne Tooke. He, however, not without justice, expresses a due sense of the labors of that distinguished philologist. Before Horne Tooke, many had pretended to write philosophically on the subject of language; but it was reserved for the author of the "Diversions of Purley" to be the first in this country to write sensibly on it. If that celebrated work be big with promises which never have, and perhaps never can be realised, it contains the substructure of a philological edifice of noble, correct, and intelligible proportions. But with every disposition to admit the merit of the above work, it certainly does contain a considerable proportion of unsound opinion. Ingenious paradox and bold assertion are often more conspicuous than careful inquiry and dispassionate reflection: of which the author's favorite theory of Gothic derivation is a proof; while his etymological examples are often mere gratuitous assumptions, and some of them are excessively absurd. The following is a favorable example of the acute manner in which Mr. Fearn grapples with Horne Tooke's theory of prepositions:

"In Teutonic, FRAGM or FRAM means *originating, running, proceeding.* Frogma, which is the derivative of FRAG, run, through the medium of the preterite, is in use for a root, or beginning. The reader must here recollect that to begin is itself from BI, upon, and GAN, to go; BIGIN and BI-GANG, to set a going."—HIST. OF THE EUR. LANG. *Vol.* 2, *page* 24.

Here, then, we have the full Etymological History of the Word —FROM.—And here it is expressly evident, that, although this Word naturally came to be in use for "*A Root," or Beginning;*" (in which use it is, certainly, an AGENT-*Noun*, as Mr. Tooke asserts it is, and Not a VERBAL Noun) yet, IT WAS IN ITS ORIGIN A VERBAL, *as I affirm it was.* Dr. Murray begins his account by saying, that FROM means the PARTICIPLES "ORIGINATING, RUNNING, PROCEEDING." Now these are all VERBALS; which want nothing but *inter-position* between Two Other Words (operating at the moment as Nouns) to convert them into VERBS:

Whereas the AGENT-Noun—"AN ORIGIN," "A SOURCE," OR "AN AUTHOR,"—(which is Mr. Tooke's assumption of the matter,) CANNOT IN ANY SITUATION *be converted into a Verb.*

In fine; It is conclusive, here, that the Word FROM, according to the Derivation given of it by Dr. Murray, is the *Progressive or So-called Participial Form* of the VERB TO BEGIN, as I confidently affirm it is.

To this amount of evidence I shall only add, that the assumption of Any Preposition's being a MERE AGENT-Noun,—(by which I mean ANY NOUN *that is* NOT *the Name of* SOME ACTION, and therefore is NOT IN ANY case convertible into a Verb,)—is an absurdity of the grossest kind in Language, and is precisely analogous to asserting that a BANK OR SUPPORTING PRINCIPLE is ONE SAME LOGICAL OBJECT, or SUBJECT, as a BRIDGE OR CONNECTING PRINCIPLE.

The following disquisition on the *Past Tense* is equally ingenious and instructive:

Since the speculations of Mr. Tooke it has been generally agreed, by our most enlightened Etymologists, that the Termination—D—or ED—expresses Some Sign, or Word, *distinct from the Form of the Present:* but the difficulty has been to determine, upon any certain ground, *what actually is*, or *what ought to* be, the *real import* of this Termination.

Mr. Tooke himself, and other writers after him, have supposed, that "*love*D" means *love*-DID. But this hypothesis, even if admitted for a moment, does not remove nor lessen the difficulty; because DID *is itself* a Past Form, and it demands to be accounted for as much as Every Other Past Form.

The account given by Dr. Murray, of the nature of this contrivance, seems to be much more luminous, in appearing to have explained *at least the actual fact or history* of its origin and import; although it has not led to any Philosophical or Logical advancement of the Subject. As an *Etymological* light, therefore, I conceive it is to be regarded as a very valuable acquisition: but the exhibition of it only serves to show how unphilosophical were many of the devices, or contrivances, of our forefathers, with regard to the Structure of Language. This writer shews, very extensively, that *Past* Action was originally signified by a MERE DUPLICATION *of the Name of Present Action.* Thus, in *Vol.* 1, *page* 50, he expresses himself in the following terms. "While the Noun underwent these important changes, the Verb, the fountain of language, acquired new and interesting properties. It has been shown that it was monosyllabic, expressive only of action, and general in its sense; because it was a rapid articulation, framed to communicate to others the presence of some remarkable

operation in nature or in the mind. The word used was that which the savage speaker had been taught, or accustomed to articulate on former occasions, when actions, *similar* to that immediately at the time affecting his senses, had taken place. The monosyllabic word, therefore, expressed a great class of actions, not an individual event. Though this word might be repeated after the action had terminated, it was properly an affirmative Verb in the *present tense.* The first effort to mark preterite action consisted in doubling the Verb; of which, traces, more or less evident, are found in all the dialects from Britain to China. For example, LAG, strike, LAG LAG, struck; BAG, beat, BAG BAG, beaten; MAG, press, MAG MAG, pressed; and so on throughout the whole language. These forms, which served for a preterite tense in any person, according to the view of the speaker, soon underwent contraction, and became LELOG, BEBOG, and MENOG;" &c.

From the passage now quoted, the reader will clearly discern the nature of Dr. Murray's theory of the Past Form; and will consequently be led to conclude, that, if the fact was actually as he has stated, we are to look for the Sign of the Past Tense, in most languages, as being no other than some disguised Form, or relic, of the Verb in Present Time, including some terminal addition.

But if we admit the fact to be made out, (and I see no reason to dispute it,) that those Nations, in the early stages of their Language, did actually employ a Duplication of the Name of an Action, as the form of the Past Tense; it will certainly be granted that this contrivance has no claim to be called a ***Philosophical or Logical*** procedure: It was merely the device, or perhaps in the first instance the ***sudden and accidental impulse,*** of uncultivated reason: It was a device founded in necessity; and, although it demanded a certain exercise of reason to discern and to supply this necessity, it is certain that no mechanism could have been ***less Philosophical*** for the purpose, than that in question. If, then, any other means can be found, which can effect the same end in a Logical manner, the Philosophical Grammarian is bound to adopt it, even although it should not appear that any Nation had ever employed, or thought of the same before.

This consideration leads me to observe, that there certainly is a medium, by which the desired purpose may be effected in a manner at least ***not less logical than that by which we indicate*** FUTURE Action; because the medium in question is ***precisely analogous*** to that just mentioned. The fact is, that the Auxiliary Verb To HAVE, is the PROPER AND PECULIAR Sign wherewith to indicate Past Action; precisely upon analogous ground to that by which the Auxiliaries *May* and *Can*,—*Shall* and *Will*,—indicate Future Action. And, when I suggest this, I do not advert to it as any

thing new in itself; since it is already a *part* of the *usual* Sign of Past Time: I only mean to suggest that the Auxiliary—To HAVE—ought to *do away entirely with the Termination* D,—or ED,—and with *Every Other* VARIATION OR INFLEXION of the Name of Action that is called a Verb; insomuch, as to leave only *One Form* of the Verb—namely—a Form analogous to that which is called the PRESENT, as *love,—or loving; hate,—or hating.*

We cannot take leave of Mr. Fearn without returning him our thanks for the information and pleasure we have derived from his lucubrations; nor without recommending the study it embraces to more universal and particular attention than it has heretofore attained. It has hitherto been estimated at too low a value. The object of sober etymologists is to ascertain the divers alterations of a language; to avail themselves of all the lights of art or science in stripping words of their various disguises; and by a regular process, to conduct them down to the present time through all the changes that have occurred to them in their passage. In studying the words of language, we seek to feel their beauty and power as parts of the living speech of those by whom they are spoken. The study comprises the cultivation of a delightful sense—of a perception instinct with feeling, by which we receive on our minds, with instantaneous impression, the perfect force of every word which a mighty people for ages past has used for the vivid image of some conception of the soul. But the study is of still more importance to the orator, the politician, the philosopher, and the grammarian.

Those who take the *pro* and *con* of any given subject can never arrive at any profitable result, unless they be perfectly agreed as to the value of the verbal coin which they exchange in argument. No one can be a good reasoner, nor a good orator, who does not accurately understand and clearly appreciate this value. The first study of language is the first study of thought itself. If we write, we must follow the natural processes of a mind unfolding its own thoughts. We must be skilled in all the processes of thought in order to convince an individual of that which he does not believe, or persuade him of that which he does not know. We must study the curious and subtle structure of language, by which it is made the fit and correspondent expression to the inward workings of the mind: and not merely in its minuter structure, but in those laws and principles of the entire composition of discourse, by which it becomes a vehicle in all its various moods and conditions of action for the development of the action of the human mind. Addressing men, and calling on men for their sympathy, it behoves us to

invest ourselves in those influences to which in nature that sympathy is subjected. If the senses are to be impressed, or the fancy fascinated, by the hues and shapes of creative genius, the orator and the philosopher must be, like the painter and the sculptor, perfect in the knowlege of those hues and forms which exert so mysterious a sway over the mind.

NOTICE OF

Travels in Persia and other Countries of the East, by Sir W. Ouseley, Knt., 3 *vols.* 4*to.*

Part II.—[*Concluded from No. LIX.*]

We left our author at Ispahán, at the end of the second volume. That this city was "the ancient Aspadana, placed by Ptolemy in Persis, can scarcely be doubted." In 641, the Persian general Hurmuzán accounted Ispahán the head, Párs and Kirmán the hands, and Hamadán and Raï the feet of the empire. On this occasion, which was the great battle of Nihávend, the Persian army consisted of 150,000 men, horse and foot; of which Raï, Semnan, Dámeghán, and the neighboring places, furnished 20,000, Hamadán and Sáveh 10,000, Nuhávend (or Nihávend) 10,000, Kum and Cáshán 20,000, Ispahán 20,000, Párs and Kirmán 40,000, and Azerbaiján 30,000. Tabri records Ispahán as the country of the famous blacksmith Káveh (کاوه), to whom Feridun was indebted for his throne. It is stated to have consisted of two towns; "the first called Yehúdíah, the other Medínah, or the city:" and it is very probable, that the name Yehúdíah (یهودیه) may have taken its origin from the quarter where the captive Jews resided: the documents of their dispersion still discoverable in Persia are innumerable. It was the grand mart for Párs, Kúhestán, Khurásán, and Khúzistán; and was famed for its costly garments of cotton, its embroidered scarlet stuffs and silks, its saffron, and choice fruits. Sir W. Ouseley brings strong collateral evidence that Yehúdíah was so called from the Jews—

The ancient town was denominated Jei (جی), and is said to have

been founded by Iscander: it was a place of great size, and named Yehúdíah; *having been thus peopled:* when Bakhtnasser led away captive from Jerusalem the most ingenious artists, they arrived at the spot where Ispahán now stands, and finding, that in the qualities of air and water, it resembled their holy city, they chose it for their residence, and established themselves there. (Ms. Seir al Belád, Clim' 4.)

Bakhtnasser is the Persian and Arabic name of Nebuchadnezzar: and JEI in Pahlavi signified *pure or excellent.*

Hamdallah Cazvini gives an account of Ispahán, "with its four hundred dependent villages, comprised in eight districts;" originally, it is said to have consisted but of four villages, Karran, Der-ĭ-Kúshk, Júbáreh, and Deridesht: the city was at one time divided into 44 districts, and had 9 gates. Apples, quinces, pears, apricots, and melons, are among its most celebrated fruits. A singular Arabian prophecy is quoted, which mentions, that the دجال, or Antichrist, shall come from the Yehúdíah of Ispahán. We may form some opinion of the population of Ispahán[1] in Cazvini's time, from his statement, that many of the villages contained 1000 houses or families. The name of the city has been derived by some writers from Ispahán, a descendant of Japheth; by others from Ispahán, a son of Shem; by others from words implying "THE CITY OF HORSEMEN." The Ajaieb el Beldán mention it as a Jewish settlement at a very early period. A thousand and one channels are said to have been cut from the Zendehrúd, on the banks of which it lies, to supply its بلوک or districts. It is famed for the purity of its air, and the antiseptic quality of its earth. Whether the name of its river زنده‌رود, or "the living stream," may have been given by the Jews from their sacred books, may be a matter of inquiry: in the Bundehesh (a Pahlavi work) it is called Khréi and Mesregaroud, or Mesregantch.

The میدان شاه, or royal square of Ispahán, has long been celebrated for the immense space on which it stands. Here our author witnessed the buffoonery of mountebanks, and the athletic exercises of wrestlers. For a more detailed account of the various edifices with which the present city is adorned, reference must be made to the subject of this review. The prognostications of the natives concerning the weather, are noticed scarcely ever to have been proved fallacious—

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[1] In 1666, it was said to contain 1,100,000 inhabitants: the natives vauntingly say اصفهان نصف جهانست, Ispahán is half the world.

They pretend, indeed, to determine with precision the very day, or even hour, when spring shall perceptibly succeed to winter, and when summer and autumn are to follow in their turns. The power of doing this they have enjoyed since the time when, according to an old tradition, Balkís (بلقیس), the Queen of Sheba, having been affected by a dangerous malady, King Solomon ascertained from his books of mysterious science, that she could not possibly recover, unless removed to a particular spot, where the four seasons and their respective periods of wind and rain, heat and cold, perpetually, recurred at intervals, not liable to the variation of one moment. After an anxious search throughout the world, it was found that Ispahán alone corresponded to this description.

This fabulous place is still shown, and called, "from the remains of an ancient structure, Takht-ĭ-Rustam," (تخت رستم).

Sir W. Ouseley, during his residence here, visited کوه صفه — the place from whence Darius is affirmed to have seen his troops routed and slain by those of Alexander. Here the Persian word یادکار *a memorial*, was seen inscribed in Hebrew characters יאד נאר. At Julfa he saw some Christians in the most deplorable poverty: at Kálehdán (کاله دان) was an Imámzádeh's tomb, of which the towers were shaken by the slight exertion of any one ascending them.

During a feast given by the Amín-ad-douleh, Abdallah Khán, a singular vestige of patriarchal manners was observed. His son, apparently more than thirty years of age, although a man of considerable wealth, and the governor of Ispahán, seldom appeared among the guests; and when he did, seated himself as one of the humblest, unless invited to a higher station by his father. This arose from that filial respect which the Persians, in every stage and condition of life, are taught to express, and which is generally extended to seniority among brothers.

The autumn of this year is mentioned as having been exceedingly sickly, many in full vigor falling victims to an illness of but few hours. Most of the Persian provinces are supplied by Ispahán with pen-cases (قلمدان), made of pasteboard, and frequently most beautifully decorated: they consist of two parts; the one resembles a drawer from 5 to 10 inches long, the other is a cover made to fit it. There are many paper-boxes (صندوقچه) made there, in which such a viscous substance is used, that they acquire the solidity of wood, and are often ornamented with very interesting miniature-pictures. Small looking-glasses are sometimes inserted into them. A properly furnished

case should contain four or five kalms (قلم), ink, or مرکّب an inkholder (دوات) of brass, silver, or mother-of-pearl; a small magnetic needle (قبله نما) to direct the Musulman in his prayers towards Mecca; a small knife to mend pens, called چاقو in contradistinction to a larger one, called کارد; a pair of scissars (مقراض) to clip the paper; a whetstone (سنگ سا); the piece of horn (قطع زن) on which the kalm is laid when it wants cutting; and the آب دوات کن, with a small metallic spoon, to dilute the ink when coagulated. There are other curious productions, for which this city is famous. Chess and backgammon (نرد) are Persian games of a very high antiquity: the men are called مهره. The Indian game, پچیس is in high repute at Ispahán: cards (کنجفه) are not much esteemed.

From Ispahán the embassy commenced their journey to Tehrán. On their route they arrived at Kuhrúd: in the valley of Kuhrúd, Chardin conjectures that Darius breathed his last. Proceeding thence, they saw the great بند, or dike, which Sháh Abbás erected, to collect, as well as to restrain the mountain-torrents. The wall was apparently from forty to fifty feet in height, between two precipices. The next place which they visited was Gabrábád; but no antiquities of the "fire-worshippers" could be discovered. They afterwards approached Cáshán, written کاشان and قاشلن: this city was formerly infested with black and venomous scorpions, that killed every one whom they stung. There was likewise another species there, called حیراره. It was famed for its apricots, melons, and grapes, and manufacture of pottery, in the thirteenth century. It is said to have been founded by Zobeidah Khátún, wife of Hárún Ar'rashíd; but our author is of opinion, that she only enlarged, or embellished the place: because, in the great battle of Cádesíah, Shírzád is said to have headed its troops, being the Váły or governor of the place. Kum and Cáshán contributed their quota in the battle of Nuhávend, which occurred more than 100 years before Zobeidah's birth. It has been attributed to Tahmúras; that is to say, its antiquity is great and unknown: for thus the Persians refer unknown dates to Tahmúras, Jemshíd, and others.

On their arrival at Tehrán, they found the city filled with princes, noblemen, and ministers of state. For the particular buildings of this city, we refer the inquirer to this volume: the gates are six; the mosques and colleges from thirty to forty; the public baths and caravanseras about 300. Here the ambassador paid a private visit to the king, and shortly afterwards a public visit of ceremony. This chapter is particularly interesting, from the description of Persian etiquette and court-manners which it affords. On the 27th of December, the عيد قربان, or "*festival of the sacrifice*," announced by drums, trumpets, and the firing of guns, was celebrated, by the sacrifice of a camel, "in commemoration of the victim substituted by Abraham for his own son." The Muhharrem occurred, during their stay here, which was celebrated by a ridiculous ostentation of grief for Husein and Hassan; the representation of whose story and death closely resembles our theatrical tragedies. The chivalry and allusions of these scenes are venerable and curious; and it would be unfair to the author to extract his admirable description, by forestalling the pleasure of the future reader of his work. The dance, the song, and sword-exercise, following it, are highly valuable to the antiquarian. An account of Rai, or the Rages of Tobit and Ragau of Judith, contemporary with Nineveh and Ecbatana, follows, where Sir W. Ouseley investigated the ruins: but, as a vast body of matter remains to be comprised in this review, we unwillingly restrain ourselves within our limits.

From Tehrán, Sir W. proceeded through the province of Mázenderán, on an excursion to the Caspian Sea: at Kebúd Gumbed, the BLUE TOWER, "traditionally said to be one of the seven villas erected by Bahrám Gúr," alone remained. His description of Aiwán-ĭ-Keif, of Keilún, of Delíchái, of Hhablahrúd, and of Fírúzkúh, is fraught with important matter; in that of the latter place, the monsters of Mázenderán, or Hyrcania, the fabled *Divs* or demons are noticed: in opposition to which, the numerous fish, the silks, rice, sugar, honey, the trees, fruits, herbs, and flowers, are praised. The legendary fears of his Persian escort are vastly amusing, and show the still vigorous force of ancient opinions. The "wind of Fírúzkúh" (باد فیروزکوه) was another Simoom, surcharged with death and horror. His account of the cavern, which was the favorite residence of the White Giant, in Mázenderán, and that of his daughter, proves from what slight foundation Eastern romance reared its superstructure. The various *Divs* of Hyrcania (as Sir W. remarks in a note), were certain Marzebáns, or

"lords of the marches" in the province, who maintained their independence, until subdued by a general, called Rustam.

The beauty of the scenery in Mázenderán, its hills and dales, rocks and forests, mountains and streams, amply recompensed the traveller for other annoyances. The manner of sleeping in this province, during the winter, is very curious: several assemble round a wooden frame (كرسي), about 4 feet square, and 17 or 18 inches high, which is placed over a hole in the earthen floor, filled with burning charcoal: each person, putting his feet to the frame, lays his head on a pillow or cushion, whilst one great counterpane is thrown over all that are about to sleep. At Sárí he paid a visit of state to the Prince Muhammed Kuli Mírzá; where, and at Ashraf, he discovered some antiquities. From hence he shortly arrived at the shores of the Caspian Sea; but, notwithstanding the accounts of his escort, found none of those monstrous serpents mentioned as its inmates by Quintus Curtius. Its waters were fresh near the shore, and the beach was covered with sand as smooth as a carpet. He was informed, that between Mashehd-ĭ-Sar and Langarúd, 300 rivers of various sizes flow into it. He next visited the celebrated town Farahh-ábád, Síáh-Rúd, which he crossed, Mashehd-ĭ-Sar, and Bár Furúsh, where the Russians send cloth, paper, thread, iron, steel, gunpowder, locks, deal-wood, and Russian leather; taking back in return, silk, cotton, rice, fish, shawls, &c. &c. Amul was the succeeding stage; concerning which, the author has introduced much historical matter, and many copious extracts from unpublished Mss., which deserve to be minutely consulted; for they are singularly valuable and interesting. They proceeded on their return through the Hyrcanian forests; at Aien-ĭ-Werzán they encountered the "wind of Shahríar," of which as fatal accounts exist as of that of Fírúzkúh. The reader is referred to Sir W.'s description of Damávaud; from whence they shortly again arrived at Tehrán. Here they witnessed the festival of the Nawrúz (نوروز), instituted at a very early period of the Persian monarchy. At the supposed moment of the sun's entrance into the zodiacal sign of the ram, a gun was fired from the citadel, and the commencing festivities were announced by the royal drums and trumpets. Khelaats and specimens of the latest coinage were sent as presents by the king, and gifts were interchanged among the lower orders. The ambassador and suite attended at court, and witnessed the sights and pageantry. Sir W. Ouseley, following the chronology of Sir W. Jones, has assigned a period of 2600 years to the antiquity of this festival. During their stay, 450 Russian prisoners arrived from the Prince

Abbás Mírzá. They paid a visit to Fateh Alí Kháu, called the "King of Poets" (ملک الشعرا), who has for some years been employed in writing the شاهنشاه نامه, or a continuation of Firdausi's poem down to the present monarch's reign. The entertainment given by the Amín ad' douleh, with the ceremony of scattering rose-leaves, is worthy of a perusal. Here also the author met with some Gabrs from Yezd: his observations on them follow. Other particulars, however, at Tehrán, the character of the monarch, &c. the reader must learn from the work itself.

From Tehrán they proceeded to Nasrábád and Cazvín; part of the latter was founded by Sapor the 2d, called ذوالاکتاف: from hence they went to Abher, the foundation of which many Eastern writers attribute to Darius; others impute it to Sapor. Sir W. visited the castle, which still goes by the name of Darius, which, some say, was finished by Alexander. Sultániah was their next abode of consequence; it was founded by Arghún Khán, and completed by his son Aunjáitú Sultán. Passing through other places they reached Aújún, on which the author has given much antiquarian information; and from this city they at length fixed their temporary abode at Tabríz. Several Europeans were in the city, in the service of Abbás Mírzá. The author in this place met a man of the Karachi (قراچي) tribe, who appear, in a striking manner, to resemble our gypsies: they lead an erratic life, pilfering eggs, poultry, and other things, and telling the fortune by inspecting the palm of the hand. The Turks call them Chingánis, or Jingánis. The theatrical representations (if worthy of the name) which were exhibited here, and the appearance of Pahlawán, or Mr. Punch, with the same feigned voice and mighty deeds, are among the particulars mentioned in the description of this place. Tabríz, the capital of Azerbaijan, or Media, is imagined to be the Gabris of Ptolemy, by our author, D'Anville, and Sir W. Jones; yet a large body of authors assert it to have been the ancient Ecbatana, noticed in the Apocryphal books. It is, on the other hand, the opinion of Sir W. Ouseley, that Hamadán answers to Ecbatana. The province received the name of Azerbádegán, or Azerbaigán, from a celebrated fire-temple there: in this may be recognised the Atropatia, or Atropatena, of Strabo: the name may as well be referred "to the Persian Aderábád," as to Atropatus, who has been said to have preserved it from being

subject to the Macedonians, because it is "rather local than personal," and would seem to have relation to the worship of the place. The foundation of Tabríz has been imputed to Zobeidah Khátún, the wife of Hárún Ar'rashíd, in the 175th year of the Hejrah: its extent was formerly prodigious. Here was the sumptuous Masjed Jamra, or cathedral, built by the Vizier Táj ad' dín Ali Sháh, which exceeded in size the Aiwán-ĭ-Kesra; but being too hastily erected, it soon fell to the ground.

From Tabríz Sir W. Ouseley directed his course homewards, by way of Constantinople. The hospitality of the people at Súfianeh is pleasingly described; and his journey through Marand, Gargar (at seven or eight miles from which he alighted on the banks of the رود ارس or Araxes, which divides Media from Armenia) is very interestingly detailed. According to the Nuzhat el culub, here quoted, the stream is said to flow from south to north; but the direction of its course towards Ardúbád (اردوباد), Sir W. states to be easterly, and notices the error in the Mss. It is applied to the agriculture of the countries through which it passes by means of irrigation. It is said in the Ms. to unite its stream with the (کر) Kur or Cyrus, the (قراسو) Karà Sú, or Black Water, in the province of Gushtsáfi, and to fall into the Sea of (بحر یاي خزر) Khozar, or the Caspian. The Ajáieb el Beldán describes its course from west to east.

Julfá was the first place at which he arrived in Armenia, where he examined the (کنبد دختر), or Damsel's Tower, said to have been constructed for the daughter of Khojeh Nazer. At Nakhchuán were several antiquities, which the natives condemn as remains of the بت پرستي, or idolatry, "lingering in this country, since Noah and his family descended from Ararat," or Agridágh, as they call it. The appearance of the mountain was imposing from this town. This seems to have been the *Naξούανα* of Ptolemy (l. v. c. 13): the Armenians, as we collect from Moses Chorenensis, styled it Nakhdzhuván: they believe it to have been founded by Noah immediately after the Deluge. An ecclesiastical author calls it Nakhidsheván, or the first place of Noah's descent. There is a current legend, that Noah was interred there, and his wife at Marand. Sir W.'s geographical and etymological remarks on Irván, or Eriván, are profound, and show an indefatigable research. For his account of the

Persian camp, of the Outch Kelísía, or Three Churches, of the Kara Kelaa, or Black Castle, of Kars (the Κάρς of the Byzantine writers), of Tosáni, Medjenkirt, Alwár, Arzerúm, and several following stages, we must, as we have before been frequently obliged, refer the reader to this volume. We regret much that our confined space compels us to this vast omission, as the matter by no means deserves to be passed by.

At length, after a long and tiresome journey, he arrived at Scutari, and shortly afterwards proceeded to the ambassador's palace at Constantinople. From this great city he directed his course to Smyrna, and from thence he sailed to England.

In the Appendix, we recommend to the reader's attention, No. iii. On the Caspian Strait, No. iv. On the Caspian Sea, No. vi. On Eastern Manuscripts, and the Miscellaneous, No. ix. After which, we would notice the index of Biblical passages, quoted or illustrated, and the geographical index, which, independent of the general index, have, with great labor, been added to these Travels, and afford very considerable facility to the person consulting them.

The immense quantity of materials which the author has collected for his work, all requiring a minute and attentive perusal, together with the comparison of ancient and modern customs, of ancient and modern names of places, and his indefatigable antiquarian labors, render it almost an impossibility for us to give a fair detail of the whole in so contracted an essay as a review. Instead, therefore, of entering into a dissertation on particular parts, we have drawn up a summary of the contents, conceiving, that thus the world would be better able to form a judgment concerning the merits and assiduity of the writer. We know no book that we can so strongly recommend; for its contents are so erudite and diversified, that it is as well adapted to the classical as to the eastern scholar, and is an invaluable depository of rare disquisitions and extracts, which *both* may apply to excellent purposes. The theologian, by which name we would never understand any but the *critical* divine, may derive from it abundant information, and numerous illustrations of the sacred text. We trust, that a work of such extensive utility, and written with such unremitted perseverance, will find its proper place in the library of every scholar.

PARALLEL PASSAGES.

1. Eurip. Hippol. 445.

Κύπρις γὰρ οὐ φορητὸν, ἢν πολλὴ ῥυῇ.

Tibullus. El. ii. 1. 79.

Ah miseri, quos hic graviter Deus urget! at ille
Felix, cui placidus leniter afflat amor.

2. Eurip. Hippol. 449.

φοιτᾷ δ' ἀν' αἰθερ', ἔστι δ' ἐν θαλλασσίᾳ
κλύδωνι Κύπρις· πάντα δ' ἐκ ταύτης ἔφυ.

Lucret. i. 1.

Æneadum genetrix, hominum Divômque voluptas,
Alma Venus! cœli subter labentia signa
Imo mare navigerum, quæ terras frugiferenteis,
Concelebras; per te quoniam genus omne animantum
Concipitur, visitque exortum lumina solis, &c.

3. Eurip. Hippol. 929.

φεῦ· χρῆν βροτοῖσι τῶν φίλων τεκμήριον
σαφές τι κεῖσθαι, καὶ διάγνωσιν φρενῶν,
ὅστις τ' ἀληθὴς ἐστιν, ὅς τε μὴ φίλος.

Eur. Med. 516.

ὦ Ζεῦ, τί δὴ χρυσοῦ μὲν, ὃς κίβδηλος ᾖ,
τεκμήρι' ἀνθρώποισιν ὤπασας σαφῆ,
ἀνδρῶν δ' ὅτῳ χρὴ τὸν κακὸν διειδέναι,
οὐδεὶς χαρακτὴρ ἐμπέφυκε σώματι;—

4. Shakspeare. Macbeth, i. 4.

——————— There is no art
To know the mind's construction in the face.

Eurip. Hippol. 990.

ἐγὼ δ' ἄκομψος εἰς ὄχλον δοῦναι λόγον.

5. Shakspeare. Julius Cæsar, iii. 2.

I am no orator as Brutus is,
But, as you know me all, a plain, blunt man.

Eurip. Iph. A. 157.

λευκαίνει τόδε φῶς ἤδη
λάμπουσ' ἠώς.

6. Milton. L'Allegro.

Till the *dappled* morn doth rise.

7. Eurip. Iph. A. 1221.

πρώτη σ' ἐκάλεσα πατέρα, καὶ σὺ παῖδ' ἐμέ·
πρώτη δὲ γόνασι σοῖσι σῶμα δοῦσ' ἐμὸν,
φίλας χάριτας ἔδωκα, κἀντεδεξάμην.

Imitation of Simonides' Adventure, No. 89.

Nec sentis patre destitutus illo,
Qui gestans genibusve brachiove,
Aut formans lepidam tuam loquelam,
Tecum mille modis ineptiebat.

8. Eurip. Iph. A. 1252.

κακῶς ζῆν κρεῖσσον, ἢ θανεῖν καλῶς.

Shakspeare. Measure for Measure.

The weariest and most loathed worldly life,
That age, ache, penury, and imprisonment,
Can lay on nature, is a paradise
To what we fear in death.

9. Æsch. Prom. Vinct. 906.

κραδία δὲ φόβῳ φρένα λακτίζει.

Shakspeare. Macbeth, i. 3.

Why do I yield to that suggestion,
Whose horrid image doth unfix my hair,
And make my seated heart knock at my ribs,
Against the use of nature?

10. Eurip. Alcest. 203.

κλάει γ', ἄχοιτιν ἐν χεροῖν φίλην ἔχων,
καὶ μὴ προδοῦναι λίσσεται.

Barry Cornwall. Marcian Colonna, l. iii. xiv.

And then, in anguish that he could not hide,
He wept, and pray'd her not to leave him there,
A lone man, in his madness—in despair.

11. Eurip. Alcest. 338.

ἔσται τάδ', ἔσται, μὴ τρέσῃς· ἐπεί σ' ἐγὼ
καὶ ζῶσαν εἶχον, καὶ θανοῦσ' ἐμὴ γυνὴ
μόνη κεκλήσει, κοὔτις ἀντὶ σοῦ ποτὲ
τόνδ' ἄνδρα νύμφη Θεσσαλὶς προσφθέγξεται.

Propertius. El. i. 12. 19.

Mi neque amare aliam, neque ab hac discedere fas est;
Cynthia prima fuit, Cynthia finis erit.

Id. El. ii. 7. 41.

Uxor me nunquam, nunquam me ducet amica;
Semper amica mihi, semper et uxor eris.

12. Eurip. Alcest. 358.

σοφῇ δὲ χειρὶ τεκτόναν δέμας τὸ σὸν
εἰκασθὲν ἐν λέκτροισιν ἐκταθήσεται·
ᾧ προσπεσοῦμαι, καὶ περιπτύσσων χέρας,
ὄνομα καλῶν σὸν, τὴν φίλην ἐν ἀγκάλαις
δόξω γυναῖκα, καίπερ οὐκ ἔχων, ἔχειν.

Propertius. El. iv. 11. 81.

Sat tibi sint noctes, quas de me, Paule, fatiges,
Somniaque in faciem credite sæpe meam.
Atque ubi secreto nostra ad simulacra loqueris,
Ut responsuræ singula verba jace.

13. Eurip. Alcest. 387.

σύ νυν γενοῦ τοῖσδ' ἀντ' ἐμοῦ μήτηρ τέκνοις.

Propertius. El. iv. 11. 73.

Nunc tibi commendo communia pignora, natos;
Hæc cura et cineri spirat inusta meo.
Fungere maternis vicibus pater; illa meorum
Omnis erit collo turba ferenda tuo.

14. Eurip. Alcest. 431.

ὡς πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται.

Thomson.

'Tis the great birth-right of mankind to die.

15. Eurip. Alcest. 475.

——————— κούφα σοι
χθὼν ἐπάνωθε πέσοι, γύναι.

Pope. Elegy.

Yet shall thy grave with rising flowers be drest,
And the green turf lie lightly on thy breast.

Juv. Sat. vii. 207.

Di, majorum umbris tenuem et sine pondere terram.

16. Æsch. Sept. Theb. 729.

ξενὸς δὲ κλήρους ἐπινε-
μᾷ Χάλυβος Σκυθῶν ἄποι-
κος, κτεάνων χρηματοδαί-
τας πικρὸς, ὠμόφρων σίδα-
ρος, χθόνα ναίειν διαπήλας, ὁπόσαν
καὶ φθιμένους ἂν κατέχειν,
τῶν μεγάλων πεδίων ἀμοίρους.

Shakspeare. Henry VI. v. 2.

Lo! now my glory smear'd in dust and blood!
My parks, my walks, my manors that I had,
Even now forsake me; and of all my lands
Is nothing left me but my body's length!

Soph. Œd. Col. 789.

ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς
χθονὸς λαχεῖν τοσοῦτον ἐνθανεῖν μόνον.

17. Soph. Œd. T. 175

ἄλλον δ' ἂν ἄλλῳ προσίδοις,
ἅπερ εὔπτερον ὄρνιν,
χρεῖσσον ἀμαιμακέτου πυρὸς ὄρμενον ἀκτὰν
πρὸς ἑσπέρου θεοῦ.

Virg. Æn. vi. 309.

Quam multa in sylvis autumni frigore primo
Lapsa cadunt folia; aut ad terram gurgite ab alto
Quam multæ glomerantur aves, ubi frigidus annus
Trans pontum fugat, et terris immittit apricis.

Tasso. Gerusal. Lib. ix. 66.

Non passa il mar d' augei sì gran stuolo,
Quando ai soli più tepidi s' accoglie;
Ne tante vede mai l' autunno al suolo
Cader co' primi freddi aride foglie.

18. Soph. Œd. Col. 562.

ὡς οἶδά γ' αὐτὸς, ὡς ἐπαιδεύθην ξένος,
ὥσπερ σὺ, χὤστις πλεῖστ' ἀνὴρ ἐπὶ ξένης
ἦθλησα κινδυνεύματ' ἐν τῷ 'μῷ κάρᾳ·
ὥστε ξένον γ' ἂν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν,
ὑπεκτραπούμην μὴ οὐ συνεκσώζειν.——

Virg. Æn. i. 627.

Me quoque per multos similis fortuna labores
Jactatam hac demum voluit consistere terra.
Non ignara mali, miseris succurrere disco.

Goldsmith. Edwin and Emma.

Taught by that power which pities me,
I learn to pity them.

19. Æsch. Prom. Vinct. 386.

ὀργῆς νοσούσης εἰσὶν ἰατροὶ λόγοι.

Horat. Ep. ii.

Sunt verba et voces, quibus hunc lenire dolorem
Possis, et magnam morbi deponere partem.

20. Soph. Philoctet. 931.

ἀπεστέρηκας τὸν βίον, τὰ τόξ' ἐλών.

Shakspeare. Merch. of Venice, iv. 1.

—— You take my life, when you do take
The means whereby I live.——

21. Soph. Philoctet. 283.

——————— πάντῃ δὲ σκοπῶν,
εὔρισκον οὐδὲν πλὴν ἀνιᾶσθαι παρόν.

Horat. Sat. ii. 5, 69.

——————— Invenietque
Nil sibi legatum præter plorare, suisque.

22. Waller, on hearing a lady sing one of his songs.

That eagle's fate and mine are one,
Who, on the shaft that made him die,
Espied a feather of his own,
Wherewith he wont to soar so high.

Lord Byron has not acknowledged the debt he owes to this idea of Waller in his fine simile on the death of Kirke White, English Bards and Scotch Reviewers.

Oh! what a noble heart was here undone,
When Science' self destroy'd her favorite son!
Yes, she too much indulged thy fond pursuit,
She sow'd the seeds, but death has reap'd the fruit.
'Twas thine own genius gave the final blow,
And help'd to plant the wound that laid thee low.
So the struck eagle, stretch'd upon the plain,
No more through rolling clouds to soar again,
View'd his own feather on the fatal dart,
And wing'd the shaft that quiver'd in his heart:
Keen were his pangs, but keener far to feel
He nursed the pinion that impell'd the steel,
While the same plumage that had warm'd his nest,
Drank the last life-drop of his bleeding breast.

23. Æsch. Pers. 73.

αὐχένι πόντου.

Lord Byron. Address to the Ocean, Childe Harold, c. iv.

I trusted to thy billows far and near,
And laid my hand upon thy *mane*, as I do here.

24. Æsch. Pers. 435.

κακῶν δὲ πλῆθος οὐδ' ἂν, εἰ δέκ' ἤματα
στιχηγοροίην, οὐκ ἂν ἐκπλήσαιμί σοι.

Virg. Æn. i. 372.

O Dea, si prima repetens ab origine pergam,
Et vacet annales nostrorum audire laborum,
Ante diem clauso componet vesper Olympo.

25. Æsch. Sept. Theb. 601.

ἢ ξυμπολίταις ἀνδράσιν, δίκαιος ὢν,
ἐχθροξένοις τε καὶ θεῶν ἀμνήμοσι,
ταὐτοῦ κυρήσας ἐνδίκως ἀγρεύματος,
πλαγεὶς θεοῦ μάστιγι παγκοίνῳ δάμη.

Alfieri. Saül, i. 1.

Ah! guai, se Iddio all' etra
Il suo rovente folgore sprigiona!
Spesso, tu il sai, nell' alta ira tremenda
Ravvolto egli ha coll' innocente il reo.

LATIN PRIZE POEM.

PAULUS AD FIDEM CONVERSUS.[1]

Amissos oculos et non revocabile lumen,
Dextera ni divina juvasset, sancta, cadentem
Paulum, Musa, refer, divinum et dirige carmen.
Dive, tuum auxilium magnis conatibus audax
Invoco, sublimi tendens super æthera penna.
Aonium statuens longe transcendere montem
Nam tua facta cano, numen cœleste, Jehovæ
Imperium et vires refero cantante camœna.
Dum nondum tentata cano, tu, Spiritus Alme,
Me supplex oro doceas, nam tu bene nosti.
Paulus adhuc Christi mortemque et vincla minatur
Discipulis, et jam tetigisset celsa potentis

[1] This Prize Poem was written by the great Sir Robert Walpole, and transmitted to us by a friend through one of the descendants of Sir R. W.

Donec flamma orbem populabitur ultima totum,
Ingentique rogo flagrabit machina mundi."
Dixit Ananias, Paulusque hæc addidit ore:
" Judæi, audite, et summum pietate Jehovam
Qui colitis, læti huc animos advertite vestros.
Omnipotens Genitor, voces ne respue nostras.
' Non mihi si linguæ centum sint, oraque centum,
Ferrea vox,' dignas possim tibi reddere grates:
Et ' mihi vel tellus optem prius ima dehiscat,'
Quam te, sancte parens, lædam, ' aut tua jura resolvam.'
' Dum memor ipse mei, dum Spiritus hos regit artus,'
Omnipotens, ' nomenque tuum laudesque manebunt.'
Vos o purpurea jam majestate superbi,
' Discite justitiam hinc moniti, et non temnere divum.'
Discite quid Divi valeat suprema potestas.
O nimium tumidi tandem trepidate tyranni:
Ultricesque iras et inevitabile fulmen,
Quæque nefas infame manent, agnoscite pœnas.
Quin bellatores etiam et qui robore fidunt
Quadrupedum, excussis dextra volvuntur habenis
Præcipites; talis stellato e lumine cœli
Concidit immanis Satanas, cum sæva tonantis
Plurima tentantem frustra, frustraque minantem
Ira Dei cœlo dejectum ad Tartara misit.
At quantis, Rex magne, tuæ miracula dextræ,
Queisve loquar verbis? Duratum vidimus æquor,
Suppositumque rotis solidum mare; vidimus altos
Substratos fluctus, calcataque marmora turmis
Isacidum; latices rursus, (mirabile visu)
Volvit aqua, et pontus consueto fervidus æstu
Indomitus sævit, veteremque recolligit iram.
Jamque redux solitis infusa canalibus undæ
Congeries pubem Ægypti male nostra secutam
Signa pedum fluvio obmersit: non aureus axis
Te servat, Pharaoh, non vanæ insignia pompæ.
Scilicet ætheream dominusque atque arbiter aulæ
Arrogat imperium in reges, diademata, sceptra.
Omne Dei est munus; latas regnare per urbes
Ille dat, immotum et sævum contemnere vulgus.
Ergo sanguinei, metuunt quos Bactra, tyranni
Hesperiæque oræ domitæ solennia solvant
Munera, thura ferant aris, genibusque minores
Imperium agnoscant majestatemque Jehovæ."
Tum Pauli in ventos luctus fugiebat, et omnis,

Lætitiam nisi quæ ostendebat, lacryma abivit.
Sic ubi vis Boreæ Zephyro mollita quieto
Lenitur, cumuli altarum pacantur aquarum.
Et requies summas tranquilla supernatat undas.
Hunc et Ananias lustrali prolsit unda.

WALPOLE.

ON THE VARIOUS READINGS OF THE HEBREW BIBLE.

LETTER IV.—[*Continued from No. LVII.*]

HAVING, in some preceding letters, given a short account of the progress which has been made in collating the Mss. of the Hebrew Bible, and applying them to the correction of the Hebrew text; I propose now to show, by classifying the various readings of some select passages of Scripture, what has been the actual result of the labors of Kennicott and De Rossi—what degree of error and defect attaches to our common Hebrew Bibles, and how far they admit of correction by a careful and judicious selection of the various readings.

It will be found on examination, that by far the greatest number of readings (except manifest errors in the collated copies) make little or no difference in the sense of the passage; but consist of the insertion or omission of the *matres lectionis*, different modes of spelling, the correction of grammatical anomalies, and other matters of no great importance: and that these comparatively few readings, which make a difference in the sense, and seem entitled, on principles of rational and sober criticism, to preference, generally harmonise with the context, and improve the passage.

Without further preface I shall select a portion of Scripture from the Law, the Psalms, and the Prophets, and arrange all the various readings of the collated Mss. in each, under the following heads:

1st. Insertion or omission of the conjunction ו.
2d. Insertion or omission of the *matres lectionis*.
3d. Omissions and other errors of transcribers.
4th. Other changes, not affecting the sense.
5th. Changes affecting the sense.

The portions of Scripture selected for this examination are, Genesis iii, Psalm xxii, and Isaiah liii.[1]

The various readings in Genesis iii, inserted in Kennicott's Hebrew Bible, are 150

Which may be thus arranged:

1st. Insertion or omission of the conjunction ו	2
2d. Insertion or omission of the *matres lectionis*	49
3d. Omissions and other errors of transcribers	78
4th. Other changes, not affecting the sense	15
5th. Changes affecting the sense	6

In Ps. xxii, the readings in Kennicott's Bible amount to 181

Of these there belong to the 1st class	11
2d class	51
3d class	95
4th class	14
5th class	10

In Isaiah liii, the readings are 130

Belonging to the 1st class	13
2d class	42
3d class	61
4th class	12
5th class	2

The various readings, therefore, which have any effect on the sense, in these three portions of scripture (omitting manifest errors), amount, in the whole, only to 19 out of 462.

It has been remarked in a former letter, that the plan adopted by De Rossi was different in some respects from that of Kennicott: whilst the latter gave all the readings of the Mss. which he collated, De Rossi only selected those readings for publication which he deemed most important. "Selectum ego exhibere collationem aggredior," says De Rossi in his Prolegomenon, "ex discrepantibus lectionibus eas tantum congero, quæ gravioris aut ullius saltem momenti mihi visæ sunt; quæ sensum vel mutant, vel afficiunt, et præsidium aliquod habent, non modo in Mss. codicibus, sed etiam in Samar. textu, et in versionibus antiquis."[2] The readings, therefore, contained in De Rossi's Variæ Lectiones, and not found in the Mss. collated by Kenni-

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[1] In this collation no readings are given from the printed copies, though there are some in the early editions entitled to consideration; nor are any of the recent corrections of the Mss. given, which are distinguished by Kennicott by the word "*nunc*."

[2] De Rossi, Prolegomenon, p. xliii.

cott, in Genesis iii, Ps. xxii, and Isaiah liii, are only the following:

Genesis iii.	Class 3. . 1		Isaiah liii.	Class 3. . 4	
	Class 4. . 1			Class 4. . 1	
	Class 5. . 2			Class 5. . 3	

Let us now examine the 19 readings in Kennicott's collation, and the 5 in De Rossi's, belonging to the 5th class, and see how far they are supported by the ancient versions and other authorities, and whether any, and how many of them, are preferable to the received text.

Gen. iii. 2. For מִפְּרִי עֵץ, &c. "*we may eat of the fruit,*" &c. one Ms. K. reads לֹא מִפְּרִי עֵץ, "*we may* NOT *eat of the fruit,*" &c. This being the reading only of a single Ms., unsupported either by the context, or by any of the ancient versions, must be rejected. Gen. iii. 10. For וָאִירָא, "*And I was afraid, because I was naked,*" one Ms. K. and the Syr. and Ar. versions read וָאֵרֶא, "*and I saw that I was naked.*" This makes a good sense, and agrees with the context; but the common reading does not require alteration, and is best supported by authorities. Gen. iii. 12. For הִוא, which, in the unpointed Hebrew, signifies "*he,*" 17 Mss. K. and two primo, and Sam. read הִיא. In the Masoretic copies the textual reading is pointed (הִוא) like the feminine הִיא. In a very considerable number of passages in the Pentateuch, this word occurs in the sense, and with the punctuation of the 3d person singular feminine, but with ו instead of י. It is not, perhaps, easy to determine, whether the feminine pronoun was anciently spelt with the same letters as the masculine, which seems to have been Secker's opinion, or whether י has been corrupted into ו, in all these passages, through the fault of transcribers. This opinion is entertained by Boothroyd and Hamilton, and it is supported in many instances by the Sam. text. Whichever reading we adopt, the gender is sufficiently distinguished by the vowel points. The same remark applies to v. 20, in which Sam. and some Mss. read הִיא for הִוא. Gen. iii. 15. For הִוא, "*it,*" two Mss. K. read הִיא, "*she,*" and two others, and one De R. appear to have read the same. This reading is supported by an anonymous Greek version in Origen's Hexapla, by one Ms. of the Targum of Onkelos, by the printed Vulgate, and some of the later Latin Fathers. But the textual reading is supported by the context; by almost all the collated Mss.; by the Sam. T. and

Vers.; by Copt., Æth., Ital.,[1] the Targums, Syr., Ar., Pers., and some Mss. of Vulg. No doubt, therefore, can be reasonably entertained as to the genuineness of the common reading.[2] Gen iii. 19. For כי, "*for*," one Ms. De R. prime reads אשר, "*which*." This makes a better sense, and though resting at present on the authority of a single Ms., I think is entitled to preference; being supported by all the ancient versions, excepting Sam. Gen. iii. 20. For האדם, literally, "*the man*," one Ms. De R. and Sam. T. read אדם, "*Adam*." This word occurs uniformly with the article throughout the four first chapters of Genesis, except Gen. i. 26, "*And God said, let us make man;*" and ii. 5, "*there was not a man:*" though our authorised version inconsistently translates, sometimes "*Adam*," sometimes "*the man*." The common reading here is preferable. In the 5th chapter the article is uniformly omitted. The word ought to be translated "*the man*" throughout the four first chapters of Genesis, excepting the two passages mentioned above, and "*Adam*" afterwards. Ps. xxii. 2. For עזבתני, "*hast thou forsaken me?*" one Ms. K. reads שכחתני, "*hast thou forgotten me?*" This reading, however, receiving no support from the ancient versions, and not being required by the context, must be rejected. Ps. xxii. 2. For מישועתי, "*from my salvation*," or "*from saving me*," six Mss. K. and one primo read משועתי, "*from my cry*." This accords better with the usual construction of Hebrew poetry, and is preferred by Hare, Street, Secker, &c.; but it is not well supported by the ancient authorities: most of the Mss. and all the versions support the common reading. Ps. xxii. 4. For קדוש, "*and thou continuest holy*," Prayer-Book version, one Ms. K. 6, Vulg., Æth., and perhaps Ar., read קדש, "*and thou dwellest in the sanctuary*." This reading seems entitled to preference. Ps. xxii. 17. For כארי, "*as a lion*," or, with a different punctuation, which some critics have proposed, "*piercing*," one K. and perhaps another, one De R. and one Marg. read כארו, foderunt, "*they pierced*." Some Mss. read כרו, omitting א. All the ancient versions, excepting Chald., read the word in the 3d person plural. This reading is also adopted in our English version. See a statement for and against its reception into the text in De Rossi's note in loc. This eminent critic concurs with Dimock, Street, Horsley,

[1] "Latina Veteri." De Rossi.

[2] See De Rossi in loc. append. to vol. IV. of his Variæ Lectiones.

&c. in preferring כארו, and Hamilton has very properly admitted it into the text in his Codex Criticus. Ps. xxii. 22. For רמים, which, according to the Masoretic punctuation, signifies "*unicorns*," or the animal usually designated by this English word (though it never occurs elsewhere without א), 26 Mss. and one Marg. K., 26 Mss., eight primo, and one Marg. De R. read ראמים, supported by the context, *ó*, Vulg., Æth. One Ms. and Ar. read ראם in the singular. Syr. seems to have read רמים, "*lofty*," and Targ. retains both רמים and ראמים. ראמים is doubtless the best authenticated reading, and is rightly adopted by Hamilton in his Codex Criticus. Ps. xxii. 25. For עני, "*of the poor*," one Ms. K. reads עני ואביון, "*of the poor and needy*." But this reading receives no other support. Ps. xxii. 27. For לבבכם, "*your heart*," one K. and perhaps one primo De R. and Syr. read לבבם, "*their heart*." *ó*, Vulg., Ar., have also the pronominal suffix ם, but they have the noun in the plural number. Though this reading is countenanced by the context, yet the change of person is so usual in Hebrew poetry, that Secker and Horsley, authorities of considerable weight, prefer the common reading. Ps. xxii. 28. For לפניך, "*before thee*," one Ms. K., supported by *ó*, Vulg., Syr., Æth., Ar., and Jerome, reads לפניו, "*before him*." This reading is preferred by Dimock and Houbigant; and adopted by Hare, Street, and Horsley.

Isaiah, ch. liii. In this important prophecy, out of 137 various readings, 5 only, except manifest errors of the transcribers, have any effect on the sense: and these, indeed, in a very slight degree. Isai. liii. 7. For למבח, "*to the slaughter*," one Ms. K. reads למבחיו, "*to his slayers*." This reading cannot be admitted; resting, as it does, on the authority of a single unsupported Ms. Isai. liii. 8. נגע למו,[1] literally, "*strokes* [*were inflicted*] *upon him*," one K. perhaps read נגזר, "*was he cut off*." This also must be rejected, from its resting on the authority of a single Ms. Isai. liii. 9. For במתיו, "*in his death*," two Mss. De R. and one primo point במתיו, "*his tomb*," or "*monument*," as De Rossi translates the word. This reading is approved by some critics, but receives no support from the ancient versions. Isai. liii. 10. For יצלח, "*shall prosper*," two Mss. De R. read יצליח, "*shall cause—to prosper*:" but it is not sup-

[1] It may here be observed, that *ó*, Ar. read למות for למו, which Bishop Lowth adopts in his elegant version of Isaiah, and supports by some strong arguments adduced from Dr. Kennicott.

EMENDATIONS OF THE TEXT OF PLATO.

In the Timæus: *Γην δε τροφον μεν ημετεραν, ειλουμενην δε περι το δια παντος πολον τεταμενον, φυλακα και δημιουργον νυκτος τε και ημερας εμηχανησατο, πρωτην και πρεσβυτατην σωματων οσα εντος ουρανου γεγονε.* Here for *σωματων*, the text of Proclus[1] has rightly *θεων*; and this was also the reading of the Medicean Ms., as is evident from Ficinus's version of this passage, which is as follows: "Terram autem altricem nostram, circa polum per universum extensum alligatam diei noctisque effectricem et custodem esse voluit, necnon primam antiquissimamque *Deorum* omnium qui intra cœlum sunt geniti."

Θνητα ετι γενη λοιπα τρια γενητα. Here for *γενητα*, it is requisite to read *αγενητα*, as is evident both from Proclus[2] and the version of Ficinus, which is, "Tria adhuc genera mortalium nobis generanda restant."

In Epist. II. *αλλα ποιον τι μην τουτ' εστιν, ω παι Διονυσιου και Δωριδος, το ερωτημα, ο παντων αιτιον εστι κακων;* Here the sense evidently requires that we should read *καλων* for *κακων*; and this emendation is supported by the authority of Proclus in Plat. Theol.,[3] though this has been overlooked by all the editors of Plato: the version of Ficinus has, therefore, erroneously *malorum* for *pulchrorum*.

The following passages are ascribed to Plato, the former by Apuleius, and the latter by Ficinus; but the Greek original of them does not appear to be at present extant. In the treatise therefore De Deo Socratis, Apuleius, speaking of the difficulty attending the intellectual perception of the first cause, says: "Cur ergo nunc dicere exordiar? cum Plato celesti facundia præditus, æquiparabilis Diis immortalibus disserens, frequentissime prædicet, hunc solum majestatis incredibili quadam nimietate et ineffabili, non posse penuria sermonis humani quavis oratione vel modice comprehendi, vix a sapientibus viris, cum se vigore animi quantum licuit a corpore semoverunt intellectum hujus Dei: *id quoque interdum velut in altissimis tenebris, ra-*

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[1] See Proclus in Tim. p. 280. [2] In Tim. p. 306.

[3] See Lib. II. p. 104. For he there says, *το γαρ ποιον τι μην απαντων αιτιον εστι καλων εις την πρωτιστην αρχην αναφερομενον.* According to Plato, indeed, the cause of every thing beautiful and good is to be referred to the first principle of things; but nothing *really* evil originates from thence.

pidissimo coruscamine lumen candidum intermicare." The latter part of this sentence, which is in Italics, is not to be found in any of the writings of Plato that now remain.

In the next place, Ficinus in Tom. II. of his works, Edit. Basil. p. 1188, observes respecting the first cause of all: "Et in Epistola ad Syracusanos inquit Plato, *Mundi quinetiam architectum verbis exprimi vulgo non posse, testis est is meus, multo minus architecti patrem.*" What Plato here says, is not to be found in any of his existing epistles, nor is an epistle of his to the Syracusans extant. Thirteen epistles, indeed, are published as written by Plato; but of these, the 13th is justly marked as spurious in all the early editions of Plato; and the first and the fifth were written by Dion, though in the Bipont, and also in Beck's edition; the fifth has the name of Plato prefixed to it. That it was not however written by Plato, is evident from the following extract:—οτι Πλατων οψε εν τη πατριδι γεγονε, και τον δημον κατελαβεν ηδη πρεσβυτερον και ειθισμενον υπο των εμπροσθεν, πολλα και ανομοια τη εκεινου ξυμβουλη πραττειν· επει παντων αν ηδιστα καθαπερ πατρι συνεβουλευεν αυτω, ει μη ματην μεν κινδυνυσειν φετο, πλεον δε ουδεν ποιησειν. ταυτον δε οιμαι δρασαι αν και την εμην ξυμβουλην. ει γαρ δοξαιμεν αγιατως εχειν, πολλα αν χαιρειν ημιν ειπων, εκτος αν γιγνοιτο της περι εμε και τα εμα ξυμβουλης.

All the early editions therefore of Plato, rightly ascribe this epistle to Dion; and it is strange that Fabricius should not have perceived this, and that he should conceive the 13th epistle not to be spurious, because Diogenes Laërtius enumerates thirteen epistles of Plato.

Plato in his seventh epistle, which is to Dionysius, says to him, in answer to his inquiry about the nature of the first cause of all things: φρασω τοινυν δι' αινιγμων, ινα εαν τι η δελτος η τουτου η γης εν πτυχαις παθη. Here, for πτυχαις, I conceive it necessary to read τυχαις. And then the meaning of Plato will be, "that he speaks to Dionysius through enigmas, lest his letter to him should suffer any casuality either by land or by sea." My reason for adopting this alteration is principally owing to the following reading of this passage in Procl. in Plat. Theol. p. 103. φρασω τοινυν δι' αινιγμων, ινα εαν τι η δελτος, η τουτου, η γης τυχης μαθη: in which extract, for μαθη, which I have no doubt is to be ascribed to the carelessness of the transcribers, it is requisite to read παθη.

I only add that there is great reason to believe that this epistle to the Syracusans cited by Ficinus, not only existed in his time, but also that it was a genuine production of Plato. For

in the Timæus, Plato says, "that it is difficult to discover the maker and father of the universe, and impossible to reveal him by language to *all men*;" but of the supreme principle of things, who, according to Plato, is superior to the maker of the world, and is denominated by him *the one* and *the good*, he says, in the conclusion of his first hypothesis in the Parmenides, "that it can neither be named, nor spoken of, nor conceived by opinion, nor be known, nor perceived by any being." At the conclusion also of his 6th epistle, there is this very remarkable passage: *και τον των παντων θεον ηγεμονα των τε οντων και των μελλοντων του τε ηγεμονος και αιτιου πατερα κυριον επομνυντας· ον αν οντως φιλοσοφωμεν, εισομεθα παντες σαφως εις δυναμιν ανθρωπων ευδαιμονων.* Here he not only speaks of the God who is the leader of every thing present and future, but likewise of the lord and father of this leader and cause; the former of which deities is, according to him, the Demiurgus, and the latter the ineffable principle of things.

T. TAYLOR.

E. H. BARKERI

DISSERTATIO DE VARIIS BASSIS, quorum mentio in veteribus Scriptoribus et Monumentis facta est.

Pars I.

Lucius Aufidius Bassus, Lucii filius. Decretum Tenium apud P. P. Dobræum in *Epist.* ad Rose, (*Classical Journal*, 59, 141.) pertinet ad Romanum magistratum, cujus nomen alibi, ni fallor, non occurrit: *Επει Λεύκιος Αὐφίδιος, Λευκίου υἱὸς, Βάσσος, διὰ παντὸς εὔνους ὢν διατελεῖ καὶ κατὰ κοινὸν τῇ πόλει καὶ κατ' ἰδίαν ἑκάστῳ τῶν πολιτῶν, πατροπαράδοτον παρειληφὼς τὴν πρὸς τὸν δῆμον ἡμῶν εὔνοιαν, κ.τ.λ.* Dr. Ramsdenus ap. P. P. Dobræum *l. c.* p. 145. hæc notavit:—"*Aufidius Bassus* in M. A. Seneca *Suasor.* 6. is probably father of *Aufidius Bassus* in L. A. Seneca *Epist.* 30. The father seems to be mentioned as an Author by Pliny *Epist.* 3, 5. The 6th *Satire* of Persius 'against Covetousness' is addressed to *Bassus*. What evidence is there of this being *Cæsius Bassus*, as said in the Notes?

No evidence in the *Satire.* It would suit *Aufidius Bassus* the son, or some of his descendants inheriting his liberal mind. See line 67." Recte vir doctus statuit Aufidium Bassum M. A. Senecæ Rhetoris fuisse patrem Aufidii illius Bassi, cujus memi nit L. A. Seneca Philosophus. Sed quæ de Cæsio Basso scripsit, parum pensitata sunt.

" *Aufidius* (*Bassus,*) Phil. valde senex, qui mortem tranquille exspectabat, et de ea sapienter loquebatur affirmans eam timendam non esse ob varias causas, quas affert L. Seneca *Ep.* 30. *ad Lucil.*" Matth. Aimerichii *Specimen veteris Romanæ Literaturæ deperditæ, vel adhuc latentis,* Ferrariæ 1784. 4to. p. 48. " Nos quidem omnes, patrem, te, fratremque diximus opere justo, temporum nostrorum historiam orsi a fine Aufidii Bassi." Plin. *Hist. Nat. Præf.* " Meminit porro hujus operis, libris uno et XXX. comprehensi, historiarum a fine Aufidii Bassi, Plin. Jun. *Ep.* 3, 5. (' Dubii sermonis octo scripsit, sub Nerone novissimis annis, quum omne studiorum genus paulo liberius et erectius, periculosum servitus fecisset. A fine Aufidii Bassi triginta unus.') Laudat et Tacitus passim, ut *Ann.* 13. p. 204. etc." [Imo nihil tale reperiri potest in *Ann.*, at in *Dial. de Oratt.* 23. legitur, *Quibus eloquentia tui Aufidii Bassi, aut Servilii Noviani, ex comparatione Sisennæ aut Varronis sordet.*] " Librorum Aufidii Bassi, *de Bello Germanico,* mentio ap. Quintil. 10, 1. p. 750." Harduin. Plinius *Hist. Nat.* 6, 10.: " Universæ (Armeniæ) magnitudinem Aufidius quinquagies centena mill. prodidit." " De Aufidio," inquit Hard., " in *Præf. ad Titum* diximus." " Aufidius Bassus, Historias scripsit, a cujus fine non vitæ, sed Historiæ C. Plinius libros Historicos XXXI. auspicatus, absolvit, Plin. *Ep.* 3. *ad Macrum.* Hunc, puto, citat Plin. Major 6, 9. Eundem, quanquam senem et valetudinarium, laudat a magnitudine animi Seneca *Ep.* 30. *ad Lucilium.* Præclarus etiam de eo Quintiliani locus 10, 1." Jo. Glandorpii *Onomasticon Historiæ Romanæ,* Francofurdi 1589. fol. p. 139.

" *Cn. Aufidius,* vir prætorius, luminibus captus, laudatus tanquam valde eruditus a Cic. *de Fin.* 5. Idem *Tusc.* 5, (39.) ait *Historias* scripsisse, et in litteris vixisse." Matth. Aimerich. *l. c.* p. 48. " Sic inter *Historicos* antiquos, quorum Fragmenta in calce Sallustii exhibentur, nonnulli errant, in legitimam temporum viam nondum reducti, et a me asterisco notati,——* *Cn. Aufidius* 255. Wass." Chr. Saxii *Onom. Liter.* T. 1. p. XXII.

" *Aufidius Bassus Historicus,* Augusti ac Tiberii temporibus æqualis M. Senecæ Rhetoris, ut ex ejus *Suasor.* 6. cognoscimus. Ibidem inter *Historicos* refertur, qui elogiis suis Cicero-

nem fuere prosecuti. Reliquit autem *Belli Germanici* libros, uti docet Quintil. *L.* 10. Etiam *de Bello Civili* scripsit. Vide Voss. *Hist. Lat.* 1, 22." Nic. Lloyd. *Dict. Hist. Geogr. Poët.* (in litera *B.*) " *Aufidius Bassus*," inquit idem Lloyd. (sub litera *A*,) "nobilis Historicus, qui *de Rebus Germanicis* Historiam conscripsit. Etiam *de Bello Civili* egit: unde ista sunt, quæ M. Seneca de Cicerone refert. Meminit ejus Auctor *de Caus. corr. Eloq.* (l. c.,) et fortasse idem est, quem Plin. *Hist. Nat.* 6, 9. signat, cum ait, *Universæ* (*Armeniæ*) *magnitudinem Aufidius quinquagies centena millia prodidit.* At non de hoc, puto, sed de filio ejus loquitur L. Seneca *Ep.* 30. Ea sic incipit :— ' Bassum Aufidium, virum optimum, vidi quassum, ætati obluctantem. Sed jam plus illum degravat, quam quod possit attolli. Magno senectus, et universo pondere incubuit. Scis illum semper infirmi corporis et exhausti fuisse : diu illud continuit, et, ut verius dicam, concinnavit, subito defecit.' Fortasse idem est *P. Aufidius* memoratus Prisciano L. 8., ubi eum docet *contestatur* passive usurpasse pro *συμμαρτυρεῖται*. At plane ab hoc diversus est *Aufidius Modestus*, Grammaticus nobilis, qui Maronem interpretatus fuit, et quem celebrat Philargyrius in *Georg.* 2. Vide Voss. *Hist. Gr.* 4, 14." Nic. Lloyd. *Dict. Hist. Geogr. Poët.* Neque vero P. Aufidii nec Aufidii Modesti mentio ab Aimerichio *l. c.* facta est.

" *Aufidius Modestus*, Quintum, in morbo sibi dicentem manus esse frigidas, *Atqui calidas*, inquit, *e provincia extulisti*, notans illum in proconsulatu multa furatum, Plut. *Symp.* 2." Jo. Glandorpii *Onom. Hist. Rom.* p. 139.

" *C. Julius Modestus*, Libertus C. Julii Hygini, in studiis atque doctrina patroni vestigia secutus, ut Suetonius, citatur Gellio 3, 9. ut scriptor *Confusarum Quæstionum.* Scripsit et librum *de Feriis*, citante Macrobio. Meminere Quintil. Gell. Diomedes. A Martiale *Epigr.* 10, 21. sic laudatur :

Scribere te, quæ vix intelligat ipse Modestus,
Et vix Claranus, quid, rogo, Sexte, juvat?"

Jo. Glandorpii *Onom. Hist. Rom.* p. 490. " Denique cum Epigrammatographorum nomenclatura vel in *Anthologiæ Latinæ* corpore, vel in nova Fabricii *Bibliothecæ Latinæ* Editione Lipsiensi, T. 3. p. 266., ubi maxime collocari oportuerat, desit, ea vero valde necessaria ad inveniendos cujusque versus, nec a mei operis forma aliena esse videatur, illius quoque laborem subterfugere hoc loco nolui,——*Julius Modestus* 2, 171." Chr. Saxii *Onom. Liter.* T. 1. p. XXVII-XXX.

Ceterum G. Jo. Vossii verba, ad quæ provocat Nic. Lloy-

dius, sunt hæc:—"Ac plane ab hoc *Aufidio Basso* alius est *Aufidius Modestus, Grammaticus* nobilis, qui Maronem interpretatus fuit. Celebrat Philargyrius in *Georg.* 2.:—'Aufidius Modestus legisse se affirmabat hunc morem esse Dacorum, ut, cum ad bella proficiscerentur, non prius rem capesserent, quam de Istro certum modum haurientes ore in modum sacri vini, jurarent, non se ad patriæ sedem regressuros, nisi hostibus cæsis: et idcirco Virgilium familiari sibi hypallage usum dixisse, *Istrum conjuratum*, apud quem Daci conjurare consueverunt.' Idem in *Georg.* 3. ἁπλῶς vocat *Modestum*, ubi in illo Maronis *crurum tenus* ait *tenus* pro *fine* accepisse."

"*Aufidius Bassus, Rhetor* et *Historicus*, qui Quintiliani ævo floruit et scripsit *Belli Germanici Hist.* Laudatur et notatur a Quintil. L. 10." Matth. Aimerich. *l. c.* Idem est qui *Aufidius Bassus Rhetor* infra positus.

"*Aufidius Bassus*, præcedente antiquior, qui valde senex erat, cum de eo Seneca loquebatur in *Ep. ad Luc.* Erat Philosophus. Vide *Aufidius* in *A.* Seneca eum vocat *Bassum Aufidium*, et de eo ait fuisse virum optimum, quassum, ætati obluctantem, infirmi corporis et exsucci, ac senectutis pondere degravatum." Matth. Aimerich. *l. c.*

"*Aufidius Bassus, Rhetor*, de quo M. Seneca *Suasor.*, ubi de *Morte Cic.* Forsitan hic erat Bassus, de quo Seneca filius in *Epistt.*, qui in juventute tempore M. Senecæ declamabat, quique postea Philosophiæ studiis se totum addixit, et fama Phil. tempore L. Senecæ jam senex clarus erat, ac Romæ notus." Matth. Aimerich. *l. c.* Idem est qui *Aufidius Bassus Rhetor* supra positus.

"Nota:—Ex his *Aufidiis* forsitan unus, *Aufidius Bassus* appellabatur, et alter *Bassus Aufidius*, ac L. Seneca de hoc, M. autem Seneca de primo mentionem fecit. Fieri etiam potuit, ut *Rhetor* et *Philosophus* idem esset, ac ab uno Seneca sub *Aufidii*, ab alio sub *Bassi* nomine veluti præcipuo, ac magis vulgato citaretur: quo factum ut de diversitate dubitetur, cum unus et idem Bassus fuerit, de quo Senecæ loquuntur. Adnotavi jam initio, sæpe Auctores eosdem a diversis citari, nunc sub nomine, nunc sub prænomine, et nonnunquam sub solo cognomine, vel agnomine, unde nascitur confusio." Matth. Aimerich. *l. c.* p. 62.

"*Cn. Aufidius*, civis Romanus, fuit Olymp. CLXX., extremis nempe Ptolemæi Lathyri temporibus, cum Romæ bellum esset civile inter Marium et Syllam. Innotuit hic nobis beneficio Ciceronis. Ejus hæc verba in *Tusc.* 5, (39.:) 'Pueris nobis Cn. Aufidius, prætorius, et in senatu sententiam dicebat, nec amicis deliberantibus deerat, et *Græcam* scribebat *Historiam*, et videbat

in literis.' Ubi *videbat* retineo," [cf. Dalecamp. infra citandum,] "etsi et *vivebat* legere possis. Sed prius malo, quia cæcorum duntaxat exempla referuntur.' Unde et Steph. Pighius *Ann.* T. 3. ad A. U. Ɔcxxxiv. censet post *prætorius* deesse verba illa, *licet cæcus.* Meminit quoque hujus Aufidii Plinius *Nat. Hist.* 6, 9.: 'Universæ' (Armeniæ) 'magnitudinem Aufidius quinquagies centena millia prodidit.' Aufidium in epitomis citat Scriptor *de Origine Gentis Romanæ*, ubi ait:—'Aufidius sane, et Domitius l. 1. (Aremulum Sylvium) non fulmine ictum, sed terræ motu prolapsum, simul cum eo regiam in Albanum lacum, tradunt.'" [Sed nostra quidem sententia, hi Scriptoris incerti et Plinii loci pertinent ad alterum Aufidium, nempe Aufidium Bassum, *Historiæ Latinæ* Scriptorem, ut ipse Voss., mox citandus, alibi docuit.] "Fortasse idem est *Cn. Aufidius*, qui Quæstor fuit A. U. Ɔcxxxv, Cæcilio Metello et Cotta Coss., quique A. Ɔcxl, Balbo et Catone Coss. fuit Tribunus Plebis, et a quo *Lex Aufidia* lata, ut liceret Africanas advehere in Italiam Circensium gratia; cujus Legis Plin. meminit 8, 17. Nec diffitendum tamen, duos fuisse Cn. Aufidios; unum prætorium, ut eum Cic. vocat *Tusc.* 5, (39.;) alterum Consularem, quem prior ille adoptarat. Adoptivi ejus, pariterque adoptantis, mentio etiam est ap. Cic. *Or. pro Domo:* 'Non ætas ejus, qui adoptabat, quæsita est, ut in Cn. Aufidio, et M. Pupio; quorum uterque nostra memoria summa senectute, alter Oresten, alter Pisonem adoptavit.'" G. Jo. Voss. *de Hist. Gr.* 4, 14. p. 474. "Cn. Aufidius, *Tusc. QQ.* 5, 39. prætorius, Cicerone puero, cæcus, in Senatum tamen venit, *Historiam Græcam* scripsit: cf. *de Fin.* 5, 19. ('Equidem e Cn. Aufidio, prætorio, erudito homine, oculis capto, sæpe audiebam, cum se lucis magis, quam utilitatis desiderio moveri diceret:') *Dom.* 13. adoptat Oresten." Jo. Aug. Ernestii *Clavis Cic.* p. 70.

"*Cn. Aufidius, Tribunus Plebis* cum M. Juventio Talva, A. U. C. DLXXXIIII. Liv. 43." ['A. U. DCLXX. gessit Tribunatum plebis.' Harduin. ad Plin. 8, 17.] "Forsan hic est, cujus meminit Plin. 8, 17. Nam cum veteri S. C. non liceret Africanas pantheras in Italiam advehi, ipse contra hoc tulit ad populum, permisitque Circensium gratia importare." Jo. Glandorpii *Onom. Hist. Rom.* p. 138. "Cn. Aufidii, civis Romani," inquit Dalec. ad Plin. *l.* c., "oculis capti, qui, quum eorum sensu careret, ne atrum ab albo posset discernere, videbat tamen in literis, et *Græcam Historiam* scribebat, meminit Cic. *Tusc.* 4. Victorius l. 3. c. 20." Dalecampii vero notam citavit Nic. Lloyd. *Dict. Hist. Geogr. Poët.* "Anno Urbis DCLXXXII., Ciceronis XXXVI., Coss. fuerunt Cn. Aufidius Orestes, P.

Cornelius Lentulus Sura; Orestes gentis Aureliæ cognomen est; sed hic Orestes a Cn. Aufidio adoptatus, ut Cic. *pro Domo* ait, Cn. Aufidius Orestes dictus fuit. Cn. Oresten, cum Tribunus Plebis esse non potuisset, Consulem factum, ait Cic. *pro Plancio.* Idem Prætor Urbanus fuit anno Urbis DCLXXVI., ut ex Valerio 7, 7, (6.) apparet." Fr. Fabr. Marcodurani *Historia Ciceroniana* p. 207. Ed. Amstel. 1659. Valerii locus est hic: —" Quid Mamerci Æmilii Lepidi Consulis, quam grave decretum! Genucius quidam, Matris Magnæ Gallus, a Cn. Oreste Prætore Urbis impetraverat, ut restitui se in bona Næviani juberet, quorum possessionem secundum tabulas testamenti ab ipso acceperat. Appellatus Mamercus a Surdino, cujus libertus Genucium hæredem fecerat, prætoriam jurisdictionem abrogavit: quod diceret, Genucium amputatis sui ipsius sponte genitalibus corporis partibus, neque virorum neque mulierum numero haberi debere. Conveniens Mamerco, conveniens principi senatusdecretum; quo provisum est, ne obscœna Genucii præsentia, inquinataque voce, tribunalia magistratuum sub specie petiti juris polluerentur. Multo Q. Metellus Prætorem Urbanum severiorem egit, quam Orestes gesserat."

" *Cn. Aufidius,* prætorius, cæcus in senatu sententiam dixit. *Historiam Græcam* scripsit. Cic. *Tusc.* Fors idem est, quem Plin. 7, 53. offenso pede in Comitio, cum Senatum ingrederetur, interiisse scribit." Jo. Gl. *l. c.* Locus est: " C. Aufustius, egressus quum in Senatum iret, offenso pede in Comitio," (exspiravit.) " Hoc familiæ Romanæ nomine," inquit Harduin., " parum sibi cognito, neque admodum in libris obvio, perterriti Plinii Editores, contrà fidem Mss. omnium, R. 1. 2. Colb. 1. 2. Chiffl. Par. vet. Dal. etc. *C. Aufidium* reponere ausi sunt. At exstat frequens Aufustiæ familiæ mentio in *Inscriptionibus* antiquis ap. Gruter., cujusmodi illa est jam proxime recitata, p. 525. L. AUFUSTIUS. L. F. PALATINA. SERENUS."

" *Cn. Aufidius Orestes,* Consul A. U. C. DCLXXXIII." [imo DCLXXXII., Ciceronis XXXVI.] " cum P. Cornelio Lentulo; quem Cic. sua memoria adoptatum tradit a Cn. Aufidio in summa senectute, *ad Pont. pro Domo sua.*" Jo. Gl. *l. c.*

" Etiam *Aufidius Bassus* Augusti et Tiberii tempore fuit, æqualis M. Senecæ Rhetoris, ut ex ejus *Suasoria* 6. cognoscimus. Ibidem inter *Historicos* refertur, qui elogiis suis Ciceronem fuere prosecuti. Reliquit autem *Belli Germanici* libros: ut Fabius docet L. 10. Ubi et ejusmodi de eo judicium apponit:—' Servilius Novianus et ipse a nobis auditus est, clari vir ingenii et sententiis creber, sed minus pressus, quam historiæ

auctoritas postulat. Quam, paulum ætate præcedens eum, Bassus Aufidius, egregie utique in libris *Belli Germanici* præstitit, genere ipso probabilis in omnibus; sed in quibusdam suis ipse viribus minor.' Etiam *de Bello Civili* scripsit: unde ista sunt, quæ M. Seneca de Cicerone refert. Ubi Aufidius desiit, ibi cœpit Plinius Veronensis. Hoc ostendunt vera Plinii Junioris *Ep.* 3, 5. ubi inter alia scripsisse dicitur, *A fine Aufidii Bassi triginta et unum.* Hoc VV. DD. interpretantur de fine historiæ, quam scripserat *de Bello Civili*, (Andr. Schott. *de Claris ap. Senecam Rhetoribus.*) Id minus placet; nam paulo ante dixerat Plin. scripsisse *de Bello Germanico* libros XX. Atqui libros, quos a fine Aufidii Bassi cœpit, numero erant XXXI. Ergo verba allata de *Belli Germanici* opere intelligi non possunt. Meminit et Aufidii hujus Scriptor *de Causis corruptæ Eloquentiæ*, et fortasse idem est, quem Plin. signat *Hist. Nat.* 6, 9. cum ait: 'Universæ' (Armeniæ) 'magnitudinem Aufidius quinquagies centena millia prodidit.' At non de hoc, puto, sed de filio ejus loquitur L. Seneca *Ep.* 30. Ea incipit: —'Bassum Aufidium, virum optimum, vidi quassum, ætati obluctantem. Sed jam plus illum degravat, quam quod possit attolli. Magno senectus et universo pondere incubuit. Scis illum semper infirmi corporis et exhausti fuisse: diu illud continuit, et, ut verius dicam, concinnavit, subito defecit.' Fortasse idem est *P. Aufidius* memoratus Prisciano L. 8., ubi eum docet *contestatur* passive usurpasse pro *συμμαρτυρῆται*: nempe in verbis istis, *Si quis alio vocitatur nomine, tum cum his contestatur, atque olim vocitabatur.*" G. Jo. Voss. *de Hist. Lat.* 1, 22. p. 113. Alius saltem est *P. Aufidius*, de quo loquitur Varro *de R. R.* 2, 9.: " P. Aufidius Pontianus Amiterninus, cum greges ovium emisset in Umbria ultima," etc.

Hæc igitur est summa rerum. 1. Cn. Aufidius, cæcus, Ciceroni memoratus, *Historiæ Græcæ* Scriptor fuit; idemque Prætorius, Quæstor, Tribunus Plebis, Auctor Legis Aufidiæ. Nemo autem præter Ciceronem *Historiæ* illius *Græcæ* mentionem fecit. 2. Cn. Aufidius Orestes, a Cn. Aufidio alteri adoptatus, cujus meminerunt Val. Max. et Pseudo-Cic. *pro Domo.* Ad hunc vero seu potius ad alterum pertinet *Historia Latina*, cujus Fragmenta in Sallustii sui calce exhibuit Wass. 3. P. Aufidius, Prisciano memoratus, Auctor libri cujusdam ignoti. 4. Aufidius Bassus, Rhetor et Historicus, Auctor *Historiæ Latinæ*, quam Plinius senior continuavit, Plinius junior citavit; Quintil., Scriptor *de Causis Corruptæ Eloquentiæ*, Scriptor *de Origine Gentis Romanæ*, et M. Seneca Rhetor laudarunt. 5.

Bassus Aufidius, filius Aufidii Bassi illius, Philosophus, de quo loquitur L. Seneca Philosophus in *Ep.* 30. *ad Lucil.* Cf. *Bassus Stoicus.*

"*Cæsius Bassus*, inter *Poëtas Lyricos* relatus est. Floruit ætate Claudii principis, et usque ad Flaviorum imperium pervenit: quod ipsum Fabius Quintil. testatur, qui refert illum a se visum, quo tempore libros suos *de Oratoria Institutione* componeret. Fuit hoc observandum ea ratione, ut facilius devitemus illorum errorem, qui parum prudenter de Cæsio Basso disserunt. Idem libros aliquot scripsit vario et multiplici carmine, ut Flaccus apud nos, et Pindarus apud Græcos. Veteres Auctores quum de Poëtis Lyricis agunt, Horatium Flaccum, et Cæsium Bassum præcipue enumerant, qui legi mereantur. Diomedes quoque Grammaticus Molossicos numeros refert, qui durissimi habentur, a Cæsio Basso compositos. Amicos habuit Publium Ovidium,[1] et Persium, *Satyrarum* Scriptorem, qui ad hunc Bassum scribens, ita illum alloquitur:

Admovit jam bruma foco te, Basse, Sabino?
Jamne lyra et tetrico vivunt tibi pectine chordæ?
Mire opifex numeris veterum præcordia vocum
Atque marem strepitum fidis intendisse Latinæ,
Mox juvenes agitare jocos, et pollice honesto
Egregios lusisse senes?

Neque desunt, qui scribant, eundem Cæsium cum villa sua conflagrasse, ardente Vesevo Monte, ignibus late æstuantibus. Celebres fuerunt iisdem temporibus Aufidius Bassus, *Historiæ* Auctor, et Salejus Bassus, *Poëta Lyricus.* De utroque dicemus suis locis." P. Crinitus *de Poëtis Latinis*, c. 51. p. 473. Sed ubinam illa de *Aufidio Basso* reperienda sint, mihi non compertum est.

"Post Horatium, inquam, erat *Cæsii Bassi* imago, qui et ipse, ut Horat., Lyricus, Claudio principe floruit, usque ad Vespasianorum tempora: hujus Bassi meminit Fabius Quintilianus, cum prius esset de Horatio locutus: 'Si quem,' ait, 'adjicere velis, is est Cæsius Bassus, quem nuper vidimus; sed eum longe præcedunt ingenia viventium.' Ejusdem Bassi meminit et Grammaticus Diomedes. Persius quoque Flaccus ad Bassum *Satyram* scripsit, cujus hoc est principium:

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[1] Forsan vir doctus respexit ad Ovid. *Trist.* 4, 9.

Ponticus Heroo, Bassus quoque clarus jambis,
Dulcia convictus membra fuere mei.

Musa docet fidibus divos puerosque deorum,
Et pugilem victorem, et equum certamine primum,
Et juvenum curas, et libera vina referre.

Cæsius Bassus, ut ex Persio cognoscimus, de his omnibus aliquid scripserat: de laudatione deorum jam diximus: hic vero tanguntur illius Odæ in laudes virorum fortium. *Ἐρωτικὰ* attingit Persius, cum ait, *Mox juvenes agitare jocos.* At quæ vocantur Horatio *libera vina*, h. e. *συμποτικὰ ἀστεῖσματα.* Et laudes vitæ senilis otio et quieti redditæ pulcerrime exprimit illis verbis, *et pollice honesto Egregios lusisse senes.* Non multo aliter, si bene memini, Hadr. Turneb. in suis *Adverss.* alicubi hæc interpretatur." "*Cæsius Bassus*, inter *Lyricos* ponitur a Fabio Quintil., qui se eum vidisse scribit. Conflagravit cum villa sua ardente Vesevo. Ad hunc traditur *Satyram* scripsisse Persius hoc initio:

Admovit jam bruma foco te, Basse, Sabino."

Jo. Glandorpii *Onom. Hist. Rom.* p. 182. "*Cæsius Bassus, Poëta Lyricus*, et *Grammaticus*, quem ardente Vesuvio cum villa sua ustum esse sunt qui tradant. Vesuvius autem primum eructare cœpit flammas A. D. ix. Kal. Sept. A. æræ vulgaris Christianæ 79." Chr. Saxii *Onom. Liter.* 1, 597.

"Fuit et *Cæsius Bassus, Poëta Lyricus*, quem ætate Neronis et Galbæ vixisse, tum inde liquet, quod Persius ad eum *Satiram* scribit, tum e verbis Fabii L. 10., ubi et de eo judicium ponit:—'Lyricorum Horatius fere solus legi dignus. Si quem adjicere velis, is erit Cæsius Bassus, quem nuper vidimus.' Diomedes L. 4. ex Cæsio Basso citat hoc carmen Molossicum.

Romani Gallis devictis sunt victores.

Quanquam in veteri quoque libro *Celsius Bassus* vocetur, versusque is sic concipiatur:

Romani victores, Germanis devictis.

Auctor Schoppius *Susp. Lectt.* 5, 22. De *Celsi* nomine plane dissentio. Sed ut de Germanis Bassus scripserit, non displicet, quia iis temporibus bellum Romanis semper cum Germanis. Sunt quibus Cæsius Bassus videatur auctor *Commentariorum in Phænom. Arati* a Germanico conversa. Fulvius Ursinus in *Georg.* 1. *Calpurnium Bassum* appellat. Sed ipsum Cæsarem Germanicum auctorem eorum esse, Lactantius censet *de F. R.* 1, 11. atque idem Politianus existimat in *Misc.* 28. Is vero Cæsar Germanicus fuerit, non quem Tiberius adoptavit, quæ Lilii Gyraldi sententia erat; sed Cæsar Domitianus, quem Ara-

teorum interpretem esse liquido ostendit Nobilissimus ac Serenissimi Suecorum Regis ad Fœderatas Belgicæ Provincias Legatus, Janus Rutgersius *Var. Lectt.* 2, 9. Sed ut de Arateis Latino carmine redditis amplissimo huic viro assentio, (nam Firmicus, qui, *Præf. L.* 2., Julio Cæsari tribuit, hac parte indignus, cujus ratio habeatur,) ita de *Commentariis in Germanicum* quo minus Lactantio ac Politiano subscribam, non uno argumento compellor, ut alibi fusius explicamus." G. Jo. Voss. *de Hist. Lat.* 1, 22. p. 115. Ubinam vero est explicatio illa? "Alter ex præfatis, qui Bassi nomen præferebant, vel ab his diversus, scripsit in Germanici *Phænom. Comment.*, et citatur a Cæl. Rhodig. *Lectt. Antiq.* 18, 34. ubi de Dea Assyriorum disserit." Matth. Aimerich. *l. c.* p. 63. "Sunt qui Commentaria Latina in Aratum, in Latinum conversum a Germanico Cæsare, multa eruditione referta, sed mendosa, huic Basso ascribant." L. Greg. Gyrald. *l. c.* p. 498. Germanici Cæsaris Aratea sic incipiunt:

Ab Jove principium magno deduxit Aratus
Carminis; at nobis genitor tu maximus auctor.

Ubi Buhl. p. 237.:—"*Genitorem* haud dubie innuit Germanicus Augustum, quamvis improprie se hujus filium appellet, cum esset hic avus, ille nepos per adoptionem; erat enim ille Drusi Claudii, qui Augusti privignus erat, filius, postea a Tiberio patruo adoptatus, Augusto Tiberium adoptante, factus est Augusti nepos. Allocutus est Germanicus infra quoque Augustum, ut v. 16.

Pax tua, tuque adsis nato, numenque secundes.

558. *Hic, Auguste, tuum genituli corpore numen*
Attonitas inter gentes, patriamque paventem,
In cœlum tulit, et maternis reddidit astris.

Ad se ipsum respexit cum adulatione Augusti infra v. 185.

———— *prodest majestas sæpe parentis.*"

"Meliori cum fortuna, quam Cicero," inquit idem Buhl. *de Arati Solensis Interprr. Comm.* p. 477., "novam Arati Versionem poëticam suscepit Germanicus Cæsar, nobilissimus ille domus Augustæ heros, egregiis virtutibus et meritis civilibus, rebusque in bellis Romani Imperii cum Germanis gestis adeo insignis, ut laurea poëtica, quam Arateis Latine reddendis acquirere allaboravit, facile carere potuisse videatur. Dubitarunt quidam, an Germanicus Cæsar vere carminum Arateorum, ipsi tributorum, auctor fuerit; verum optimum Poëtam Germanicum

fuisse, Ovidius testatus est; igitur etiam carmina Aratea condere potuit et haud dubie condidit, cum reliquorum principum Augusteæ domus noscamus nullum, quem eorum auctorem fuisse majori cum probabilitate dicere possis; nam Julium Cæsarem Aratum vertisse, quod Suid. et Jul. Firmicus tradiderunt, est error in nomine; et sententia Rutgersii *Var. Lectt.* 3. p. 276. (imo 122.) qui carmina Aratea non Germanico, sed Domitiano vindicare voluit, non minus explodenda est, utpote orta ex errore librarii cujusdam in vetusto Codice, a Petro Burmanno inspecto, illa carmina ad Claudium Cæsarem referentis. Diserte Germanicum Cæsarem Arateorum auctorem pronuntiat Hieronymus *ad Titum* 1. 155. et Lactant. *Inst.* 1, 21. aliique plures gravissimi Auctores. Uti in Aratum Græci, ita quoque in Germanici Aratea Latine commentati sunt jam antiquioribus temporibus viri docti plures. Scripserat *Commentarium in Germanici Aratea* Nigidius Figulus, ex quo Fragmenta collegit Rutgers. *Var. Lectt.* 3. p. 276. Alius exstat vetus Commentarius sub nomine *Scholiastæ Germanici*, quem et ego in hac Editione textui adjungendum curavi. Est ille a diversis hominibus e pluribus antiquioribus Græcorum in Aratum Commentariis, sicut *Scholia ad Aratum Græca*, conflatus absque ullo ordine; quare etiam eadem sæpius repetuntur; afferuntur sibi contraria; et sermo est tam barbarus, incomtus, et vitiosus, ut totus hic Commentarius non veteris Latini Scriptoris operi, sed pueruli nostræ ætatis exercitio styli Latini similis videatur. Arbitror equidem, doctos Grammaticos Latinos olim Germanici Aratea discipulorum cœtui explicasse, et Scholia, quæ hodie tenemus, esse dictata, a discipulis calamo excepta; ita sermo factus est tam incoherens et parum Latinus. Scholiis unius Grammatici Latini addita et intermixta postea sunt alia, unde repugnantiæ ortæ sunt. Leguntur etiam *Scholia in Germanicum* in unoquoque Cod. Ms. diversa. Vide *Præf.*" Quicquid vero statuendum sit de Auctore *Commentariorum* illorum, mihi saltem, pariter et Vossio, placet sententia Rutgersii de Auctore *Versionis*, argumentis confirmata satis gravibus, quorum vis non, ut Buhl. censet, in vitioso vetusti Codicis titulo posita est, sed in ipsius poëmatii verbis. "Exstant et Arati *Phænomena*," inquit Rutgers., "elegantissimo carmine Latine reddita, quæ vulgo Germanico Cæsari tribuuntur. Recte; nam et ei constanter ascribunt libri, et Lactantius *Div. Inst.* 1. Germanicum eorum auctorem facit. Sed non est is Germanicus, quem vulgo putant, hoc est is, quem Augustus Tiberio adoptandum dedit; neque id opus Augusto Cæsari dedicatum fuit. Id vel is versus in principio operis evicerit,

——— *at nobis genitor tu maximus auctor.*

Et paulo post,

Pax tua, tuque adsis nato, numenque secundes.

Neque enim unquam Germanicus Augustum genitorem suum, neque se Augusti filium nominasset, qui ei, et id adoptione tantum, nepos erat. Quid quod hoc opus ne vivo quidem Augusto scriptum sit? Jam tum enim Augustum excessisse, vel ii versus in *Prognosticis* argumento sint,

Hic, Auguste, tuum genitali corpore numen
Attonitas inter gentes, patriamque paventem,
In cœlum tulit, et maternis intulit astris.

Nam quod Jos. Scal. illud, *et maternis intulit astris,* ita interpretatur, quasi Augustum noctu natum fuisse dicat, quia nox vocetur *mater siderum,* et Claudian. ita locutus sit,

cum te Lucina beatis
Addidit astrorum radiis,

equidem optarem id viro omnium ætatum maximo nunquam excidisset. Dices ne id quidem satis esse, quo minus Germanicus ejus auctor putari debeat. Potuit enim a Germanico quidem scribi, Tiberio vero dedicari. Ne id quidem potest. Quomodo enim Tiberio jam principe *primitias* suas vocet, qui, cum excederet Augustus, XXVIII ætatis annum jam attigerat? Ego, si cui Germanico tribuendum sit, libenter Domitiano id tribuerim. Nam et eum Germanici nomen usurpasse constat, et hujus libelli auctorem non alium quam principis filium fuisse vel ex eo liquet,

Si non parta quies te præside.

Nam illa,

Pax tua, tuque adsis nato,

quo, nisi ad Vespasianum, referri debeat, et id, quod ab eo conditum fuit, Pacis Templum, equidem non video. Domitianum autem in poëtica excelluisse, præter alios testatur Fabius 10, 1." Quo igitur jure potuit declarare Buhlius, 'se reliquorum principum Augusteæ domus noscere nullum, quem eorum carminum auctorem fuisse majori cum probabilitate dicere possis?' Ceterum de Vossii sententia tacet Buhl., nec P. Criniti opinionem citavit, sic in libello *de Poetis Latinis* p. 471. scribentis: —" Caius Germanicus Augustus ex nobilissima Claudiorum familia ortus est, patre Druso, ac diligenti cura in urbe eruditus. Tantum profecit sub primam adolescentiam in optimis discipli-

nis, ut incredibile dictu sit, quantum ab antiquis Scriptoribus commendetur. Suet. ac Fabius Quintil. maximis laudibus ejus ingenium atque opera extollunt, etsi paulo junior ea ipsa composuit. Idem Germanicus in Causis præterea versatus est, et bis quidem triumphalibus. Inter alia studia Græcas Comœdias a se editas reliquit, et opus Arati de *Rebus Cœlestibus* in Latinos numeros convertit, nihil commotus, quod a M. Tullio foret interpretatum, ut observatum est ab Hieronymo. Quintil. inter Poëtas heroicos hunc constituit, quo loco enumerat Val. Flaccum, Salejum Bassum, Rabirium, et Lucanum. 'Quid,' inquit, 'Germanici operibus sublimius, doctius, et omnibus denique numeris præstantius? Quis bella canere melius potuit, quam qui sic egerit?' Reliqua omittimus, ne videamur plura nunc repetere, quam institutum opus patitur. Cognomen Germanici a devictis Germanis reportavit, contra quos magno exercitu ac summis viribus dimicavit. Uxorem Agrippinam habuit M. Agrippæ filiam, et ex ea liberos plures procreavit. Traditum est, eum obiisse in urbe Antiochia, quum quartum ac xxx. annum ageret: neque sine suspicione veneni, Tiberio auctore talis facinoris, ut Suet. putavit. Quæ res credita est, non modo propter livores, qui toto corpore extiterunt; sed ex ipso etiam corde, quod igni admotum cremari haud potuit. Publius Ovidius opus suum *de Romanis Fastis* ad hunc Germanicum misit, ejusque doctrinam tanti fecit, ut inter egregios Poëtas illius nomen retulerit. Nec defuerunt, qui existimarunt ab eodem Germanico compositum fuisse *Epigr.* illud vulgatum de puero Thracensi: quod equidem propter egregiam singularemque in eo genere elegantiam subjiciendum existimavi:

Thrax puer astricto glacie dum luderet Hebro,
Frigore concretas pondere rupit aquas;
Dumque imæ partes rapido traherentur ab amni,
Præsecuit tenerum lubrica testa caput:
Orba quod inventum mater dum conderet urna,
Hoc peperi flammis, cætera, dixit, aquis."

Vide Matth. Aimerich. *l. c.* in v. *Germanicus.* Quid autem Jo. A. Fabricius in *Bibl. Gr.* de hac quæstione scripserit, mihi nulla videndi opportunitas data est.

THE ARITHMETIC OF THE HOLY SCRIPTURES.

PART VI.—[*Concluded from No. LVIII.*]

CHAP. V. MONEY.

THE *etymology* of this term is not difficult to be ascertained. There is a manifest relationship[1] between Money, the Mwnai of the ancient British, and the מנה of the Hebrews, the original import of which plainly evinces its significant appropriation. Its literal meaning in all languages is necessary to be observed in order to a correct knowledge of its history, in ancient and in modern times. To every variety of articles or commodities, it may be applied.

It is of frequent occurrence in Scripture, but few primary *terms* stand connected with its illustration. שקל, as already noticed,[2] signifies to weigh, to transact commercial business by weighing. This mode of trafficking still continues among the eastern nations; nor have the westerns lost sight of the principle, since all their species of money are adjusted by standards of weight.—Is. lv. 2: למה תשקלו כסף, Wherefore do ye weigh silver?

כסף, silver, or money in the general; as this metal was chiefly used by the ancients, in their mercantile transactions. Gen. xx. 16. אלף כסף, a thousand of silver.

The only Greek term to express money is *αργυριον*, literally, silver; but sometimes employed to denote a particular species of money. Thus is the French *argent* usually appropriated. In the Syriac there are no fewer than these three words: ܟܣܦܐ, as in Matth. xvii. 24; ܣܡܐ, in Mark vi. 8; and ܟܘܢܟܐ in Mark xii. 41. Whence arises this comparative inferiority of the G reek?

All the various kinds or *species* of money, noticed in the Old and New Testament, whether Hebrew or heathen, were regulated by weighing. This, of course, most especially regards the modern and common acceptation of the word money.

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[1] *Richards'* Welsh and English Dictionary, p. 324.—*Calepini*, Dict. undecim Linguarum, p. 1040.

[2] Class. Journ. No. LVIII. p. 252.

The *materials*,[1] of which their money was usually composed, were either

כסף, *αργυριον*, argentum, silver;
זהב, *χρυσος*, aurum, gold; or
נחשה, *χαλχος*, aurichalcum, copper, native brass.

Silver was in use at a very early period; the first notice of which is in Gen. xiii. 2. Gold has a variety of appellations;[2] significant either of gradations of excellency, or sometimes of places at which it prevails. It is either the ordinary זהב of Deut xvii. 17; the בצר of Job xxii. 24; the פז of Ps. xix. 11; or else, the אופיר of Job xxii. 24. Although the Hebrews had no brazen coins of their own; yet it appears from the latter part of the Biblical writings that there were some foreign ones in use among them.

The *gradual improvement* in this medium of commercial intercourse would furnish an inquiry of no uninteresting character. In the very earliest ages, the mode of traffick was, as most natural, by exchanging one commodity for another. In process of time[3] it was found necessary to have some common standard, according to which all other things should be duly estimated. Then the metals of silver and gold came into use; first of all most probably in rude lumps or portions, and afterwards reduced to a regular form[4] as well as weight. At length these metallic pieces became stamped,[5] as authorised coin, either with the figure of some animal, or the king's likeness, accompanied with an inscription.

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[1] In respect to mines, the Israelites seem not to have had any gold or silver of their own:—but 'iron' and 'brass' are particularly specified and promised, Deut. viii. 9.—*Investigator*, No. I. p. 55.

[2] Dissertatio vigesima octava, in Philolog. Heb. *Leusdeni*, p. 187: de Nummis et Ponder. in S. Scriptura usitatis.

[3] The first species of money that was circulated by tale, and not by weight, of which we have any account, consisted of spikes, or small obelisks of brass or iron, which were symbols of great sanctity and high antiquity.—*R. P. Knight*, in Class. Journ. XLV. p. 7.

[4] As to the figure of coin, it is either round, as in England; multangular or irregular, as in Spain; square, as in some parts of the Indies, or nearly globular, as in others.—Money, in *Barrow's* Universal Dict. of Arts and Sciences.

[5] No living man's head was ever stamped on a Roman coin till after the fall of the Commonwealth. From that time they bore the emperor's head on one side; and henceforward the practice of stamping the prince's image on coins has obtained among all nations, except the Mahometans, who, in detestation of images, inscribed only the prince's name, with the year of their prophet's transmigration.—Ibid.

In adverting to the subject of Hebrew and Jewish *coins*,[1] it may be suggested, that a complete medallic history of the Easterns would supply some highly valuable illustration of the sacred writings. Some of the ancient shekels have, on one side, the figure of the manna or incense pot, around which are seen, in imperfect characters, the words שקל ישראל Shekel of Israel; and on the reverse a sprig of a tree (probably the palm of Judea), with ירושלם הקדשה Jerusalem the Holy, surrounding it.

Before a particular explanation of these several coins is attempted, it may be necessary to present a general enumeration and corresponding value of

Scripture Money.				Silver.	Gold.	Brass.
Λεπτον	מעה	Minutum	Mite			$\frac{3}{4}d.$
Ασσαριον	אסר	Assarium				$\frac{3}{4}d.$
Quadrans	קדרנטס	*Κοδραντης*	Farthing			$1\frac{1}{2}d.$
גרה	*Οβολος*	Obolus	Gerah	$1\frac{1}{2}d$		
Denarius	דינר	*Δηναριον*	Penny	$7\frac{1}{2}$		
Δραχμη	דרם	Denarius	Drachm	$7\frac{3}{4}$		
Stater	סלע	*Στατηρ*		2 6		
שקל	*Σικλος*	Siclus	Shekel	2 6	30*s.*	
דריכמן	*Δραχμη*	Daric			25*s.*	
מנה	*Μνα*	Mina	Pound	£6.		
ככר		Talentum	Talent	£343.	£5000.	

Sect. 1. Of Silver.

גרה was the twentieth part of the שקל, according to Exod. xxx. 12. By Drs. Cumberland and Arbuthnot it is supposed to have been nearly $1\frac{1}{2}d.$ English; but Michaelis makes it less than the half of this. A silver penny of George III. weighed nearly seven grains, and consequently the גרה was, according to Michaelis, nearly equal to two-thirds of a silver penny.

אגורת, a small piece or coin, 1 Sam. ii. 36. It is probably from the former word: both are rendered by the Chald. Paraph. מעא, and by the Greek *οβολος*; and they were of the same value.

Δραχμη[2] was, according to Brerewood and Godwyn, the

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[1] Fragments to Calmet's Bib. Encycl. No. CCII and CCIII, with Plates also, by the late learned *Charles Taylor*.

[2] So called, says Eustathius, in Il. III, (whom see in Dam. Lex. col. 261.) because anciently equal in value to six *οβολοι*, or bars of iron, of such a size that six of them were as many as a man could clutch in his hand, *οσων επιδιδραχθαι ιδυνατο χειρ*. And hence the name being retained after the use of *iron money* ceased, the Attic drachma of silver was equal to the Roman denarius.—*Parkhurst's* Greek Lex. p. 175.

quarter of a שקל, or about 7¾*d.* Luke xv. 8. *Δραχμας εχουσα δεκα*, Having ten drachmas: and not indefinitely, "pieces of silver."

Δηναριον, a penny among the ancient Romans, equal to 7½*d.* of our money. It was so called, because it originally consisted "denis assibus," of ten asses.

בקע, from the import of the name, was a broken or half-shekel, whose value was about 13*d.*

Διδραχμον, a double drachma, equal to two Roman denarii, or about 16*d.* English. Matt. xvii. 24. The LXX. frequently use שקל; because, says Grotius, the Alexandrian drachma, by which those translators constantly reckon, was double that of the Attic or common drachma.

שקל is commonly estimated at 2*s.* 3*d.* or 2*s.* 5*d.*; but some reckon it half of a crown. It was the standard coin, and weighed nearly half of an ounce.

Στατηρ, Matt. xvii. 27, contained two διδραχμα. The tribute-money, to be paid for each person, was διδραχμον, Matt. xvii. 24; and this στατηρ was paid for Christ and Peter; consequently its value was 30 of our pence.

כסף, while denoting money in general, may commonly be understood to signify shekels, where it stands unconnected with any specified coin. So Matt. xxvii. 3. *Απεστρεψε τα τριακοντα αργυρια*, He returned the thirty shekels. But, if the reference be to Greek coins, then it must be understood of the Attic δραχμαι, as in Acts xix. 19.[1]

מנה weighed 60 shekels, Ezek. xlv. 12. Its value was estimated by Josephus and Godwyn at 7*l.* 10*s.*; by Prideaux, at 9*l.*; by Arbuthnot and Lamy, at 6*l.* 16*s.* 10½*d.*; and Horne, only at 5*l.* 14*s.*

ככר, a talent, was, according to Exod. xxxviii. 25, 26, equal to 3000 shekels in weight, and valued about 343*l.*

קשיטה occurs only in Gen. xxxiii. 19, Josh. xxiv. 32, and Job xlii. 11; and it is very variously[2] read and interpreted. By the Chald. Targ., the Sept., and Vulg., it is translated, A lamb

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[1] As the *Attic drachma* seems to have been more frequently used amopg the Greeks than any coin equal to the Jewish shekel, I think it more natural to compute by *that;* which, if with Dr. Prideaux we reckon it at 9*d.*, reduces the sum to 1875*l.* *Doddridge's* Fam. Expos. Vol. viii. p. 191.

[2] Becman, de Orig. Lat. Ling. p. 819, Poole's Synops. and Boothroyd's Bibl. Hebr. on the text may be read, as they furnish all the varieties of exposition hitherto attempted.

or sheep; and also by all the ancient versions. Some have imagined that it was a piece of money with the figure of a lamb on it; but this is highly improbable, as coined money is of a much later date. Comparing Gen. xxxiii. 19. with Acts vii. 16, clearly proves it to have been money or coin. Calmet maintained that it was a purse of gold or silver, as they still reckon in the East by purses. Faber and others have supposed that it was a silver or gold vase or platter, which was anciently given in change, in lieu of money. Geddes suggested that the word is of Syriac extraction, and should be written with a ס instead of ש, and rendered, a belt or girdle—the value of which, in days of old, is well known. The Greek κεστος and Latin cestus are thence probably derived. Kimchi explains it by מעה, which signifies a גרה, or obolus. Bochart conceived that the LXX. meant minæ, not lambs; εκατον μιναν, instead of εκατον αμναν.

Sect. 2. Of Gold.

שקל, according to the Jewish historian, was not more than 4*s.* 4*d.*; but Mr. Horne says 1*l.* 16*s.* 6*d.*

Sextula, or solidus aureus, noticed only by the Rev. T. H. Horne, was worth 12*l.* 0*s.* 5*d.*

אדרכן, a Daric: probably struck by Darius the Mede, and impressed with his image. It was equal to about 25*s.*; and is mentioned as being of gold in the only two texts wherein it occurs: Ezra viii. 27, 1 Chron. xxix. 7. In the latter passage we may suppose that Ezra, who probably collected, or at least revised the Chronicles, reduces the money used in David's time to that which was well known in his own.

דרכמן, حرفس, a Persian coin of gold, in value about 25*s.* It is always noticed as of gold: Ezra ii. 69. Neh. vii. 70—72.

זהב, gold in the general; but unconnected with any particular species of coin. It is to be understood as referring to the שקל of gold. Its weight was two Attic drachmas, and valued 15*s.*

מנה was, according to the author of "Moses and Aaron," 75*l.* in value: but this coin of gold does not appear to have been noticed by other writers.

ככר, a talent. Its worth, says Josephus, was not more than 648*l.*; but Godwyn rates it at 4500*l.*; Cumberland, at 5075*l.* 15*s.* 7*d.*; Prideaux, at 7200*l.*; and Horne, at 5475*l.*

Sect. 3. Of Brass.

Λεπτον, a mite, Mark xii. 42. It was equal to three farthings of our money, and is said to have been the smallest coin in use among the Jews, during the days of the Redeemer on earth.

Κοδραντης, a Roman farthing, made of brass or lead, which was the fourth part of an as, and amounts in value to the English 1½*d*. Mark xii. 42: *Λεπτα δυο, ο εστι κοδραντης*, two mites, which are a farthing.

Ασσαριον, Matt. x. 29. By Rabbinical writers this is called אִיסָר, and contains 8 mites. According to Messrs. Parkhurst and Horne, it is about three farthings.

The *κερμα* of John ii. 15, was a small piece of money, thus called, because in the rude state of ancient money such were frequently clipt off from larger pieces to make weight in their dealings with each other. A practice this, which still prevails among some nations.

In concluding these suggestions on Biblical Arithmetic, it may not perhaps be unsuitable to submit an *Analytical Review* of the leading considerations, which have been the subject of remark.

Chap. I. *Historical Introduction.*

Principles of Arithmetic in Mosaic history—Progress of Commerce—Indian origin of Arabic digits—Character and import of Figures—Their introduction into the Scriptures—Jewish method of computation—Terms of this Art or Science. —See Nos. xlix. p. 29—32, and li. p. 15.

Chap. II. *Numbers.*

Importance of understanding the Subject—Use of Letters —Numeral words—Applications of the term Number—Seeming Contradictions in Scripture reconciled.—Nos. li. p. 13—17, and liv. p. 253—257.

Chap. III. *Measures.*

Scriptural employment of the word—Terms usually applied —Two kinds; of Length and Capacity.

Sect. 1. Of Length, or Application—Origin in human members—Standard variously fixed—Tabular View—Particular Illustration.—No. lvi. p. 219—224.

Sect. 2. Of Capacity—Liquid and Dry—Examples of Standards—Tabular Representation—Specification of Liquids —Enumeration of Dry.—No. lviii. p. 249—252.

Chap. IV. *Weights.*

Reference to Money—Principal Terms—Standard differently provided—Superintendents of Weights and Measures—

Tabular Exhibition—Specific Explanation.—No. LVIII. p. 252—254.

CHAP. V. *Money.*

Etymology of word—Primary terms—Various Species—Materials in ancient times—Gradual improvement—Hebrew and Jewish Coins—General enumeration—Particular and Philological illustration of Silver, Gold, and Brass, Money.—No. LX. p. 321—327.

J. W.

Manchester, October, 1824.

BIBLICAL CRITICISM.

On the First and Second Chapters of St. Matthew; comprising a view of the leading Arguments in favor of their Authenticity, and of the principal Objections which have been urged on the subject. By LATHAM WAINEWRIGHT, *M. A. F. S. A., of Emman. Coll. Cambridge, and Rector of Gt. Brickhill, Bucks, &c.*

No. III.—[*Continued from No. LIX.*]

THE next proof that St. Matthew composed his Gospel in the Syro-Chaldee or Hebrew, is derived from the evidence of Irenæus, Bishop of Lyons, and in the early part of his life the disciple of Polycarp. Nothing can be less equivocal than the language of Irenæus on this subject, in his celebrated work against heresies.[1] (Lib. iii. c. 1.) "Matthew composed a gos-

[1] It is a singular circumstance that this work of Irenæus, the only one extant, should have descended to the present times in the *Latin* language, though it is generally allowed to have been originally written in *Greek.* This indeed we might naturally suppose to have been the case from his being a native of Greece, and it is confirmed by the existence of the first book in Greek, and by the *Greek* fragments of his writings, which are preserved in the works of other authors. The passage mentioned in the text is cited by Eusebius in his Ecclesiastical History, (Lib. v. c. 8.) Ὁ μὲν δὴ Ματθαῖος ἐν τοῖς Ἑβραίοις ἐν τῇ ἰδίᾳ αὐτῶν διαλέκτῳ καὶ γραφὴν ἐξήνεγκεν Εὐαγγελίου.

pel among the Hebrews in their own dialect." The testimony of this writer is not less important than that of the former, as he must unquestionably be regarded as an *original* and *independent* witness. That he was indebted to Papias for his knowlege of this fact has indeed been affirmed, but without the shadow of reason. On the contrary, from his manner of speaking of Polycarp, and from the deference which he acknowleges that he paid to all his instructions, there can be little doubt that his information[1] respecting St. Matthew's Gospel was communicated to him by his venerable master; and as we know that the latter was the disciple of the apostle John, we must admit that no one could be better acquainted with the truth, and that no one's authority can be more decisive.[2]

The testimony in favor of the same fact, which possesses the next highest claim to our attention, is that of Origen. His words, as quoted by Eusebius, are these :—"As I have learnt by tradition, concerning the four Gospels, which alone are received, without dispute, by the whole church of God under heaven; the first was written by Matthew, once a tax-gatherer, afterwards an apostle of Jesus Christ, who published it for the benefit of the Jewish converts, composed in the Hebrew language."[3] That his knowlege of this particular was not derived from Papias, which has been affirmed, is sufficiently evinced by the opposite opinions which these fathers entertained, and their totally dif-

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[1] Dr. Marsh's note in his translation of Michaelis, Vol. iii. Part 2. to chap. iv. sect. 4.

[2] Michaelis next introduces the evidence of Pantænus of Alexandria, which arises indeed, not from his writings, nor from any fragments of them, since none have been preserved from the corrosions of time; but from the account of him contained in the Ecclesiastical History of Eusebius. The latter relates, that Pantænus was said to have travelled into India (which in this place probably designates Arabia Felix) to preach the Christian religion, and that he found in the hands of some of the inhabitants *the Gospel of St. Matthew, written in Hebrew*, which had been left with them by Bartholomew. If this relation be true, it affords a very strong confirmation of the *Hebrew* original here contended for. Its truth indeed is denied by Dr. Masch, but without an argument of the slightest weight. And even allowing it to be false, it plainly shows that the common opinion entertained at that period was, that St. Matthew composed his Gospel in Hebrew. The same fact relative to Pantænus is mentioned by Jerome.

[3] Euseb. Hist. Eccles. Lib. vi. c. 25. Edit. Valesii, Cantab. 1720.—*Ὡς ἐν παραδόσει μαθὼν περὶ τῶν τεσσάρων εὐαγγελίων ἃ καὶ μόνα ἀναντίῤῥητά ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ Θεοῦ· ὅτι πρῶτον μὲν γέγραπται τὸ κατὰ τὸν ποτὲ τελώνην, ὕστερον δὲ ἀπόστολον Ἰησοῦ Χριστοῦ, Ματθαῖον, ἐκδεδωκότα αὐτὸ τοῖς ἀπὸ Ἰουδαϊσμοῦ πιστεύσασι, γράμμασιν Ἑβραϊκοῖς συντεταγμένον.*

ferent modes of interpreting scripture; but it is rendered still more manifest, by his declaring that he *learnt it by tradition.* This very expression, however, (ἐν παραδόσει μαθών,) has given rise to another objection,—that as Origen heard it *by report,* it does not follow that he believed it. The truth is, that the word παράδοσις, usually translated *tradition,* does not authorise the interpretation here given to it. The best lexicographers[1] consider this term as properly implying "any communication conveyed to others either by word or writing;" and that it is not used in the present instance in a mere popular sense, appears from the other facts which Origen informs us he learnt through the same channel. He certainly did not mean to say that his information respecting the authors, the language and the respective designs of the four Gospels which he is there describing, had no better authority than the passing rumor of the day. The objection therefore is perfectly futile.

The language of Eusebius also on this occasion is not less satisfactory and decisive than that of the witnesses already cited; "Matthew having first preached to the Hebrews, delivered to them, when he was preparing to depart to other countries, his Gospel, *composed in their native language.*"[2] And indeed, exclusively of his direct testimony, the circumstance of his not contradicting or qualifying the attestations of preceding ecclesiastical writers, would alone enable us to perceive what his own sentiments were on the point in question.

Subsequently to the time of Eusebius, it would be easy to adduce the testimony of a long catalogue of ancient writers unequivocally confirming the same fact; as Dositheus of the third century, Athanasius, Epiphanius, Gregory of Nazianzum, Cyril, Chrysostom and Jerome of the fourth century, Augustine of the fifth, and Theophylact of the eleventh century: and by every unprejudiced mind, it must surely be regarded as a conclusive argument, that down to the fifteenth century, no account exists which opposes the statement of this cloud of witnesses.[3]

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[1] The latitude in which this word was frequently used by the ancients is evident from the manner in which it is explained by Suicer in his Thesaurus Ecclesiasticus Patrum Græcorum. He observes (under the title Παράδοσις), that *traditions* may be divided into *divinæ* and *humanæ,* of which he describes the former as those *quæ ab ipso Deo proficiscuntur;* so that, in one sense, the inspired writings themselves were termed traditions.

[2] Πατρίῳ γλώττῃ γραφῇ παραδοὺς τὸ κατ' αὐτὸν Εὐαγγέλιον. Eccl. Hist. lib. iii. c. 24. The objections to the testimony of Eusebius are to the last degree frivolous and far-fetched, and have been well answered by Michaelis.

[3] It is deserving of notice, that though the Greek *subscriptions* to the

In addition to the external evidence for the Hebrew origin of our first gospel, there are other considerations which tend in no slight degree to corroborate the same opinion. It has been justly remarked, that as St. Matthew was a native of Palestine, and expressly composed his narrative for the use of its inhabitants, it might naturally be inferred that he would write in the vernacular language of the country, that is, in the Syro-Chaldee. Some few critics indeed have ventured to maintain that the common language of Palestine at that time was Greek;[1] but this

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books of the New Testament cannot claim any great authority, it is yet a striking circumstance, that while many of them describe the Gospel of St. Matthew to have been written in Hebrew, not one of them intimates the opinion that it was written in Greek. It is likewise observable, that the Syriac and Arabic subscriptions coincide with the same account.

[1] Among the advocates of this opinion, the most celebrated perhaps is Isaac Vossius; and what he has advanced in its vindication will enable us to form a tolerable estimate on the subject. His arguments are these: 1st, That the Romans endeavored to extirpate the language of every country which they conquered. 2dly, The Jews could not dispense with the Greek language in contracts, testaments, and courts of justice. 3dly, Two living languages cannot exist at the same time in the same place; therefore the old vernacular language must have become extinct. 4thly, The dominion of the Macedonian kings in Syria had introduced the Greek language into that country, whence it spread into Palestine. 5thly, Theodoret relates that no Jewish children learnt to speak Hebrew, but the language of the country where they were born.—These arguments are answered by Michaelis, in a German work, intitled, "An Exposition of the Epistle to the Hebrews;" and his replies are thus briefly detailed by Dr. Marsh. The two first arguments, if they proved any thing, would prove that the *Latin*, and not the Greek language, was substituted for the Chaldee. The 3d is not in itself an argument, but only an inference founded on the supposition that Greek was become the vernacular language of Palestine. Nor is it true that two living languages cannot exist at the same time in the same place, as the fact is exemplified in several European countries at the present time. The 4th argument only shows that Greek was the language spoken at the court of the Seleucidæ and the principal towns of Syria; but Syriac still continued to be spoken in the country. There is nothing, therefore, to warrant the supposition that Greek had superseded the vernacular language of Palestine. With respect to the 5th argument, the remark of Theodoret applies only to the age in which he lived, and to the Jewish children born in foreign countries. See Dr. Marsh's note to vol. III. ch. iv. sect. 6. of Michaelis's Introd. to N. T. Also Walton's Prolegom. 13. The arguments which have since been urged on the same point by Diodati in Italy, and Dr. Masch in Germany, have been respectively refuted by Ernesti and Michaelis.—There is another proof that the common language of Palestine, in the time of our Saviour, was the Chaldee or East Aramæan, which is derived from the conversation of Christ with his disciples, as described in St. Mark. Thus ch. iii. 17, Ἐπέθηκεν αὐτοῖς ὀνόματα Βοανηργές. Ch. v. 41, Λέγει αὐτῇ· Ταλιθὰ κοῦμι. Ch. vii. 34, Λέγει αὐτῷ· Ἐφφαθά.

supposition is too feebly supported to entitle it to change the prevailing belief. The necessity which it appears existed for a Syriac and a Coptic version of the writings of the New Testament, is alone quite sufficient to determine this point; for if in Syria and in Egypt, when under the dominion of Greek sovereigns, the Seleucidæ and the Ptolemies, the Greek language was not spoken by the mass of the people, we cannot with any appearance of reason imagine that this should have been the case in Judæa.

It may indeed be asked, if the Syro-Chaldaic was then the common dialect of Palestine, how has it happened, that while St. Matthew alone confined himself to his native tongue, the other sacred writers, who were likewise Jews, should have chosen to compose in a foreign language? This singularity will be easily explained, if we call to mind either the birth-places of the apostles, where they are known, or the countries in which they principally resided. Thus St. John, we are informed, passed all the latter part of his life at Ephesus, or some other *Greek* city in Asia Minor; St. Luke, if he was not, as some suppose, born in a Greek town, chiefly resided where *Greek* was spoken; St. Mark and St. Peter, we well know, in the laborious execution of their missions, directed the greater part of their travels through *Grecian* countries; and as St. Paul was a native of Tarsus, he naturally adopted the *Greek* language, which had then become prevalent in that city. St. Matthew, on the contrary, never travelled where Greek was the common language of the country; and as his narrative was more particularly designed for the use of his own countrymen, the cause of his writing in Hebrew is abundantly obvious.[1]

It is a fact not a little remarkable, that the *Protestants* have been the most strenuous advocates for the *Greek* original of St. Matthew's gospel. We have seen that the contrary opinion prevailed without any opposition for more than 1400 years; and the

[1] As to the objection, that if this gospel was written in Hebrew, it is unaccountable that no one should have seen the original, it has been observed, that it is surely not very extraordinary, that after the second demolition of Jerusalem by Adrian, it should sink into obscurity. Nor is the statement correct, that it was never seen by any of the ancient fathers; as Jerome expressly declares, not only that he had seen the Hebrew gospel, believed to be St. Matthew's original, but that he had translated it. Pantænus also, according to the account of Eusebius and Jerome, is described as having seen it in the hands of Christians when he travelled into India; which, in the opinion of Justin Martyr, Mosheim, and other writers, is here supposed to denote Arabia Felix.

first person of eminence who expressed a difference of sentiment on the subject appears to have been Erasmus. Cardinal Cajetan, the great opponent of Luther, and Œcolampadius, the friend of Zuinglius, next followed on the same side; but it is deserving of observation, that not one of these three divines possessed any acquaintance with Hebrew literature. The Catholics, however, who can seldom boast of solidity of reasoning in controversial discussions, soon relinquished the hypothesis of Erasmus, and it remained for the Protestants to defend it with a degree of zeal which might have been better applied to a better cause. Their conduct, indeed, on this occasion will admit of an easy explanation, when we advert to the singular notions which they entertained on the nature of a translation. The Council of Trent having decreed that the Latin version of the Bible, corrected by St. Jerome, and since known by the name of the *Vulgate*, should be the standard of reference in every case of doubt which might arise among orthodox Christians, Protestant divines considered it as a point essentially connected with their just principles of opposition to the Papal Church, to maintain, that in theological controversies, no appeal to a *translation* could be conclusive. Aware, however, that they might be charged by their opponents with thus appealing to a translation, if the original text of St. Matthew was written in the Hebrew language, they asserted and attempted to prove that this evangelist made use of the same language with the other sacred writers. This question has since undergone a more diligent and a more complete investigation; and notwithstanding the example of a few learned men, who still adhere to the opinion first promulgated by Erasmus,[1] it seems difficult to conceive how any candid and competent inquirer can feel any hesitation in admitting that the historical evidence most decidedly preponderates in favor of the *Hebrew* original of our first gospel.

[1] The opinion of Sixtus Senensis, of there having been *two* originals to this gospel; that is, that St. Matthew composed it both in Hebrew and in Greek, has been proposed by Whitby and Lardner (though advocates themselves for a Greek original), as one mode of obviating the difficulties by which the latter supposition is encumbered: but as it is totally unsupported by proof, it can have no claim to serious attention.

EXTRACTS FROM NEGLECTED BOOKS.

Baptistæ Mantuani Carmelitæ Adolescentia, seu Bucolica.—Francisci Petrarchæ Æglogæ.—Metrical Conceit.—Pugna Porcorum.

AMONG the vast multitude of forgotten books, there are many which, although their perusal as a whole would not repay the trouble of the general reader, contain nevertheless single passages which deserve to be detached from the rubbish in which they are imbedded. In this way, as in some others, our friends of the *Retrospective Review* have done excellent service to the republic of letters. Our researches, however, are confined chiefly to a single, and not the most important province of modern literature—one which has not entered into their plan, that of modern Latin poetry.[1] We have been in the habit of giving critiques on some of these neglected volumes, with specimens of their contents, from time to time, with the benevolent view of relieving the inevitable dryness of our Journal, by the intermixture of lighter matter, as well as of sparing our readers a great deal of useless trouble. Whether we have succeeded in our object, others must judge. We have been induced to select for the subject of our present notice the religious eclogues of Mantuan, from the extraordinary popularity of the work in its own day; and we have added to them those of Petrarch, on account of the name of the writer, and the similarity of the subject.

We are not aware who first introduced the practice of administering religious instruction under the veil of pastoral poetry. In the ancient Christian poets, as far as we are acquainted with them, nothing of the kind occurs. The idea, however, was very natural; it was nothing more than converting the metaphor, which the frequent use of it in Scripture had rendered popular among the Christian writers, into a detailed allegory. Perhaps the Shepherd of Hermas may have supplied the first hint of this

[1] A critique on the Latin poems of Daniel Heinsius, in the first number, might have formed the beginning of a series of articles on modern Latin poetry; but the subject was dropped, apparently on account of its total want of interest as far as regarded the generality of readers. A better selection of extracts might have been made; the lines, however, beginning "Hoc opus," and "Nonne vides," are very fine. Heinsius was certainly more than a mere commentator. In Mr. Bowring's Batavian Anthology, lately published, we meet with him likewise as a vernacular poet.

species of composition. In whatever quarter it originated, however, the practice became a favorite one with the Latin poets of the middle ages. It was a result of the same spirit, which led certain of the fathers and councils to condemn the reading of the heathen classics as pernicious; which deluged the world with Christian Virgils, Christian Ovids,[1] Christian Terences, Christian Anacreons, &c.; which, deviating into wilder whimsies, *reformed* Virgil by hewing him limb from limb, and casting the dissevered members into the Medea's cauldron of Alexander Ross, from whence they emerged in the shape of a Christiad, in thirteen mortal books (an operation more severe than that to which he is said to have subjected himself in the romance[2]), and which in our own days *evangelised* Shakspeare after the same fashion, by conglutinating together some hundreds of passages from his plays, with a certain portion of alloy from Young's Night Thoughts, and elsewhere, into a spiritual tragedy on the fall of man. All kinds of subjects were considered as adapted to the pastoral muse; the Scripture histories, the praises of a religious life, the prevailing heresies or immoralities of the time, the corruptions of the church, the disputes between rival orders, or the weightier points of discussion between the Romish and Reformed Churches; these, and a thousand other subjects, more or less connected with religion, were discussed after the Arcadian fashion, to the detriment both of poetry and argument, and the waste of much good Latin and flowing verse. The custom appears to have lasted a long time, for there are traces of it even in Milton's Lycidas. Afterwards religious poetry began to assume other (though not in all cases more judicious) forms, and pastoral allegories became obsolete; in which they shared the fate of all pastorals since the Spectator, and all allegories since the Hind and Panther. Another variety of the species was the political eclogue, which has been burlesqued with such success of late years.

The writer before us, Baptista Spagnuoli Mantovano (better known as Baptista or Mantuan) was the legitimate or illegitimate branch of a noble family at Mantua, where he was born about the middle of the fifteenth century. A great part of his life was spent in the hardships and adventures of a travelling life; on his return, having in vain attempted to reform his order,

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[1] Friderici Dedekindi Metamorphoseon Sacrarum Libri v. Smalcaldiæ, 1565.

[2] "Lyfe of Virgilius," as quoted by Sir Walter Scott in the Notes to the Lay of the Last Minstrel, Canto II, Note 15.

of which he had risen to the head, he retired from his office, and died at Mantua in 1516. He was the author of many other works in prose and verse.[1] His popularity as a Latin poet, and especially as the author of the eclogues, was extraordinary in his own day; owing partly to his real merits, partly, it may be supposed, to his high situation in the church, and partly to the imperfect state of classical taste at the time, the Latin poets being as yet indistinctly known, and their celebrated followers of the sixteenth century still below the horizon. He certainly possesses a considerable command both of Latinity and versification; he is vigorous beyond most of his compatriots, exceedingly fluent, and we may perhaps add poetical; but his subject is a perpetual dead weight on his powers, and diffuseness, the besetting sin of Italian writers, overlays all his good qualities. His Latinity is very respectable, compared with that of his age. His bold attacks on the manners of the times, of which his writings contain some curious pictures, are said to have drawn on him much unmerited odium. He seems, indeed, to have been worthy of a better fate than to write religious eclogues. The "Bucolica" of Mantuan superseded those of his illustrious countryman in the public schools for a considerable time; they were translated and imitated in modern languages; and in the dedication to the Shepherd's Calendar of Spenser, he is mentioned together with Theocritus, Virgil, Petrarch, Boccaccio, Marot, and Sannazarius, as among the most excellent poets of modern times. Fame is fickle—and the Carmelite poet now sleeps with the Chapelains and Dubartas's, the Dukes and Sprats, and Pomfrets, and Stepneys, and Ducks, and Hayleys, and Pratts, and Sewards of other days, undisturbed save when the restless foot of a *Retrospective Reviewer* rouses up the dust of the huge oblivious cemetery in which they lie. We have found few passages of convenient length which are capable of being detached from their context; such however as they are, they will be a sufficient illustration of the author's manner.

In the first eclogue, a story of successful love, there is a very pretty passage:

> Tempus erat curva segetes incidere falce,
> Et late albebant flaventibus hordea culmis:
> Affuit (ut mos est) natis comitata duabus,

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[1] "Parthenice," an epic, on the Virgin Mary; "Alphonsus," "Triumphus Gorzagæ," "Sylvarum Libri VII." &c. which, from the glance we have taken at them, appear to be in better taste than his eclogues.

Collectura parens, quæ præterit hordea messor.
Farra legens ibat mea per vestigia virgo.
Continuo aspiciens ægre tulit aspera mater,
Et clamans, "Quo," dixit, "abis? cur deseris agmen?
Galla veni; namque hic alnos prope mitior umbra,
Hic tremulas inter frondes immurmurat aura."
O invisa meis vox auribus! Ite, precabar,
Ite (malum) venti celeres, dispergite vocem.
Non potui, volui frontem non flectere: virgo
Demissi in cilium de sub velaminis ora
Me aspiciens, motis blande subrisit ocellis.
Id cernens iterum, natam vocat improba mater;
Galla operi magis incumbens, audire recusat;
Ut pede, sic animo sequitur. Tum providus ipse
Nunc cantu, nunc sollicitans clamore metentes,
Velamenta dabam sceleri, quo credere possent
Et soror et mater, non audivisse puellam.
Falce revellebam sentes, ne crura sequentis
Lævia, ne teneras ausint offendere plantas.

The second and third eclogues are occupied with the history of a less fortunate attachment. In the fourth, we have a tremendous invective against the sex:

Fœmineum servile genus, crudele, superbum,
Lege, modo, ratione caret: confinia recti
Negligit, extremis gaudet, facit omnia voto
Præcipiti, vel lenta jacet, vel concita currit:
Si gravis est, mœret torvo nimis hernica vultu;
Si studeat comis fieri, gravitate remissa
Fit levis: erumpit blando lascivia risu,
Et lepor in molli radiat meretricius ore.
Debilis, inconstans, vaga, garrula, vana, bilinguis,
Imperiosa, minax, indignabunda, cruenta,
Improba, avara, rapax, querula, impia, credula, mendax,
Impatiens, onerosa, bibax, temeraria, mordax,
Ambitiosa, levis, maga, lena, superstitiosa, &c.

And so on to a great length; which a writer in Dryden's miscellanies has nevertheless thought worthy of a paraphrase. The above invective is supported by some curious historical arguments.

Phædra pudicitiam contra crudeliter ausa est:
Decepit Judæa virum Rebecca, suamque
Progeniem, velans hircino guttura tergo:
Porrigit Alcidæ conjux fatale venenum.
* * *
Dicite, Quæ tristem mulier descendit ad Orcum,
Et rediit? potuit, si non male sana fuisset,
Eurydice revehi per quas descenderat umbras:
Rapta sequi renuit fessam Proserpina matrem.
At pius Æneas rediit, remeavit et Orpheus,
Maximus Alcides, et Theseus, et duo fratres,

Alter equis, alter pugna bonus atque palæstra;
Et noster Deus, unde salus et vita resurgit.[1]

In the fifth there is a pleasant picture of a Christmas fireside:

Tunc juvat hibernos noctu vigilare Decembres
Ante focum, et cineri ludos inarare bacillo,
Torrere, et tepidis tostas operire favillas
Castaneis, plenoque sitim restinguere vitro,
Fabellasque inter nentes narrare puellas.

The sixth contains a marvellous strange legend (p. 87-8), to which we can only refer; as also a curious picture of Roman morals, compared with those of the country (p. 91 sqq.); and in the seventh there is a rather pleasing passage on the estimation in which the gods (or saints) hold the pastoral life, where Apollo and Admetus are coupled with the shepherds of Bethlehem after the usual style of those days, when the two were almost equally matter of belief. We would willingly extract these and some other passages, did our limits allow. The eighth eclogue is almost wholly occupied with the praises of a mighty goddess, and her marvellous works, for which the worshipper refers to the paintings which he has seen suspended on the walls of the temples—the source, apparently, of most of the theological knowlege of our shepherds. Who this power is, the reader may discover from the following description, in which the attributes of Juno, Cybele, Diana, and Amphitrite, are curiously mingled.

Non erat illa Dryas, neque Libethris, nec Oreas:
Venerat e cœlo Superum regina, Tonantis
Mater.
Huic Tethys, huic alma Ceres famulatur, et ipse
Æolus, æquoreis ventos qui frænat in antris.
Hunc Deus, astrorum flammas super, atque volantes
Solis equos, supra fulgentem Cassiopeam
Extulit, et sacram bisseno sidere frontem
Cinxit, et adjecit subter vestigia Lunam.

We quote the following apophthegm, from the ninth, for the benefit of those whom it concerns:

——— Potare semel, gustare: secundus
Colluit os potus: calefacta refrigerat ora
Tertius: arma siti bellumque indicere quartus
Aggreditur: quintus pugnat: victoria sexti est:
Septimus (Œnophili senis hæc doctrina) triumphat.

[1] Compare Dante Inf. Canto ii. 15. "Tu dici, che di Silvio lo parente, &c. I non Enea, i non Paulo sono." In another of Mantuan's poems (Alphonsus, lib. ii.) Mercury is sent to announce to Pluto the descent of Christ into hell.

And we shall conclude with the following description from the tenth, and last, of a shepherd's summer-day in the happy south, as a companion to the winter-night above quoted:

O nostræ regionis opes! o florida prata!
O campi virides! O pascua læta, feraxque
Et nunquam sine fruge solum, torrentia passim
Flumina per villas, rivi per rura, per hortos!
Hinc pecus, hinc agri pingues; sub sidere Cancri,
Cum tritura sonat passim, cum Junius ardet,
Arva virent, textæ lento de vimine tepes
Poma ferunt, redolent ipsis in vepribus herbæ.[1]
O nemorum dulces umbræ, mollesque susurri,
Quos tecum memini gelidis carpsisse sub umbris,
Turturis ad gemitus, ad hirundinis aut Philomelæ
Carmina, cum primis resonant arbusta cicadis!
Aura strepens foliis moto veniebat ab Euro,
Et baccata super tendebat brachia cornus.
Ipse solo recubans pecudes gestire videbam,
Atque alacres teneris luctari cornibus agnos.
Post somnos, per gramen humi nunc ore supino
Aut flatu implebam calamos, aut ore canebam;
Pectore nunc prono rutilantia fraga legebam.

Of the eclogues of Petrarch we have very little to say, for their character is that of respectable mediocrity. The style is more sustained than that of the Africa; but the heavy allegory, as in the former, and indeed in almost all similar cases, drags the poet along with it; and the length to which every thing is drawn out gives an air of mawkishness to his very sweetness. The most vigorous are those levelled at the vices of the Church (a frequent subject with Petrarch), which are written in a tone of indignant invective; although the temporary nature of the allusions prevents us from making any quotations from them. There is a certain solemn pathos in the following passage, which, although we do not clearly perceive its immediate scope, obviously relates to one of Petrarch's favorite topics, the decayed state of Rome, and the unpatriotic apathy of her citizens:

A. ——————— Nos sorte maligna
Vivere per sylvas vix ulla possumus arte:
Tu nova tecta paras ruituræ attollere matri?

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[1] Ev'n the rough rocks with tender myrtle bloom,
And trodden weeds send out a rich perfume.
Addison's Letter from Italy.

So Lord Byron, of Italy:—
Thy very weeds are beautiful, thy waste
More rich than other climes' fertility.
Childe Harold, Canto iv.

M. Non nova, sed veterum turpes reparare ruinas.
Da frater, da, chare, manus, partemque virilem
Spònte subi; vincat pietas invicta laborem.
Siccemus pariter lacrymas, et mœsta parentis
Pectora (ne tales doleat genuisse) levemus.
A. Cura supervacui pectus quatit. excidit illa
Spes sobolis talis, quæ cuncta repleverat arva,
Nec muris contenta suis, nec cespite parvo.
Ad paucos reditum. pascent nos avia baccis
Arboreis, duplicisque capax testudinis antrum
Dum tonat excipiet, ventosque arcebit et imbres:
Mater ubi alternis convivia festa diebus
Hic aget, atque illic, geminoque fruetur honore.
M. Conjugibus despecta quidem, et calcata superbis,
At dominas habitura nurus. quin flectere tandem
Et monitus meliora vide. genitricis uterque
Septa colat, limenque pius venerator adoret,
Quod sacri tetigere pedes. non aspera mando.
Dulce est annosæ juvenem succurrere matri:
Non in vestibulo prodeat me mane videri,
Sollicitum quid mandet anus. quin septa laremque
Molimur, solitas sedes; hinc jussa nepotes
Accipiant; hic una domus, nec scissa potestas,
Nec fratrum divisus honos: vicinia junctos
Horrebit; virtus gladio plus vera timetur.
Aggrediamur opus: quædam leviora videntur
Expertis. genitrix animos si cernat amicos,
Ipsa aderit.

In another eclogue the great poets of Greece and Rome pass before him in a vision, under the guise of shepherds:

Atque hic multa jubens e sede verendus acerna
Formosusque gigas, lucum omnem fronte serena
Et pastorali vix majestate regebat:
Otia ni desint, nulli usquam voce secundus.
Dulciter ille quidem, quanquam raucescere curis
Musa solet, sed rara canens, frontesque canentum
Exornans niveis vittis et fronde perenni.
Ille ubi pastoris properatum funus amati
Flevit, inexplicitum carmen mandasse duobus
Fertur, et angusta limam sub lege dedisse.
Jusso alacres instare operi, rerumque suarum
Immemores, aliena manu tractare magistra
Conspiceres, laudemque alii, sibi velle laborem.

The following curious conceit is from the "Opuscula" of Simon Fagellus, a Bohemian writer. Leipsic, 1536.

AD MUSAS.

Nunc gaudere licet vobis, o Corycidum grex,
Grex Jovis ætherei soboles, et certa Dei mens,
Mens agitans pectus, verbisque regens placidis os:
Os insigne viri excolit at nunc Cæsareum vos,

Vos decus imperii, vos Maximilianus alit nunc,
Nunc dignus certe tantum quem vestra canat vox,
Vox hilaris semper victuraque, Castaliduin ros,
Ros mentes et corda rigans: hinc eloquii fons,
Fons sacer Aonidum, vatumque hinc et vigor et vis,
Vis de sede poli menti influit; ipse tamen dat,
Dat manibus sacris hæc munera Coryeidum nunc:
Nunc hilares, si quando, deæ, blandum resonet vox,
Vox celebrans nomen domini, quod nulla tegit nox,
Nox obscura et amica malis: ipsum foveat lux,
Lux meriti pretium detur post fata viro mox.

We have made a few alterations, for the sake of sense and prosody, in the above composition, which is worth notice merely as a curiosity. In the same view we present our readers with a specimen of a work, entitled "Pugna Porcorum, per Placentium Portium Poëtam. Præterea Protestatio propter puncta perverse posita. Postremo Pasquillus post prandium Pontificis perlegens poëma.

Perlege porcorum pulcherrima prælia, Potor,
Potando poteris placidam proferre poësim.

Lond. 1586." The poem (which appears to be a satire on certain dignitaries of the church) opens as follows:

Plaudite porcelli, porcorum pigra propago
Progreditur, plures porci pinguedine pleni [*Processus porcorum ponitur.*]
Pugnantes pergunt, pecudum pars prodigiosa
Perturbat pede petrosas plerumque plateas;
Pars portentose populorum prata profanat;
Pars pungit populando potens; pars plurima plagis
Prætendit punire pares, prosternere parvos.

On the triumph of the young swine (porcelli) over the adult grunters, the poet breaks forth into the following strain of alliterative exultation:

Plaudite Porcelli, pubes pretiosa, perenni
Parta pace parate procul præludia pulchra,
Pompas præcipuas, proscenia publica palmæ:
Purpureos pannos, picturas pendite pulchras
Progeniem priscam Porcellorum perhibentes.
Priventur platani, priventur pondere pinus,
Porcellis passim pomaria prostituantur,
Palmarum prorsus plantatio præripiatur
Pendula, pro pacta portentur pace parati
Palmarum pilei, procedat pulchra propago
Pacificatorum porcellorum penetrando
Planitiem, patriæ passim peragrando plateas,
Plantæ pro pedibus plateatim projiciantur.
Portetur per præcipuos præco peramœnus,
Pacis perfector, promat præconia pacis
Publicitus, prono procumbant poplite porci,
Porcellos patriæ patronos profiteantur.

With more in the same style. We might have given some better samples; but, unfortunately (as is sometimes the case in poems of more consequence), the best parts are the least intelligible. We know nothing of the author, and have not thought it worth our while to seek for information.

Is the Nightingale the Herald of Day, as well as the Messenger of Spring?

No. IV.—[*Concluded from No. LVIII.*]

My best acknowlegements are due to *P. V.* for his satisfactory references to Sir W. Ouseley's *Travels* and his *Persian Miscellanies*, on the subject of the Nightingale.

The following additional notices may be acceptable to him and the readers of the *Classical Journal* in general.

"He, that should attempt a translation of this most artful composition (Strada's *Contest of the Musician and Nightingale*), '*dum tentat discrimina tanta reddere*,' would probably, like the Nightingale, find himself '*impar magnanimis ausis*.' The attempt, however, has been made. Without mentioning the miserable imitation by Ambrose Philips, in his fifth *Eclogue*, there is in a little volume, entitled *Prolusiones Poeticæ*, by the Rev. T. Bancroft, printed at Chester, 1788, a version of the *Fidicinia et Philomelæ Certamen*, which will please every reader of taste, who forbears to compare it with the original; and in the Poems of Pattison, the ingenious author of the *Epistle of Abelard to Eloisa*, is a fable, entitled *The Nightingale and Shepherd*, imitated from Strada. But these performances serve only to convince us that a perfect translation of that composition is a thing almost impossible." Lord Woodhouselee's *Essay on Translation*, p. 349, 3d Ed.

An article on this subject of *the Musician and the Nightingale* will be found in Leigh Hunt's Essays, entitled *Indicator*.

That it is the male bird only, which sings, was well understood by the ancients. Eust. 395. *Φανερὸν δὲ καὶ ὅτι ἄῤῥενες τέττιγες ᾄδουσιν, οἱ καὶ ἀχέται* (l. *ἠχέται*) *παρ' Ἡσιόδῳ* (*Ἔργ.* 580. *καὶ ἠχέτα τέττιξ*, *Α.* 393. *κυανόπτερος ἠχέτα τέττιξ*·) *ἄφωνοι δὲ τὸ τῶν θηλειῶν εἶδος, οἳ καὶ τιγόνια* (l. *τιτιγόνια*, see the *New Gr. Thes.* 307. n.) *ὃ διδασκαλία εἴη ἂν σιγῆς κοσμούσης γύναικας, κατὰ τὸ, Γύναι, γυναικὶ κόσμον ἡ σιγὴ φέρει. Εἷς δὲ τὸ αὐτὸ συντελεῖ πρὸς ἄλλοις καὶ τὸ*

τῶν θηλειῶν ἀηδόνων ἀμελίς. Virgil, however, has on one occasion given the power of song to the female bird.

"The poet compares the complaint of Orpheus to the wailing of a Nightingale, robbed of her young, in those well-known beautiful verses:

Qualis populea mœrens Philomela sub umbra,
Amissos queritur fœtus, quos durus arator
Observans nido implumes detraxit: at illa
Flet noctem ramoque sedens miserabile carmen
Integrat, et mœstis late loca questibus implet.

Thus translated by Dryden:

So, close in poplar shades, her children gone,
The *mother Nightingale* laments alone;
Whose nest some prying churl had found, and thence
By stealth convey'd the feather'd innocence.
But she supplies the night with mournful strains,
And melancholy music fills the plains.

How poor is this translation when compared with its original! yet, on the whole, less censurable than the following version by a French poet of high reputation; Delille, *Georg. de Virg.*:—

Telle sur un rameau durant la nuit obscure
Philomèle plaintive attendrit la nature,
Accuse en gémissant l'oiseleur inhumain,
Qui, glissant dans son nid une furtive main,
Ravit ces tendres fruits, que l'amour fit éclorre,
Et qu'un léger duvet ne couvroit pas encore.

It is evident that there is a complete evaporation of the beauties of the original in this translation; and the reason is, that the French poet has substituted sentiments for facts, and refinement for the simple pathetic. The Nightingale of Delille melts all nature with her complaint, accuses with her sighs the inhuman fowler, who glides his thievish hand into her nest, and plunders the tender fruits, that were hatched by love! How different this sentimental foppery from the chaste simplicity of Virgil!" Lord Woodhouselee's *Essay on Translation*, p. 124.

The following additional testimonies to the fact that the Nightingale welcomes the approach of day were overlooked in the previous articles.

In the poem, entitled *Philomela incerti Auctoris*, and subjoined to Ovid's works, we read:

Dulcis amica, veni, noctis solatia præstans,
Inter aves etenim nulla tibi similis.
Tu, Philomela, potes vocum discrimina mille;
Mille potes varios ipsa referre modos.

Nam quamvis aliæ volucres modulamina tentent;
Nulla potest modulis æquivalere tuis.
Insuper est avium spatiis garrire diurnis;
Tu cantare simul nocte dieque potes.

A Nightingale, that all day long
Had cheer'd the village with his song,
Nor yet at eve his note suspended,
Nor yet when even-tide was ended.
Cowper's *Nightingale and Glow-worm.*

" Desbillons, an author of very high merit among the modern Latin poets, who rivals, in his *Fabulæ Æsopiæ*, the *naïveté* of Phædrus, and who unites to that quality an elegance, tenderness, and even dignity of composition, (in justification of this praise, the reader is referred to the fable, entitled *Philomela, Corvus, et Bubo,*) has adopted many of the fables of La Fontaine; but, judiciously limiting himself to an imitation of the manner of his original, he never attempts to discharge the duty of a translator. If we compare his *Belluæ pestilentia laborantes* with its original, *Les Animaux malades de la Peste,* we shall have a just idea of perfect imitation, as distinguished from poetical translation." Lord Woodhouselee, *l. c.* p. 343.

Philomela, Corvus, et Bubo.

Natura vernis pinxerat coloribus
Fœtus repullulantes; formosissimi
Ridebat anni blanda tempestas: dies
Festivitati candidæ simillimus
Abierat, et paraverat amicæ locum
Tranquillitati; solis aurei calor
Extulerat ab agris molliter tepentibus
Subtilem odorum copiam, quam paullulum
Noctis serenæ frigus addensaverat,
Et in parentis regna telluris sinens
Recidere, florum floridarumque arborum
Diurnum odorem odore vincebat novo.

Philomela tales avida delicias capit,
Penitusque condit eruditis sensibus.
Sed efficaci mox scientiæ obsequens,
Inflat canorum guttur, et ad omnes modos
Intendit; acrem nunc et argutam vibrat
Animosa vocem, more clangentis tubæ;
Nunc languida premit, frangit, obscurat sonos;

Et deficere videtur, et medullitus
Amore flagrans intimo liquescere.

Favonius, quem lilia inter et rosas
Dulci tenebat inertia vinctum sopor,
Evigilat; hasque mirans tam volubiles,
Tam delicati flexiones gutturis,
Ne cesset illa, metuit. Evigilat quoque
Corvus; at inepto tardus ingenio, et sibi
Quod somnus abrumpatur ægre etiam ferens;
Quæ te mala, inquit, cuncta ubique dum silent,
Libido cogit, tam moleste ut perstrepas?
Tibi videris bella cantrix: at tuæ
Mihi cantilenæ, moneo, valde displicent;
Illisque jam nunc abstinere ni velis,
Ex me feres grande aliquod infortunium.

Philomela, atroces verita minas, obmutuit;
Multoque mane cum vix dilucesceret,
Periculosam præpotentis alitis
Vicinium relinquit, et se contulit
Celeriter in remotam solitudinem.
Ibi sese doctis artibus operam dare
Impune tandem posse credit: et leves
Per summa gramina zephyrorum spiritus
Cum dulce fremerent, sibilumque ramulis
Mobilibus arbor musicum omnis redderet,
Et Phœbus etiam candida purus face
Innubilas per auras lucem spargeret;
His illa paret incitamentis, canit,
Simulque varias celebrat agrestis loci
Amœnitates, et voluptatem suam.

Sed in cavato proximæ trunco arboris,
Somno sepultus, qui latebat, horridus
Bubo excitatur; quamvis et lucem oderit,
Paullum progressus, voce ferali increpat:
Et inficetos ni statim cantus, ait,
Finieris, istam vocem importunissimam
Ultor ego, vitamque simul eripiam tibi.
Hic denique suum misera avis studium abjicit;
Timensque corvos nocte, bubones die,
Silet, dolorve si urgeat, tantum gemit.

Fabella scripta est in homines quosdam feros,
Musa quibus omnis suavior bilem movet.

ON FABLES, AND THE EASTERN SCIENCES.

All fables of antiquity had a connexion with the different mysteries, and originated in the משלים, or parabolical and allegorical representation of facts: hence Aphthonius observed, ἔστι δὲ μῦθος λόγος ψευδὴς, εἰκονίζων ἀλήθειαν, on which account Æsop was called ὁ μυθόποιος. It is not an easy task to define the difference between allegory and fable:—for instance, the principal points in Nathan's parable to David and in the משלים of the Prophets, such as Ezekiel's figurative chapter on Aholah and Aholibah, partake in a very great degree of the nature of both. We, however, detect the legitimate fable in the history of Jotham (Judges ix. 7 et sqq.), and of Joash (2 Chr. xxv. 18; 2 Kings xiv. 4). This was, doubtless, the most ancient way of popularly recommending truth, and was consequently adopted by Vishnú Sarma, Lokmán or Æsop; for as the love of fiction and legendary tales had always been cherished in the East, as it is to this day, it was natural to suppose, that the moralist would adapt this prevailing style to the higher purposes of instruction.

The existence of this class of writers may be traced to the days of Moses (Numb. xxi. 27); they were probably antecedent to him, having flourished from time immemorial in Chaldæa and Egypt. The most ancient collection of fables known is in the Pancha Tantra, and Hitopadésa of Vishnú Sarma; from whence Pilpai's fables, the Kalíla wa Dimna, Anvari Soheili, Ayári Danish, Túti-námah, Humayún-námah, &c. are derived. The Hindus refer these apologues to the Nīti-Sastra, or Ethical class; and as early as the sixth century a translation of them was made by Anushirván's chief physician, who was afterwards promoted to the rank of vizier:—in the 380th year of the Hejra, the Sultan Mahmúd versified the collection. There is a considerable difference between these translations and the Sanskrit original, which might be reasonably expected; because they were first translated into the Pahlávi, from thence into the Arabic, and thus from one language into another, until they assumed the character rather of imitations than of translations; and in the course of these numerous versions, fables were added to the collection either by the translator or copyist, and some were omitted.

If such men as Lokman and Æsop ever lived, they were

considerably indebted to Vishnú-Sarma. The history of the former is overshadowed by uncertain traditions: he is mentioned as Job's nephew—as the son of Terah—as the father of Anám or Mathan, and by some writers is made contemporary with David. The Korán recognises his existence, and Beidávi notices him in his commentary: Hafiz in his Kasidah on Ali, also, enumerates him among the ancient prophets.

بحث یوسف و یعقوب و یحیي و لقمان

بحث نوح نجي در میانِ دریابار

And as in these verses Lokmán is classed with "Joseph, Jacob, John the Baptist, and Noah," so in the following distich, Alexander the Great finds a place in the company of Lot, Elijah, David, &c., from whence we may fairly argue, that little or nothing was known concerning him, and may therefore, with good reason, doubt the strange histories of him which the Arabic Tarikhs and religious books have transmitted to us.

Towards the close of the 11th century, a Greek version of these fables was made by Simeon Seth, or Simeon the son of Seth, which was called *Στεφανίτης καὶ Ἰχνηλάτης*:—there were likewise Hebrew and Syriac translations of them, the first of which was attributed to Rabbi Joël, the other to Boud Periodeuta (cf. Assemanni Bibl.) The late Dr. Leyden records their existence in Malay.

We remark as many strange traditions concerning Æsop, as concerning Lokmán. According to Maximus Tyrius, Lucian, and Stobæus, he was a Phrygian;—according to others, a Samian or Thracian. Theon Sophista divides the fables of antiquity into *Λίσωπείοι—Λιβυστικοὶ* or *Συβαριτικοὶ—Φρύγιοι—Κιλίκιοι—Καρικοὶ—Αἰγύπτιοι* and *Κύπριοι*: hence, we may infer that there were numerous modifications of them; and as he particularly informs us that the first class was not named Æsopic, because Æsop was the inventor of this style, but because he made use of fables *μᾶλλον κατακαιρῶς καὶ δεξιῶς*, we have no hesitation, from their internal proofs, in referring them to an Indian origin. Quinctilian cites Hesiod as the first fabulist, but we may easily retrace his Theogony to the East. When it is remembered, that, according to Plutarch, Æsop continued a long time with Crœsus, and wandered from place to place, we cannot doubt from whence those *μῦθοι* were borrowed which pass under his name; and it is singular, that as the early translation of the Hitopadésa was

versified, so Socrates and Babrias are affirmed to have reduced *these likewise* to metre.

Considering therefore the incoherent materials presented to us for the compilation of Lokmán's history, and the dispute, whether he were a Persian by birth, and a Jew in faith, who flourished in the time of Kai Khausrav, or whether he were a native of Abyssinia, or contemporary with the Prophet Hud or Eber, his tomb being at Rama in Palestine, we can only discover one certain mode of research, which is by identifying him with Æsop. *Both* were said to have been deformed, and to have been in a servile station of life, from which *both* were at length manumitted. D'Herbelot thus expresses himself on the subject: " L'on pourroit dire, avec beaucoup de vraisemblance, que Locmán est le même que celuy, que les Grecs, qui ont ignoré son nom, nous ont fait connoître sous celuy de sa nation, en l'appellant Ésope, *qui signifie la même chose en Grec, que le mot d'Ethiopien.* En effet, on trouve dans les Paraboles, Proverbes, ou apologues de Locmán en Arabe, des choses *que nous lisons dans les Fables* d'Esope." In the sequel, however, he seems to have bewildered himself by a fruitless and most unsatisfactory comparison of Oriental and Greek chronology. Sir W. Jones doubted the existence of such a person as Æsop. The name Αἴσωπος has in the preceding quotation been interpreted حبشي *an Ethiopian*, on which we may remark, that as Abyssinians were in Persia and other parts of the East, very frequently slaves, so the word حبشي is an epithet often given to slaves, whether they be or not of Ethiopian origin. The Surah says,

جباشة - - - مردم از هر جنس و قبیله

Col. Colebrooke has collated the Pancha Tantra with the Kalíla wa Dimna, to which and the Hitopadésa, we may retrace with considerable alterations these various fables. Lokmán and Æsop both mention the stag beholding his image in the water; and their expressions so closely correspond the one with the other, that we must pronounce one of them a translation of the other, or both versions of a common original. In proof of which, the moral, which is wanting in the Greek, is supplied in the Arabic: " And he said, dying, woe to me! wretch that I was, to have despised that which might have preserved me, since that to which I trusted has destroyed me." That these words were once in the Greek, we infer from the translation of Phædrus.

" O me infelicem! qui nunc demum intelligo,

Utilia mihi quam fuerint, quæ desperaram,
Et quæ laudaram, quantum luctus habuerint."

In collating these different translations we shall frequently observe a change in the names of the animals, and fables without a counterpart in the others. The Tiger with the Golden Bracelet and the Traveller, (in the Hitopadésa,) excepting in the catastrophe, is the same as Lokmán's and Æsop's Lion and the Fox. With similar differences, we may retrace the Bull, the two Jackals and Lion—the Lion jumping into a well after the reflection of his own image—the Deer, Jackal, and Crow—the blind Jackal, Cat, and Birds—the Crow, Golden Chain, and black Serpent—the Ass in the Tiger's skin—the Brahman who broke the pots and pans, and others in the Hitopadésa in either Lokmán, Æsop, or Phædrus;—if not in all of them, in many instances. One of these old fables appears to have formed the subject of St. Paul's allusion, 1 Cor. xii. 14-21, 25, 26, in which we, as it were, naturally recall to mind the μῦθος of the Belly and the Members: the Apostle's moral is, ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη.

The writings of Plato, Aristotle, Proclus, and Jamblichus, are marked with this style, which the Asiatics have named لسان الغياب: and the verses of Homer and Hesiod have been interpreted in as figurative a manner, as those of Hafiz, Jami and Nizami have been by Sufis and Scholiasts. Sir W. Jones traced this species of occult composition (of which we must reckon fables a more exoteric or a clearer branch) to the Vedanti school. The hieroglyphics and various ἀπόῤῥητα of Babylonians, Ægyptians and Magi would readily give a taste for this species of composition, which probably, with the Corybantes, Tityri, Satyri, and other myatagogues, was conveyed from the East into Greece. The rapid progress of the Muhhammedan power in some degree checked this ardor for *ancient* mysticism; yet even in countries subject to its sway, it revived, but taking another turn, was applied by the fervid votaries to Korânic legends, and Bacchanalian odes mysticised into theological subtleties.

As Muhhammedanism acquired root, speculative studies soon became elevated to the rank of sciences, each of which were subdivided into almost innumerable classes; and although many deserving the name were cultivated, still they were more or less admixed with fanatical reveries and stupid traditions. As chief we may rank the علم التواريخ, or that of history, to which الحرس, or criticism, including logic and polemics, suc-

teeda. Under Mathematics they comprise the science of numbers, geometry, astronomy, and music; under Metaphysics, psychology and other fanciful subjects; under Physic, medicine, veterinary medicine, anatomy, botany, natural history, agriculture, metallurgy, mineralogy, chemistry, magic, (with the various sciences of divination in numberless subdivisions,) optics, mechanics, hydraulics, navigation, &c.; which, with ethics, politics, the art of government, and military science, (independent of those that have arisen from the most abject superstition,) complete the range of Mubhammedan studies. Their works on history and geography are by far the most valuable.

As a specimen of these several "sciences," I subjoin a dialogue, which Professor Hammer translated into German, from the Arabic of Imám Ghazali.

The story of Beshír and Shádán.

Hormuz, the Vizier of a Persian prince, was blessed by Heaven with a witty and shrewd son, who at seven years of age was thoroughly instructed in reading the Korán, the whole of which with facility he committed to memory. At fourteen years of age, when his reason became matured, he was made acquainted with the remaining sciences, in each of which he in a short time made a surprising progress. After his father's death, the prince offered to him the post which he had filled; but wishing to form a correct estimate of the inadequacy of all earthly honors and goods, and seek his happiness from the contentment of his mind, he declined it. One day he betook himself to travel, and directed his way towards Baghdad, the house of salvation, the seat of the Khalifs. In the beautiful neighborhood of this city he met a young Arab of a lean and emaciated figure, whose internal worth[1] was strongly marked in his countenance, who saluted him in Arabic شادان عليك سلام. Shádán, in utter astonishment, replied, عليك السلام عبدالله, and inquired of him, in what manner he had become acquainted with his name, having never previously heard it? 'Hast thou not,' replied the young Arab, with much vivacity and elegance, 'heard the saying of the Prophet? THERE ARE MANIFOLD LEGIONS OF SPIRITS: SOME INDEED OF THE ANCIENT WORLD HERE MEET AGAIN THEIR KINDRED WITH AFFECTION; OTHERS SEPARATED

[1] Hammer has quaintly rendered this: "dessen inneres Geld Werth seyn musste, wenn anders die gelbe Farbe seines Gesichts wahr sprach."

FROM THEM COME NO MORE TOGETHER UPON EARTH.' Shádán by this reply perceived, that the young man was initiated in the deepest mysteries of science, and answered: 'Since thou knowest my name, it is no more than fair that I should be informed of thine.'

ARAB. Shouldest thou continue in ignorance of the name which my father and mother gave to me, it is nothing to the purpose: thou knowest that name which God, the dispenser of all good and evil, has given to me; for he says in the Korán, ALL CREATURES IN HEAVEN AND ON EARTH ARE SERVANTS OF GOD; (i. e. عبدالله.[1])

They talked much together in the same familiar way, when a cloud of dust announced the approach of a horseman. This horseman was no less a personage than the Khalif Harún A'rrashíd, who had wandered from his followers in the chase. He saluted the two young men, who with considerable embarrassment returned his salutation. The Khalif, who had perceived the fire of a dazzling genius in both their eyes, became desirous of holding some conversation with them, and first of all asked the Arab, 'Whence come ye both?' 'From the three darknesses,' replied he; 'from the darkness of a mother's lap, of the womb, and of the epidermis.' The Khalif, surprised to find so much wisdom in so young a man, inquired farther—'Whence art thou?'

ARAB. Be more accurate in thy expressions! What meanest thou by THOU[2]? A man or a woman?

KHALIF. That is not my question. Only inform me how many years old thou art? (*literally, how many years hast thou?*)

ARAB. I *have* no years: years are all in the hand of God.

KHALIF. Well then—how many reckonest thou?

ARAB. I reckon from one up to a hundred thousand.

KHALIF. What question then must I propose to thee to obtain a rational answer from thee?

ARAB. Inquire—how much time has flowed away from thy life?

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[1] Alluding to Shádán's return to his salutation: Abd'allah means, servant of God.

[2] The Khalif appears to have been guilty of an error in the vowel points: انتَ is the masculine pronoun, انتِ the feminine.

KHALIF. Well then—how much time has flowed away from thy life?

ARAB. I am informed, as much as fourteen years.

Here the Khalif ended his discourse, and Shádán resumed the thread of it, where it had been broken by the interruption of the Khalif, viz. by the question, what name he had received from his parents?—to which the Arab replied BESHÍR, or the Bringer of Good News. 'God will therefore[1] bestow good tidings on thee,' said Shádán. Here the Khalif drew his horse a little backwards, and left the two young men in perfect freedom. Shádán began the conversation in the following words.

'I would engage myself with thee in a formal discussion, and reckon myself among thy servants.'

BESHÍR. I am firmly resolved only to engage myself with another, in such a discourse and intimacy, as may have a tendency to perfect my understanding and heart, by richly storing it with knowlege in each department of the sciences.

SHÁDÁN. Put me a little to the test, that thou mayest decide on my knowlege or ignorance, and accordingly accept or reject me, as a friend: thou knowest that the Arabic proverb says, *The dust announces from afar, whether we ride on horses or asses.*

NATURAL THEOLOGY.

First Class.

BESHÍR. I will in the first place inquire of thee concerning God, the knowlege of whom is the beginning of all wisdom.

SHÁDÁN. Commence thy questions.

BESHÍR. Where was God when he created the world?

SHÁDÁN. Wherever he may have marked out to himself a place:[2]—but God was contained in no place; it is therefore superfluous to inquire where God was.

BESHÍR. Why did God create the world?

SHÁDÁN. God's mode of action is elevated above all attributes of why, and wherefore. Without other agency or original cause, merely from the Almighty impulse of His own will, HE produced the things which existed in HIS OWN mind.

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[1] A paranomastic play on the word Beshír.

[2] Many Muhhammedan writers insist that God always was *in place.* See the scholiast on the Secander-námah.

BESHÍR. Which is the greatest act of mercy on the part of the Creator?

SHÁDÁN. That of guiding men into the true faith (*Islamism*).

EXEGETICAL THEOLOGY.

Second Class.

BESHÍR. Hast thou applied thyself, Shádán, to the science of interpretation?

SHÁDÁN. Interrogate me.

BESHÍR. Wherefore do we always find in the Korán, 'THE EARTH AND THE HEAVENS,' the first in the singular, the other in the plural, number? since we know that the earth is divided, as well as the heavens, into seven climates: hence it is said, 'HE HATH CREATED THE SEVEN HEAVENS, AND DIVIDED THE EARTH LIKE UNTO THEM.'

SHÁDÁN. The *seven* Heavens are indeed *seven*, even so many distinct sorts; whereas the divisions of the Earth only constitute one whole.

BESHÍR. It is written, 'THAT, FOR WHICH YE PRAY, SHALL BE GIVEN TO YOU.' How are we to understand this? since, daily, so many poor pray for riches, so many sick for health.

SHÁDÁN. God has spoken in *general* terms, not in *particular*. The prayers of mankind in the mass will be heard, although the individual points of their wishes be not obtained.

BESHÍR. Art thou experienced in the correct manner of writing words (*as to the different points, &c.*)?

THE CORRECT WRITING OF WORDS.

Third Class.

SHÁDÁN. Without the knowlege of correctly writing words there is no correctness of speech: and how can a judicious man neglect it? for the Prophet says, 'THE PERFECTION OF MAN CONSISTS IN CORRECTNESS OF SPEECH.' An acquaintance with it is necessary to refute unbelief and error. Jesus Christ said, in the name of God, انت نبي ولدتك و *I*

have educated[1] *thee, and thou art my Prophet.* The Christians misplace the dots of the last word, making it بني, *my Son:* an error, which, without the knowlege of grammar, could not be rectified.

BESHÍR. Tell me why it is written ان هذان لساحران?

According to the rule, it should be هذين; for أنّ, *ecce,* requires NASB as its termination.

SHÁDÁN. Granted:—but أنّ does not here mean *ecce,* but verily, and therefore governs nothing. Thus the Prophet said to his followers أنّ, أنّ, verily, verily.

BESHÍR. Tell me one word, which is used at the same time as a noun, verb, and particle (*this is the native division of Arabic grammar*).

SHÁDÁN. The word علي. First it is a proper name, ALI; next it is a verb, signifying *he raised;* then it is a particle, meaning *upon.* So, the word في, as a substantive, is *the mouth;* as the imperative of the verb وفي, it means, *stand firm to thy promise;* and as a particle, it signifies *in, into.*

THE FORMATION OF WORDS.

Fourth Class.

BESHÍR. Hast thou perused the works composed on the formation of words?

SHÁDÁN. The formation of words is the foundation of grammatical moods, and the true key to the treasures of philology, which, like chemistry, is able to bring much out of little.

BESHÍR. What is the form after which مولي is produced?

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[1] This is a trite objection, and is mentioned by Pocock. ولدتك means, *I have begotten thee;* but, on the authority of the Kámús, I have translated it *educated,* because this example is quoted to that spurious sense of the word, to which it has been forced by Muhhammedan controversialists.

SHÁDÁN. After the form مفعل.

BESHÍR. And the word موتي.

SHÁDÁN. After فعلي.

BESHÍR. Now, whence is the difference between مولي and موتي, that the one should be formed after مفعل, the other after فعلي?

SHÁDÁN. In مولي the م is not a radical letter; for the root is ولي: in موتي, on the contrary, it is a radical, for the root is موت.

POETRY.

Fifth Class.

BESHÍR. What thinkest thou of poetry?

SHÁDÁN. I can think no otherwise of it than, according to the words of the Prophet, "POETRY IS WISDOM, ELEGANT AND CORRECT DICTION IS MAGIC." It is also said in the oral traditions: "YE CHILDREN, READ POETRY, FOR IT OPENS THE UNDERSTANDING, AND MAKES BRAVERY HEREDITARY."

BESHÍR. Who then are the best Arabic poets?

SHÁDÁN. AMR'ELKAIS is the best poet, when he sits on his horse; TARFA, when he is enjoying himself; NABIGA, when he vaunts; ZOHEIR, when he implores. The poets are divided into three classes: into جاهلي, or those before the birth of Mohhammed; into اسلامي, or those in the time of Islamism; and into مخضرم, or those of the mixed period, viz. such as lived as well before, as after Mohammed's birth, like LEBID.

BESHÍR. What Arabic poem is the truest?

SHÁDÁN. Hasan's in praise of the Prophet, when he says:

وما حملت من ناقة فوق رحلها

ابرّ و اوفيّ ذمّة من محمّد

There never was borne by a camel on her saddle,
One juster and more perfect in faith than Mohhammed.

BESHÍR. And which distich is the most beautiful?
SHÁDÁN. The following epitaph of a virtuous man:

ارادوا التخفو قبرهُ عن عدوهُ

فطيب تراب القبر سمّ علي القبر

They desired to have concealed his tomb from his enemy,
But the fragrant odor of its earth led to its discovery.

BESHÍR. What is the most beautiful encomium on generosity?
SHÁDÁN. The following:

تراه اذا صاحبتهُ متهللا

كانك تعطيهُ الذي انت سايلهُ

When thou hastenest to his beneficent society,
It seems, as if thou wert giving to him that which thou art requesting from him.

BESHÍR. Which is the most celebrated distich on a miser?

SHÁDÁN.

ابصرتهُ قاعد في مربط لهم

خوفا علي الروث من لقط العصافير

I saw him continually sitting near the stalls of the cattle,
Fearful for every grain which the sparrows might pick from the dung.

PROVERBS.

Sixth Class.

BESHÍR. Art thou likewise versed in Arabic proverbs?
SHÁDÁN. Proverbs and maxims are a noble science. "APOTHEGMS ARE TO THE MIND, WHAT GLASSES ARE TO THE EYES." All proverbs had an original signification, derived from some particular occasion, but by degrees became of general acceptation.

BESHÍR. What is the meaning of the proverb, "MORE STUPID THAN BAKIL?"[1]

SHÁDÁN. It expresses the greatest degree of stupidity; for this BAKIL one day bought a gazelle for eleven dirhems, and took her home, holding her fast with his teeth. On the way some one met him, who asked him how much money she had cost him. As he could not speak, he expanded his ten fingers, and to express the eleventh without speaking, he lolled out his tongue, and consequently allowed the gazelle to fall and escape, which he wished to have avoided by his silence.

BESHÍR. What is the origin of the proverb, "HOW CHEAP WERE THE CAMEL, IF NO CURSE HUNG ON HIS NECK?"

SHÁDÁN. An Arab had a vicious camel, which caused him every sort of vexation. One day he swore in his anger, that if he refused to sell his camel for a dirhem, he wished that his wife might remain barren. Shortly afterwards he repented of his oath, yet for the sake of at least remaining true to it in appearance, he invented a singular salvo. He hung a cat on the neck of the camel, and then caused it to be proclaimed: "THE CAMEL FOR ONE DIRHEM, AND THE CAT for FOUR HUNDRED; BUT BOTH MUST BE SOLD TOGETHER, AND NOT SEPARATELY." Those who passed by, exclaimed: "HOW CHEAP WERE THE CAMEL, IF NO CURSE HUNG ON HIS NECK!" since which, this proverb has been currently applied to all things which appear cheap, but are only to be purchased by means of great sacrifices.

ETYMOLOGY.

Seventh Class.

BESHÍR. Art thou conversant with etymology?

SHÁDÁN. How can I fail to be!—the Prophet says, "LEARN YE ARABIC, FOR THIS IS THE LANGUAGE IN WHICH GOD WILL SPEAK TO HIS SERVANTS ON THE DAY OF JUDGMENT."

BESHÍR. Why is mankind called in Arabic انس, and the spiritual legions جن?

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[1] These proverbs are extracted from Meidáni: they are in Nuveir likewise.

SHÁDÁN. Men are called انس,[1] from that which is obvious to the sight, e. g. آنست النار, *hast thou seen the fire?* but جنّ derives not its name from any thing obvious to the senses: جنّ عليه الليل, *the night enveloped or concealed him.* Hence an insane person, whose intellect is naturally obscure, is called مجنون.

BESHÍR. Who was one of the first that spoke Arabic?

SHÁDÁN. Yareb, the son of Kohtán.

BESHÍR. What sayest thou of the Persian language?

SHÁDÁN. It is said in the Koran: "THE PERSIAN IN ELEGANCE APPROACHES NEXT TO THE ARABIC;" and in another place, "THE INHABITANTS OF PARADISE SPEAK ARABIC, AND THE DERI DIALECT OF THE PERSIAN."

THE ART OF WRITING.

Eighth Class.

BESHÍR. What sayest thou of the art of writing?

SHÁDÁN. The art of writing is one of the most distinguished branches of human knowlege, and is therefore called, "THE TONGUE OF THE HAND." The sciences are also described as *game,* and writing as *the net* which catches them.

JURISPRUDENCE.

Ninth Class.

BESHÍR. Art thou likewise well acquainted with jurisprudence?

SHÁDÁN. Commence thine inquiries.

BESHÍR. How wouldest thou decide between two women, who bring forth in the same place, the one a boy, the other a girl, and after the birth exchange them?

SHÁDÁN. I would fill two flasks with the milk of both mothers, and weigh them. The heaviest will contain the milk of the mother of the boy.

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[1] From آنس, *cognovit, vidit.*

TRADITIONS.

Tenth Class.

BESHÍR. Let us now direct our attention to traditions. How are we to understand the Prophet, "REVILE NOT THE WORLD, FOR THE WORLD IS GOD?"

SHÁDÁN. The Prophet by this intended to put a stop to the slanders of the ignorant, wishing them to understand, that even the world, as a work of God, must not be reviled.

* * * * * * * * * *[1]

MEDICINE.

Eleventh Class.

* * * * * * * * * *[1]

BESHÍR. Admirably, Shádán! Thou hast acquainted thyself with every subject, and from each derived instruction. Explain to me but one thing more, one which has often placed even the wisest in embarrassment. Give me a definition of love.

ETHICS.

Twelfth Class.

SHÁDÁN. Love, at first, exists in contemplation, from whence it passes to reflection: hence arises the desire of enjoyment; at length, the fire bursts out into a flame,[2] just as dust dancing in the rays of the sun, assumes the appearance of suns. The powers of reason vanish—the body wastes—the soul is seized with vertigo—and at last, finds all its energies annihilated.

BESHÍR. Show me now the fair side of love.

SHÁDÁN. At least it produces one advantage: it destroys pride and immoderate self-love. True love, which proposes to itself no aim, but that of resembling and pleasing the beloved object, is incompatible with these defects. But impassioned love, so long as it continues remote from perfection, is a sort of punishment which God inflicts on men when they forsake the path of HIS pure love.

BESHÍR. By Heavens, I have been seeking such a friend as thou art for many years! Thou art welcome to my friendship.

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[1] These questions are omitted, on account of their *gross* ideas.

[2] Why Love should be classed among Ethics, is doubtful:—the expression of *dust*, &c. is an oriental metaphor, and the allusion is noticed by only two travellers in the East.

SHÁDÍN. As thou art to mine.

The two young men embraced each other, and fastened the bond of friendship. Harún A'rrashíd was lost in amazement and wonder, and as they were about to depart, thus addressed them—"Intelligent and virtuous young men! cannot you accompany me to Baghdad, where I hope to cultivate your friendship and acquaintance?"

THE MORAL.

BESHÍR. Servant of God! thou art as little suited to our friendly society as we to thine.

THE KHALIF. Why not?

BESHÍR. Because thou art the slave of our slaves.

THE KHALIF (*in a passion*). Sirrah! what hast thou said?

BESHÍR. Softly, softly, servant of God! Thou art too much the slave of thy will, and subject to passion. Thou desirest a thing, and art therefore resolved that it shall come to pass; yet something lies in the way of thy wish: be prepared accordingly for the disappointment. The passions are thy masters and lords. *We* have, however, tamed and subdued them. *We* suppress desirẽ, and smother anger.

Harún was melted into tears, and requested a lesson, at least, by the way. Beshír said to him: "Treasure up in thy mind this verse of the Korán: 'HAST THOU SEEN OF WHAT USE A NUMBER OF YEARS HAS BEEN TO THEM! VERILY, THINGS HAVE HAPPENED TO THEM WHICH THEY DID NOT EXPECT, AND THOSE, OF WHICH THEY HAD THE ENJOYMENT, AVAILED THEM NOT.'"

This dialogue has been translated into the Turkish, and is as good a specimen of the nature of those studies, which the Arabs elevate to the rank of sciences, as any that may be produced. The style of it is, in a certain degree, analogous to that of "*fables*," to which the commentaries on the proverbs, with which this nation abounds, bear a still closer resemblance. The maxim of these moralists is ضالّة العاقل الحكمة يطلبها حيث كانت, in the search of which they care not how much fiction be admixed with the truth.

The Meaning of St. Paul, 1 Cor. 11, 10. clearly established on the Authority of the Scriptures, of the Fathers, and of D. Heinsius and Joseph Mede, without any Alteration or Interpolation of the Sacred Text.

No. II.—[*Concluded from No. LIX.*]

"THUS we have seen, What is the condition and property of that place, which in my text is called *God's House.* But before I proceed to speak of the duty of those who come thither, (which was the second thing I propounded,) there is one thing yet to be cleared concerning that which I last mentioned, namely, How God is said to come unto, or to be present with, men in one place more than another; seeing his presence fills every place; Heaven being his throne, and the whole Earth his footstool. For, although we reade often in Holy Scripture of such a *Shecinah,* or *Speciality of the divine Presence,* and have it often in our mouths, yet what it is, and wherein the *ratio* thereof consisteth, is seldom, if at all, enquired into. When we speak of *Churches,* we content ourselves to say, that God's special presence there is in his *Word* and *Sacraments.* But, though it be true that the Divine Majesty is there specially present, where his *Word* and *Sacraments* are, yet seems not this speciality of presence to be the same with his *Word* and *Sacraments,* but a diverse relation from them. This may be gathered in some sort out of those words of *Exodus,* whereupon we have so long dwelt, as where the recording of God's name and his coming thither are spoken of as two; but is more strongly evinced by such instances of Scripture, where the Lord is said to have been specially present in places, where this record of his *Word* and *Sacraments* was not; as for example, to Moses in the Bush, to Jacob at Bethel, and the like. The true *ratio,* therefore, of this *Shecinah,* or *Speciality of divine Presence,* must be sought and defined by something, which is common to all these, and not by that, which is proper to some onely.

"Well then, to hold you no longer in suspence, this specification of the divine Presence, whereby God is said to be in one place more then another, I suppose (under correction), to consist in his *train* or *retinue.* A King is there, where his *Court* is, where his *train* and *retinue* are: so God, the Lord of Hoasts, is there specially present, where the heavenly guard, the blessed Angels, keep their sacred station and *rendezvous.*

" That this is consonant to the revelation of Holy Scripture, I shew, first, from the collection or inference which the Patriarch Jacob makes upon that divine vision of his at Bethel: where, having seen a ladder reaching from heaven to earth, and the Angels of God ascending and descending upon it, (*Gen.* 28, 16-7.) '*Surely*' (saith he), '*the Lord is in this place, and I knew it not. How dreadfull is this place! It is no other but the House of God, even the gate of Heaven.*' That is *Heaven's Guild-Hall*, Heaven's Court; namely, because of the Angels. For the *Gate* was wont to be the Judgment-Hall, and the place, where Kings and Senators used to sit, attended by their Guard and Ministers.

" Secondly, I prove it from that interpretative expression, used in the New Testament, of the Lord's descent upon Mount Sinai, when the Law was given; intimating that the specification of the presence of the divine Majesty there also consisted in the Angelical retinue there encamping. For so St. Steven, (*Acts* 7, 53.) '*You, who have received the Law by the disposition of Angels, and have not kept it.*' St. Paul twice; first, (*Gal.* 3, 19.) '*The law was added, because of transgressions,*' Διαταγεὶς διὰ τῶν Ἀγγέλων ἐν χειρὶ μεσίτου, *Ordained by Angels in the hand of a Mediatour:* and again, (*Hebr.* 2, 2.) he calls the Law, λόγος λαληθεὶς δι' Ἀγγέλων, *The word spoken by Angels.* Howbeit in the story itself we find no such thing expressed, but onely that the Lord descended upon the Mount in a fiery and smoky cloud, accompanied with thunders and lightnings, with an earthquake, and the voice of a trumpet, (*Exod.* 19, 16. 18.) Whence then should this expression of St. Steven and the Apostle proceed, but from a supposition that the special presence of the Divine Majesty, wheresoever it is said to be, consisted in the encamping of his sacred retinue, the Angels? For that of himself, he, who filleth the Heaven and the Earth, could not descend, nor be in one place more then another.

" Yea, all the apparitions of the Divine Majesty, in Scripture, are described by this *retinue.* That of the Ancient of Days coming to judgment, (*Dan.* 7, 10.) '*Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him;*' to wit, of Angels. Whence we reade in the Gospel, (*Matth.* 16, 27. *Mark* 8, 38.) that Christ our Saviour shall *come in the glory of his Father*, that is, with an hoast of Angels, as the Holy Ghost himself in the same places expounds it; for δόξα, or *glory*, here signifies the presence of the Divine Majesty.

" In the same style, of the same appearing, prophecied

Enoch, the seventh from Adam, (*Jude* v. 14.) Ἰδοὺ, ἦλθε *Κύριος ἐν ταῖς ἁγίαις μυριάσιν αὐτοῦ,* '*Behold, the Lord cometh with his holy myriads,*' or '*ten thousands;*' for so it ought to be rendred, and not, as we have it, 'with ten thousand of his Saints.' Wherefore here the Vulgar Latine comes nearer, which hath, *Ecce, venit Dominus in sanctis millibus suis.* A like expression whereunto of the Divine Presence we shall find in Moses blessing, (*Deut.* 33, 2.) '*The Lord*' (saith he) '*came from Sinai unto them,* i. e. unto Israel, (that is, came unto them resting upon Sinai, compare *Ps.* 68, 17. 18.) '*and rose up from Seir unto them; he shined forth from Mount Paran, he came with his holy ten thousands,*' or '*holy myriads,*' (for so it should be translated, then it follows;) '*from his right hand went a fiery law for them.*' From whence, perhaps, that notion of the Jewish Doctours, followed by St. Steven and the Apostle, (*That the Law was given by Angels,*) had its beginning. And thus you have heard out of Scripture, What that is, whereby the special presence of the Divine Majesty is (as I suppose) defined, that is, wherein it consists; namely, such as is appliable to all places, wherein he is said to be present, even to Heaven itself, his throne and seat of glory, the proper place (as every one knows) of Angelical residence.

"Now, according to this manner of presence, is the Divine Majesty to be acknowledged present in the places, where his name is recorded, as in his Temple under the Law, and in our Christian Oratories or Churches under the Gospel; namely, that the heavenly Guard there attend and keep their *rendezvous,* as in their Master's House: according to that vision, which the Prophet Esay had thereof (6, 1.,) '*I saw the Lord*' (saith he) '*sitting upon a throne, high and lifted up, and his train filled the Temple,* [*Septuagint,* and *John* 12, 41. δόξα *αὐτοῦ,*] that is, the Angels and Seraphims, his *stipatores;* as may be gathered from that which immediately follows, v. 3., where it is said, '*The Seraphims cried out one to another, Holy, Holy, Holy is the Lord God of Hosts; the whole earth is full of his glory.*'

"This King Agrippa, in Josephus (*B. J.* 2, 16.,) intimates in that Oration he is said to have made unto the Jews a little before that fatal siege, dehorting them from rebelling against the Romans, where speaking to the people hard by, and in view of that sacred Temple, he hath these words: *Μαρτύρομαι δὲ ἐγὼ μὲν ὑμῶν τὰ ἅγια, καὶ τοὺς ἱεροὺς Ἀγγέλους τοῦ Θεοῦ, I call to witness your sacred Temple, and the holy Angels of God;* namely, which encamp there, to whom some think that voice may be referred

before the destruction of the Temple, *Migremus hinc,* 'Let us depart hence.'

"The same is implied in that of the 138th Psalm, v. 1, 2, according to the translation of the Septuagint and Vulgar: *Ἐναντίον Ἀγγέλων, In conspectu Angelorum psallam tibi; Adorabo ad Templum sanctum tuum, et confitebor nomini tuo:* 'Before the Angels I will sing praise unto thee; I will worship towards thy holy Temple, and praise thy name.'

"And according to this sense I understand that of Solomon, in this Book of *Ecclesiastes* (5, 1.,) within two or three verses of my text, concerning vows to be made in God's House: *When thou vowest a vow, defer not to pay it. Better it is thou shouldest not vow, then vow and not pay. Suffer not thy mouth to cause thy flesh to sin, neither say thou before the Angel, It was an errour.* That is, Let not such a foolish excuse come from thee in the House of God before the Holy Angels. For note that the word *Angel* may be taken collectively, for more then one; as *tree* for *trees, leaf* for *leaves,* (*Gen.* 3, 2. 7, etc.)

"For this cause all the curtains of the Tabernacle (*Exod.* 26, 36. 37. 1 *Kings* 6.) were filled with the pictures of Cherubims, and the walls of Solomon's Temple within with carved Cherubims, the Ark of the Testimony overspred and covered with two mighty Cherubims, having their faces looking towards it and the Mercy-Seat (*παραχύψαντες,*) with their wings stretched forth on high, called (*Hebr.* 9, 5.) *The Cherubims of Glory,* that is, *of the Divine Presence.* All to signifie, that where God's sacred memorial is, the ensign of his covenant and commerce with men, there the blessed Angels out of duty give their attendance.

"Nor is it to be over-passed, that the Jews at this day continue the like opinion of their modern places of worship; namely, that the blessed Angels frequent their assemblies, and praise and laud God with them in their Synagogues, notwithstanding they have no other memorial of his there then an imitative one onely, to wit, a chest with the volume or roll of the Law therein, instead of the Ark with the two Tables. For thus speaks the *Seder Tephilloth,* or Form of Prayer used by the Jews of Portugal:—'*O Lord our God, the Angels, that supernal company, gathered together with thy people Israel here below, do crown thee with praises, and all together do thrice redouble and cry that spoken of by the Prophet, Holy, Holy, Holy Lord God of Hoasts; the whole earth is full of his glory.*' They allude to Esay's vision of the Glory of God, above mentioned.

"You will say, Such a presence of Angels perhaps there was

in that Temple under the Law; but there is no such thing in the Gospel. No? why? Are the memorials of God's covenant, his *insignia*, in the Gospel, less worthy of their attendance then those of the Law? Or have the Angels, since the nature of man, Jesus Christ our Lord, became their Head and King, gotten an exemption from this service? Surely not. St. Paul, if we will understand and believe him, supposes the contrary, in his first *Epistle to the Corinthians*, ch. 11, v. 10., where, treating of a comely and decent accommodation to be observed in Church-assemblies, and in particular of women's being covered or veiled there, he enforces it from this presence of Angels: '*For this cause*' (saith he), '*ought the woman to have a covering on her head, διὰ τοὺς Ἀγγέλους, Because of the Angels;*' namely, which are there present. For otherwise the reason holds not, that she should more be covered in the place of prayer then anywhere else, unless the Angels be more there then elsewhere. This place much troubleth the Expositours; but see what it is to admit a truth; for now there is no difficulty in it.

"And that the ancient Fathers conceived no less venerably of their Christian Oratories, in this particular, then the Jews did of their Temple, appears by St. Chrysostome, who is very frequent in urging an awfull and reverent behaviour in God's House from this motive of Angelical presence: as in his *Homily* (*in Morali*) 36. in 1 Cor., where, reproving the irreverent behaviour of his auditory in that Church, in *talking, walking, saluting*, and the like (which, he saith, was peculiar unto them, and such as no Christians elsewhere in the world presumed to doe,) he enforces his reproof with words that come home to our purpose: '*Non tonstrina,*' (*inquit,*) '*neque unguentaria officina, neque ulla alia opificum, qui sunt in foro, taberna est Ecclesia, sed locus Angelorum, locus Archangelorum, Regia Dei, ipsum Cælum.*' 'The Church' (saith he) 'is no barber's or drug-seller's shop, nor any other craftsman's or merchant's workhouse or warehouse in the market-place, but the place of Angels, the place of Archangels, the Palace of God, Heaven itself.'

"And in his 4th *Homily, de Incomprehensibili Dei Natura*, towards the end:—'*Cogita apud quem proxime stas, quibuscum invoces Deum; sc. cum Cherubim, cum Seraphim, cum omnibus cæli Virtutibus: animadverte quos habeas socios. Satis hoc tibi sit ad sobrietatem, cum recorderis te, corpore constantem et carne coagmentatum, admitti cum Virtutibus incorporeis celebrare omnium Dominum.*' 'Think near whom thou standest, with whom thou invocatest God; namely, with Cherubims and

Seraphims, and all the Powers of Heaven: consider but what companions thou hast. Let it be sufficient to perswade thee to sobriety, when thou remembrest that thou, who art compounded of flesh and bloud, art admitted with the incorporeal Powers to celebrate the common Lord of all.' But all this, you will say, the Angels may doe in Heaven. Well, let it be so, yet it is not altogether out of our way; but the next places I shall bring will not be so eluded.

" Namely, that in his 15th *Homily* upon the *Epistle to the Hebrews*, against those that laughed in the Church:—' *Regiam quidem ingrediens et habitu et aspectu et incessu et omnibus aliis te ornas et componis; hic autem vere est Regia, et plane hic talia, qualia cælestia, et rides? Atque scio quidem quod tu non vides. Audi autem, quod ubique adsunt Angeli, et maxime in Domo Dei adsistunt Regi, et omnia sunt impleta incorporeis illis Potestatibus.*' ' When thou goest into a King's Palace, thou composest thyself to a comeliness in thy habit, in thy look, in thy gate, and in all thy whole guise; but here is indeed the Palace of a King, and the like attendance to that in Heaven, and dost thou laugh? I know well enough thou seest it not. But hear thou me, and know that Angels are everywhere, and that chiefly in the House of God they attend upon their King, where all is filled with these incorporeal Powers.'

" The like unto this you shall find in his 24th *Homily* upon *the Acts of the Apostles: Οὐκ οἶδας ὅτι μετὰ Ἀγγέλων ἕστηκας, μετ' ἐκείνων ᾄδεις, μετ' ἐκείνων ὑμνεῖς; καὶ ἕστηκας γελῶν;* ' Knowest thou not that thou standest here with Angels, that with them thou singest, with them thou laudest God with hymns? and dost thou laugh?' See the rest.

" I will alledge but one passage more of his, lest I should grow tedious, and that is out of his 6th book, *de Sacerd.*, not very far from the beginning, where, speaking of the time when the Holy Eucharist is celebrated, *Τότε* (saith he) *καὶ Ἄγγελοι παρεστήκασι τῷ ἱερεῖ, καὶ οὐρανίων δυνάμεων ἅπαν τὸ βῆμα βοᾷ, καὶ ὁ περὶ τὸ θυσιαστήριον πληροῦται τόπος, εἰς τιμὴν τοῦ κειμένου,* ' Then the Angels stand by the Priest, and the whole Quire resounds with celestial Powers, and the place about the Altar is filled with them, in honour of him who is laid thereon,' that is, of his *memorial*. Compare with it a like passage in his 3d *Hom. de Incompr. Dei Nat.*; item *Hom.* 1. *de Verbis Isaiæ*. St. Ambrose acknowledgeth the same *in Luc.* 1. *Non dubites assistere Angelum, quando Christus assistit, Christus immolatur.* That it was the sense of the ancient Church, (that Christ is offered in the Eucharist by way of Commemoration onely,) see

it proved in the following Treatise of *the Christian Sacrifice*, ch. 9.

"Yea, Tertullian (in whose time, which was within 200 years after Christ, some will scarcely believe that Christians had any such places as Churches at all), if I understand him, intimates as much in his *Lib. de Oratione*, c. 12., where, reprehending the irreverent gesture of some in *sitting* at the time of prayer in the Church, '*Si quidem*,' saith he, '*irreverens est assidere sub conspectu contraque conspectum ejus, quem cum maxime reverearis ac venereris, quanto magis sub conspectu Dei vivi, Angelo adhuc orationis adstante, factum illud irreligiosissimum est; nisi exprobramus Deo, quod nos oratio fatigaverit?*' 'If it be an irreverent thing to sit in the sight and before him, whom thou in a special manner honourest and reverencest, how much more is it an act most irreligious to doe it in the presence of the living God, the Angel of Prayer yet standing by; unless we upbraid God, that we have wearied ourselves with praying?' Mark, ('In the presence of the living God, the Angel of Prayer standing by,') that is, in the presence of the living God, specified by his Angel; the latter being an explanation of the former. It is like unto that in this chapter of my text, 'Say not thou before the Angel, It was an errour,' yet I believe not borrowed thence; forasmuch as the *Septuagint*, whose translation Tertullian was onely acquainted with, and everywhere follows, have no mention of *Angel* in that place, but of *God*, rendring it, *Μὴ εἴπῃς πρὸ προσώπου τοῦ Θεοῦ*, 'Say not before the presence of God:' which shews how they understood it.

"I cite the passages of these Fathers thus at large, lest I might to some seem to broach a novelty. And though some of those of St. Chrysostome be hyperbolically expressed; yet for the main and substance of what he intended, I believe it to be true, and ground my belief upon the authority of St. Paul before alledged, *Διὰ τοὺς Ἀγγέλους*, 'Because of the Angels.' If any shall say, whatsoever were then, they will not believe there is any such kind of presence in our Churches now, I must tell them, if it be so, it is because of our irreverent and unseemly behaviour in them, which makes those blessed Spirits loath our company. For though they be invisible and incorporeal creatures, yet can they not look into our hearts, (that is God their Master's prerogative,) but are witnesses of our outward behaviour and action onely; and it was a case of external *decorum*, wherein the Apostle mentions this presence of theirs for a motive or reason: '*For this cause ought a woman to have*

a covering on her head, because of the Angels.' For they love not to behold anything that is uncomely and unbeseeming, but fly from it; and if we lose their company, the best members of our congregation are wanting.

" Thus you have heard what is the dignity and prerogative of God's House. Who now, that considers and believes this (and there was a time when it was believed), will not say with the Patriarch Jacob, when he saw the Angels ascending and descending at Bethel, ' *Quam reverenda sunt hæc loca!*' ' How reverend are these places!' For every place, where the name of God is recorded, is Bethel, where the Angels of God are ascending and descending, that is, God in a special manner present and meeting with men. How reverent should our manner be at our coming into them?"—*Joseph Mede's Works*, p. 343.

From the subjoined passage it will be seen by the reader, that Valckenaer agrees with D. Heinsius and Joseph Mede as to the interpretation of the words, Διὰ τοὺς Ἀγγέλους, but had not the same clear perception with the former as to the other words in the sentence.

" Ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν] Hæc non videntur commodum sensum admittere prout vulgantur scripta. Qui nihil in his LL. mutatum volunt, per ἐξουσίαν *velamen* intelligunt. Sed nemo hactenus docuit, quo pacto *velamen* dici possit ἐξουσία. *Jac.* itaque *Gothofredus*, Ictus, suspicabatur hic Lat. vocem latere ἐξουβίαν, *exuviam*. Sed nec Latini sic umquam *velamen* dixere. Magnifice quidem *Virg.* quam velut vestem serpens deponit *exuvias* vocavit. Sed quid illud ad *Pauli* vocem? Rejecit itaque recte conjecturam istam *Salmas. Ep. de Coma* p. 694. Hujus amicus et admirator, *Alex. Morus*, una litera rejecta scr. putabat ἐξουσία, ut mulier per appositionem dicatur *potestas viri*, quæ debuerit *habere in capite*, κάλυμμα nempe. Sed neque ἐξουσία usquam his in LL. sic adhibetur, neque altera phrasis istum sensum admittit. Nuperrime Criticus ingeniosissimus *Jo. Toupius*, Anglus, *Emendationes* egregias dedit *in Suidam:* in his P. I, p. 21 captavit occasionem hujus quoque loci corrigendi emendatione, ut ipse quidem ait, certissima. Corrigit ille eleganter sane, Ὀφείλει ἡ γυνὴ ἐξιοῦσα ἔχειν ἐπὶ τῆς κεφαλῆς, *oportet mulierem*, quum prodit in publicum, *velato esse capite*. Sed ista et. conjectura nihil minus est, quam certa. 1°. enim diversæ sunt phrases κατὰ κεφαλῆς ἔχειν §. 4. et hoc § ἐπὶ τῆς κεφαλῆς ἔχειν, nisi statuamus articulum hic temere adjectum. 2°. mirificum hoc esset uno loco rarioris verbi ἔξειμι participium a P. positum, qui ne semel quidem verbum illud usurpavit. *Lucas*

quidem in *Actis* adhibuit, sed, Judæis *Alexandrinis* insolitum, nusquam occurrit in Versione Gr. Fœderis antiqui. 3°. Ἐξιοῦσα simpliciter ita positum, ut crederemus significare *in publicum prodeuntem*, exemplis debuerat e similibus Scriptoribus firmari. Sed ne unicum quidem protulit *Toup.* Quid itaque hoc de loco statuendum videbitur? Vix quidem quidquam relinqueretur nodosi, si cum Viro D.[1] statueremus voculam οὐκ excidisse, et scripsisse *Paulum*, Διὰ τοῦτο οὐκ ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς. ut sensus sit plane diversus, *Non debet uxor habere* s. *exercere in maritum potestatem*, s. *non debet uxor esse imperiosa.* Dixerat enim P. § 3. virum esse *caput* uxoris Hic itaque per *caput mulieris Virum* intelligamus. Distant utique κεφαλὴ et ἡ κεφαλή. illud est *caput* proprie sic dictum, sed ἡ κεφαλὴ hac in orationis sede *certum quoddam caput* designat, atque adeo *Virum*, vel *Maritum*, *Paulo* supra sic dictum."[2]—*Valck. Scholl. in N. T.* 2, 273.

While I consider the meaning of the passage in question to have been clearly ascertained by D. Heinsius wholly, and by J. Mede in part, without any alteration of the sacred text, I think it right to notice such opinions, as I may meet with, respecting it, and I shall therefore cite the following:—

"Uxores Hebræis olim contectas foris ivisse, præter ceteros locus *Num.* 5, 18. indicat, dum adulterii suspecta coram Domino velato et postea detecto capite sistitur.—Similem in modum

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[1] "*Hermannum* significat *Venema*, cujus conjecturam hanc inter cæteras commemoravit *Jo. H. Verschuir* in *Opusc. post.* 398. Apparet illam egregie placuisse *Valckenario:* cui tamen aliquando subnata videtur fuisse suspicio, num forte scripserit P. Ὀφείλει ἡ γυνὴ καυσίαν ἔχειν ἐπὶ τῆς κεφαλῆς. Cæteris enim, quæ nunc edimus, hæc superscripserat V. 3. 'Καυσία, *Etym.* Ms. ἐστὶ τὸ κάλυμμα κεφαλῆς. Memorat *Eust.* ad Il. B. p. 193, [17.] Od. A. p. 30, [50.] Adde *Etym.* M. edit. 487, 51.' Speciem haberet conjectura, si probari posset, vocem Καυσία pro *tegumento capitis, etiam a mulieribus usurpato*, a Macedonibus transiisse ad Alexandrinos; ab his autem pervenisse ad Judæos. Verum deest auctoritas."

[2] "Erunt forsan, qui scire desiderent, quo sensu *Noster* ultima ceperit commatis 10 verba, Διὰ τοὺς ἀγγέλους. In horum gratiam depromo, quæ inveni in Autographis:—'Etiam *Angelorum* quæ hic fit mentio, vehementer centenos exercuit.—Credo *Angelos*, s. *Spiritus bonos*, intelligi, quos Fidelium cœtibus interesse antiquissima fuit Christianorum primo sæculo opinio. His, utpote administris, usum in Ecclesia administranda Deum, Viri et. crediderunt Apostolici, quod liquet ex ult. § Cap. I. *Ep. ad Hebr.*' Ego, in tanta opinionum diversitate, quum sublato § 10 nihil ad sensum deesse videam, nondum muto sententiam, quam proponere ausus sum in *Dissert.* de Glossis N. T. p. 66., nimirum serioris esse ævi additamentum, quod acutissimos et. Interpretes in hunc usque diem frustra exercuerit."

Susanna κατακεκαλυμμένη, tecta, comparet coram Judicibus, quod tamen peplum lascivi detrahi jubent, Ἐκέλευσαν ἀνακαλυφθῆναι αὐτήν· ἦν γὰρ κατακεκαλυμμένη. Huc pertinet illud, quod Apostolus 1 *Cor.* 11, 10. τὴν ἐξουσίαν in capite femineo gestandam commendat. Est autem ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς nihil aliud quam *Velamen capitis gestare,* siquidem Apostolus opponit ἀκατακαλύπτῳ τῇ κεφαλῇ et ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς. Quapropter, missis aliorum opinionibus, τὴν ἐξουσίαν per *velamen* interpretor. Est enim in dicto Paulino μετωνυμία rei signatæ, ἐξουσία, *potestas,* quam habet maritus in uxorem suam, ponitur pro *signo, velamine,* quod vetustissimis temporibus usitatum significavit, feminas sub fide et potestate maritorum esse. Nam cum Apostolus ex gente Hebræa esset oriundus, non potuit non respexisse ad Hebræorum רדוד a רדד, *extendit, expandit, dominatus est,* et sic ἐξουσία eodem significatu, quo Hebræum רדוד, tam pro *defensione* quam *potestate,* accipi potest, licet Hottingerus Goodwinum *Mos. et Aar.* 6, 4, 19. p. 899. eo castiget. Sed egit de ἐξουσίᾳ JCtus, Jac. Godofredi. Cf. *Misna* tit. *Cethuboth* c. 7. *Gem. Babyl.* ibid. fol. 72. a. *Hieros.* ad tit. *Gittim* c. 9. fol. 50. col. 4. Selden. *Ux. Hebr.* 3, 17. D. Geier. *de Luct. Hebr.* 2, 4."—M. S. Fr. Bucheri *Antiquitates Hebr. et Gr. Selectæ s. De Velatis Hebr. ac Gr. Feminis* Budissæ 1717. 12°. p. 78.

" Caput feminæ in subjectionis et defensionis signum velabant, quod vel ipsa notio τοῦ צעף, in lingua Arabica, *debilis fuit,* significantis, ac vis τοῦ רדוד a רדד, *subjecit, dominatus est,* (*Ps.* 144, 2. etc., vide Schindl. *Lex.* p. 1698.,) innuit, quamvis, רדיד *expandendi* notionem retinere posse, non dubitemus. Etenim illi, qui rem expandendo tuetur, et protectionem s. defensionem et potestatem s. dominium, utrumque, tribuimus, ut adeo mulier velaminis intuitu subjectionis pariter ac tutelæ memoriam habere possit. Quæ cum ita sint, Hottingerus frustra Goodwinum castigat, eo sc., quod רדיד cum ἐξουσίᾳ facere idem, atque a רדד, *dominari,* deflexum esse putet. Sic enim egregie explicatur phrasis, ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, et vestium alas super sponsam expandendi antiquitas, de qua copiose jam est dictum. Nimirum mos fiebat 1. in signum, respectu mariti, potestatis, dominii, respectu autem feminæ, subjectionis, (en τὸ רדד, *dominari;* 2. in signum defensionis, dum uxoris causam maritus agere tenebatur, (en τὸ רדד, *expandere.*) Prius illud Tossan. *Num.* 5, 18. pulcre explicat. Ea de re Apostolus 1 *Cor.* 11, 10. ἐξουσίαν in capite femineo gestandam commendat, quæ verba ibidem D. Lutherus, nec male, transfert."—Idem ibid. p. 150.

"*Angelici hæretici* temporibus Severi Imp. et Victoris I Rom. Pont. *Angelici* vocabantur, eo quod Angelos indebito honore et superstitioso cultu prosequerentur. Eorum scripta pro sua secta perierunt. *Angeli* ab Ethnicis Romanis et Græcis *Genii* et *Dæmones* appellabantur. Suntque nonnulli Critici inter Christianos adeo superstitiosi puræ, ut ajunt, Latinitatis sectatores, qui pro *Angelo Genium* scribere malunt, merito a Mureto notati. De *Angelis* bonis et malis, seu *Dæmonibus*, seu *Geniis*, ut ipsis placet, beneficis et maleficis, superioribus et inferioribus, plura Philosophi Platonici, qui etiam, ut Peripatetici, et multi ex Christianis *Angelos, Intelligentias* appellant. Videtur, ex antiquissima traditione, *Angelos* sive *Genios* tutores et custodes hominum, bellúarum, elementorum, astrorum, et plantarum Ethnicis notos fuisse. De *Genio Socratis* vide Apul., qui *de Genio s. Dæmonio Socratis* scripsit. Vide etiam Diog. L. in *Socratis Vita*, qui narrat ejus dictum de spiritu, quem habebat, quique ei futura prædicebat."—Matthæi Almerichii *Specimen veteris Romanæ Litteraturæ deperditæ vel adhuc latentis*, Ferrariæ 1784. 4to. Vol. 1. p. 24.

Thetford, November,
1824. *E. H. BARKER.*

REMARKS ON A PASSAGE OF POLYÆNUS.

THAT any commentator has fully or satisfactorily explained a very curious passage which occurs in the fourth book of Polyænus's Stratagems (cap. iii. §. 32.), I have not hitherto been able to ascertain. It is true, such an explanation could scarcely be expected from a mere Hellenist; it must come from the pen of one who is at the same time an antiquary and an orientalist; and we may regret that the learned Hyde, Reland, or Jones, did not take into consideration this interesting passage, which informs us, that Alexander found in the palace of the Persian kings (probably the stupendous edifice at Persepolis), a brazen column, exhibiting among various laws and ordinances inscribed on it by command of Cyrus, the statement of those different articles, and the vast quantities or numbers of them, consumed every day at that illustrious monarch's dinner and supper. Of

fine wheaten flour (πυραμηνῶν ἀλεύρων καθαρῶν), 400 *artabæ;* the *artaba* (ἀρτάβη) being a Persian, or Median, measure, equal to the Attic *medimnus;* of wheaten flour, fine in the second degree, 300 artabæ; and of a third sort, 300; of barley flour (κριθαμηνῶν ἀλεύρων), the finest sort, 200 artabæ; of a second and third kind, 800 artabæ. After several other articles are enumerated, 400 male sheep (πρόβατα, οἱ ἄρσενες); 100 oxen (βόες ἑκατὸν); 30 horses (ἵπποι τριάκοντα); 400 fattened geese (χῆνες σιτευτοὶ τετρακόσιοι); turtle-doves (τρυγόνες), 300; small birds of various kinds, 600; lambs (ἄρνες), 300; young geese (νεοσσοὶ χηνῶν), 100; deer, 30: of milk, both sweet or fresh, and sour; of wine, oil, and honey, there appears to have been a most ample allowance, as of many other matters, besides barley for the cattle; 15,000 carts for wood, straw, &c. Alexander finding that the Macedonians, who had read this extraordinary statement, were inclined to approve of the luxury and profusion which it recorded, gave rders that the column should be removed, observing to some of his friends, how easily those who had indulged in such gluttonous banquets were overpowered in battle.

Of this anecdote, as related by Polyænus, many passages, here omitted, claim particular notice, and would furnish matter for curious examination. The Persian measure, called *artaba,* he has already explained as equivalent to the Attic *medimnus;* but of this, compared with our English measures, there are different estimates; some writers declaring it equal to six bushels, others to four pecks, &c. The Persian *maris* is described by Polyænus as equivalent to ten of the Attic *chous* (μάρις ἐστὶ δέκα χοεῖς Ἀττικοί): now some suppose the *chous* to contain three English quarts, others nearly four: however this may be, the *maris* seems a measure chiefly used for liquids, such as milk, honey, wine, oil, vinegar, &c. Another Persian measure is the *capetis,* which, says our author, is equal to the Attic *chœnix,* (ἡ δὲ καπετίς ἐστι χοῖνιξ Ἀττική). The *chœnix* has been differently estimated, at one English quart, and at one pint; and by this *capetis* Polyænus measures the Æthiopian cumin seed (Αἰθιοπικοῦ κυμίνου); the seed of parsley (σελίνου σπέρματος), &c. It may readily be supposed that considerable quantities of vegetable productions would be employed in the culinary preparation of so much animal food, as this ancient *bill of fare* indicates; and we accordingly find, besides the cumin and parsley seed above mentioned, a very copious allowance of nasturtium and mustard seed; of garlick and onions; of the φύλλον, σίλφιον, anise, radishes, turnips, capers, almonds, saffron, and other

matters, bearing names which I must acknowlege myself unable to explain.

Notwithstanding the apparent accuracy with which Polyænus details every minute particular of those ancient banquets, it has long seemed to me extremely doubtful whether such a monument as he describes ever actually existed; and my doubts on this subject become stronger the more I consult books of travels, or converse with those who have visited Persia, concerning the natural productions of that country. As an antiquary, Sir William Ouseley has communicated to me his opinion, that Polyænus (who florished in the second century of Christ) may have founded the brazen column on some anecdote recorded by an earlier writer, perhaps Heraclides Cumæus, author of a work concerning Persian affairs (*τὰ Περσικὰ*), in five books, noticed by Diogenes Laertius (lib. v.), and by Athenæus (lib. iv.), who relates after Heraclides, that a thousand animals were daily slaughtered for the royal feast; horses, camels, oxen, asses, deer, sheep, with geese, hens, and other birds. But Sir William observes, that the brazen column is not mentioned by any writer besides Polyænus; and that although some wealthy Persians, contemporary with Herodotus, may have served up, in celebration of their birth-days, an ox, a horse, a camel, and an ass, roasted whole (Herodot. lib. i. 133. and after him Athenæus, lib. iv.); yet it is scarcely credible, that thirty *horses* should be slaughtered every day for the royal feast, by order of Cyrus, since his object was rather to augment than reduce the number of those noble quadrupeds. I shall here quote the words of Sir William Ouseley, who, having remarked that the most ancient sculptured marbles at Persepolis do not exhibit any forms of men on horseback, adds: "The absence of mounted figures might authorise an opinion that those sculptures had been executed before the time of Cyrus, whose precept and example first inspired the Persians with a fondness for equestrian exercises, of which, until his time, they had been almost wholly ignorant; for in their mountainous country it was difficult either to feed or to ride horses, and few indeed had been ever seen there. But Cyrus desired that his Persian troops should seem a race of hippocentaurs; he furnished them with horses, and they soon deemed it disgraceful to make even the shortest march on foot—for so he had ordained." This passage is extracted from Sir William Ouseley's Travels (vol. ii. p. 276.), and the authorities which he quotes are these words of Xenophon: "*Ἐν Πέρσαις γὰρ διὰ τὸ χαλεπὸν εἶναι καὶ τρέφειν ἵππους καὶ ἱππεύειν ἐν ὀρεινῇ*

οὔσῃ τῇ χώρᾳ, καὶ ἰδεῖν ἵππου πάνυ σπάνιον ἦν. (Cyrop. lib. i.) *Αἰσχρὸν εἶναι οἷς ἂν ἵπποις ἐγὼ πορίσω ἄν τις φάνῃ πεζῇ ἡμῶν πορευόμενος ἐάν τε πολλὴν ἐάν τε ὀλίγην ὁδὸν δέῃ διελθεῖν, ἵνα καὶ παντάπασιν ἱπποκενταύρους οἴωνται ἡμᾶς οἱ ἄνθρωποι εἶναι.*" (Cyrop. lib. iv.) He adds, in the communication which I have already noticed concerning Polyænus's brazen column and its extraordinary inscription, that many articles enumerated in it being of rare occurrence, or procured from distant regions, might rather be ascribed to some of those luxurious princes who reigned after Cyrus, than to that frugal and temperate monarch himself, whose Persian subjects, as we learn from Xenophon (Cyrop. lib. vii.), were poor, and supported a miserable existence by laborious exertions:—*Πέρσας—κακοβιωτάτους μὲν ὄντας διὰ πενίαν ἐπιπονώτατα δὲ ζῶντας διὰ τῆς χώρας τραχύτητα*—not indulging, says Herodotus, in such food as they wished, but such as their sterile and rugged country afforded, and drinking water, not wine—*σιτέονται οὐχ ὅσα ἐθέλουσιν, ἀλλ' ὅσα ἔχουσι χώρην ἔχοντες τρηχείην. πρὸς δὲ οὐκ οἴνῳ διαχρέωνται, ἀλλὰ ὑδροποτέουσιν.* (Lib. i. 71.) But the numbers, however great, of oxen and sheep, and the quantities of milk, flour, and some other articles mentioned in the inscription, Sir William does not regard as much exaggerated, considering that 15,000 men partook of the royal feast, according to Ctesias and Dinon, as quoted by Athenæus (lib. iv.): *ὁ δὲ Περσῶν βασιλεὺς, ὥς φησι Κτησίας καὶ Δίνων ἐν τοῖς Περσικοῖς, ἐδείπνει μετὰ ἀνδρῶν μυρίων πεντακισχιλίων.* This passage, it may be said, relates to the successors of Cyrus: these, however, might have learned from the great founder of their monarchy to distribute daily food among multitudes (*παμπόλλοις ἀνθρώποις*), besides the immediate guests or friends of the king; for such a custom was instituted by Cyrus, who always sent dishes to the officers and guards on duty, and to others, from his own table (*ἀπὸ τῆς βασιλέως τραπέζης*), on which also he caused to be placed, as a mark of favor, all the food intended for his servants' daily allowance. This information, derived from Xenophon (Cyrop. lib. viii.), will perhaps account for the multiplicity of dishes which must have appeared at each of those royal banquets; and a passage in Athenæus (lib. iv. extracted from Heraclides Cumæus), will prove that their number was not excessive, in proportion to the multitudes who were fed, either as illustrious guests at the principal tables, as soldiers who received victuals instead of pay, or as servants and menial attendants, to whom the collected fragments afforded a daily meal. Yet, if we may believe Polyænus, the quality and quantity of food recorded

on the brazen column, must have appeared to Alexander as indications of extreme luxury and profusion.

In transmitting these remarks for insertion in the Classical Journal, I am not without strong hopes of eliciting from some of its learned and ingenious correspondents a more satisfactory explanation of the passage under consideration than has hitherto appeared.

L. L.

BIBLICAL CRITICISM.

It must be obvious to every reader of the Greek Testament, that the English version does not render the tenses uniformly according to the rules of grammar. Such a mode of rendering them would indeed be frequently erroneous, if not impracticable. Still it may be questioned, whether sometimes an inattention to grammar rules may not have obscured the meaning of some parts of Scripture; and even, whether it would not be highly useful to ascertain and regulate the proper mode of rendering the tenses, in the same way as was exemplified by Bishop Middleton, in his work on the Greek article.

By way of example, I will offer for consideration the English version of John iii. 16—21. revised, and, as I humbly presume, amended by attention to the tenses, and by not unnecessarily varying the English terms, which correspond to the same Greek ones.

Verse 16. For God so loved the world that he gave his only *generated* Son, that whosoever believeth on him should not perish, but have everlasting life.

N. B. Generation is propagation of *genus* and *substance:* the term generation therefore, *prima facie,* excludes all idea or possibility of greater or less, in respect to the generator and generated, in genus and substance. And thus the very argument of the chapter is entirely obscured by the term *begotten.* See verse 6, and compare "Οἷον εἰ ἔστιν ἡ αὐτὴ οὐσία ἄνθρωπος, οὐκ ἔσται μᾶλλον ἢ ἧττον ἄνθρωπος, οὔτε αὐτὸς ἑαυτοῦ, οὔτε ἕτερος ἑτέρου." Aristotle's Categories. Oxon. 1802. P. 67.

Ver. 17. For God sent not his Son into the world, that he

should condemn the world, but that the world through him should be saved.

Ver. 18. He that believeth on him is not condemned, but he that believeth not hath been condemned already, because he hath not believed in the name of the only generated Son of God.

N. B. An emphasis is here laid in the Greek on the judgment of the world being already past, for it constitutes the very proof that our Lord did not come to condemn the world; viz. because the sentence had been passed before our Lord's discourse with Nicodemus. The law had already accused the world, as our Lord testifies, ch. v. 45, "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust."

Our Lord had already been believed on as the only generated from the Father, ch. i. 4. It was therefore an insult in Nicodemus to address the Son of God as a teacher sent from God, in the sense in which Nicodemus understood the terms. Our Lord justly rebuked him in this chapter, ver. 8, which I thus translate: "The Spirit stirreth where it willeth, and thou art hearing his voice, and thou dost not know whence he cometh, or whither he goeth. Thus is every one that hath been generated of the Spirit." [See the Collect for the Nativity.]

The faith of those who really believed on our Lord was a belief that he was the Son of God, the only generated from the Father, having the Spirit in infinity. They who rejected this testimony did not set to their seal that God is true. St. John's words, at the close of this chapter, should be read with our Lord's discourse to Nicodemus. Nicodemus, it should be remembered, was a believer on our Lord as far as the faith of miracles led him and his followers, ch. ii. 23—25; but Jesus knew them all, and his meaning in particular, and rejected such confessions, ch. iii. 11, 12. 31, 32.

He and his fellows, therefore, had been already condemned for not believing in the name and dignity of our Lord as God of God. The same thing is repeated in the last verse of this chapter.

Ver. 19. And this is the condemnation, that the light hath come into the world, and men loved darkness rather than the light, because their deeds were evil.

Ver. 20. For every one that doeth dark things, hateth the light, and cometh not to the light, that his deeds be not scrutinized.

Ver. 21. But he that doeth that which is open, cometh to the

light, that his deeds may be made manifest, that they have been wrought in God.

N. B. Here it is manifest, that accordingly as men had acted under the covenant of works, they embraced or rejected the gospel. The occasion for our Lord's stating of the judgment in this way, was afforded by the circumstance that Nicodemus came to him *by night*. In the expression *the light* is implied that Nicodemus rejected our Lord as God. For our Lord is declared to be the true and antitypical light, John i. 8—10, and 1 John i. 5—7. We must believe therefore that Jesus Christ is God of God, Light of Light, and very God of very God. This was the testimony of both of the Johns. John i. 8, and 1 John i. 5.

The term φαῦλα is opposed to τὴν ἀλήθειαν, and, as Parkhurst observes, is derived from the Hebrew פלל, to roll and to cover oneself in dust and ashes, &c. [whence the English word *foul*]. Ἀλήθεια primitively signifies unconcealment, and in this sense is sometimes opposed to the law, which veiled the truth in types and shadows. I will now add a few more instances in this chapter, in which perhaps the version might be amended. In the following verses then I would translate as follows:

Ver. 27. It hath been given.

Ver. 29. Which stood; see ch. i. 35.

Ibid. Hath been completed.

Ver. 33. He that received.

M. B.

Literæ Quædam Ineditæ ex Autographis inter schedas D'ORVILLIANAS, *in Bibliotheca Bodleiana adservatas descriptæ.*

No. III.—[*Continued from No. LIX.*]

Viro Clarissimo et Doctissimo Jacobo Philippo D'Orville S. D. P. J. Alberti.

REDEUNT ad te, cum gratiarum actione, Valesiana illa; et rediissent prius, nisi quotidie exspectassem Hesychiani Speci-

minis inserta exempla, quorum tibi copiam facio pro lubitu. Jam menses effluxerunt, postquam typis describenda transmiseram folia ex opere desumpta, ut de typorum charactere, quin et totius operis magnitudine, et forma, aliquid præsciscere possemus. Selegi particulam ex litera *Z*, non quidem rariorum observationum (quas alias dedi) fertilem, sed in qua omnia commentatorum meorum nomina simul comparent, neque longioribus disquisitionibus lector absterretur. Malo tamen fato accidit, ut per typorum penuriam non licuerit integrum quod destinaveram folium dare; quod sero demum intellexi. Hinc interrupta series. Scias autem, novos typos curatum iri, sed ejusdem formæ. Si quid vel horum, vel etiam Notarum ipsarum ratione animadverteris, fac quæso consilii Tui me certiorem. Exempla Hamburgum etiam et Parisios transmittere decrevi. Significabis mihi proxime, qua via commodissime illud fieri queat; et num forte aliquid mittendum habeas, sive ad Cl. Wolfium, sive ad Parisienses, cui addi possent mea: interim Parisienses omittam, usque dum perlatus ad nos fuerit exspectatus dudum fasciculus: de quo tum, simul inquiram, num tempus semestre statutum, quo Bibliothecæ Regiæ reddendum est Lexicon illud Mstum, putetur ab eo quo Parisiis exiit die, an vero quo ipse illud accepero, quod omnino sciendum mihi esse sentis. Quod autem ad Valesiana tua: sine dubio rectius illorum edendorum curam abjecisti, valde enim mutila et manca sunt, ut olim vidi. Præterea Verweius a Cel. Grævio exemplum, (quod descripserat, et ad sua loca retulerat) nactus fuit multo, ut videtur, accuratius; ut ex paucis locis, quæ ex apographo Verweiano inter legendum obiter supplevi, disces. Forte tamen alterum ex altero in nonnullis locis juvari amplius posset: quare aliquando, si commodum tibi fuerit, Tuum cum meo conferre visum est. Parabo aliquod his mensibus quod Miscellaneorum Tuorum particulam constituat. Verbum denique addo de locis Hesychii quæ tangis.

Pag. 906. in v. τὴν, postrema etiam correxerat L. Bos. *Obs. Crit.* p. 189. *Τηνάλλως. μάτην.* Transponenda tantum syllaba. In v. *Πύκα* notaveram Homeri loca *Il. E.* 70. *Σ.* 607. et *I.* 617. Conf. ante v. *πυκασάντων* (ubi *καλυψάντων* ex superioribus emendaveram, quod et priores Editt. agnoscunt) idem illud *πύκα ποιητοῖο. Σατὲς* pro *Σατεῖς* recte emendas ex collatione vocis *τῆτες*, ubi Dores *σατὲς* dicere notatur; quod commode adstruis fide siculæ Inscriptionis. Sed hausta glossa ex Schol. Aristoph. ad Nub. 624. Conf. Kuhn. ad Polluc. vi. 73. p. 609. 67. Immo *Σατὲς* jam correxerat Florens

in Wolfii Anecdotis T. iv. p. 268. Tantum.—Vocor ad amicos, quibus hanc vesperam dare debui, jam introeuntes. Vale itaque, Vir Clarissime et Amicissime, meque porro ama.

Harlemi, xxvii Januarii MDCCXXXVIII.

Viro Clarissimo J. P. D'Orville S. P. D.
L. C. Valckenaer.

Quod tu comiter jubebas, Vir Celeberrime, id hoc ipso die tandem effeci; dedi literas super Ammonio ad Cl. Dukerum, quibus si ita respondeat, ut ne plane me a Grammatico edendo repellat, alacer in incepto pergam. Specimen edit. typis curavi describi. Ne quæso moleste feras, quod te submisse rogem, ut, cum a gravioribus aliquantulum vaces, id levi oculo inspicias: Ita velim censeas, id a tirone profectum, qui id unum studet, ut juvenili conamine Tibi ac Tui similibus sese commendet. Si non plane displiceat, neque nolit Dukerus V. C. eodem fere pede pergam: sin; rogo, quantum qui maxime ut verbo id monere ne asperneris. Ad legem, quam præscribes, ita me componam, ut hac in parte, quod minus deceat, nihil committam. Docuit me Cl. Wesseling Emanuelem Martinum Ammonium latine redditum illustrasse, sed neminem opinor in his regionibus eam editionem unquam vidisse. Descripseram e libro Vossiano Glossarium Dosithei (ita indicat Catalogus. Ms. nomen nullum præfert). Inter alia, quæ huic libro erant adjecta, nonnulla ex Hygini Genealogia legebantur: nolui committere ut id celarem; dixi librario, si id e re sua esse judicaret Hygini editor, me id lubenter traditurum. Accepit is conditionem, et postea significavit, dedisse sese operam ut Miscell. Observ. posset inseri. Vellem prius apographum ad Ms. exegisset. Hoc nolui ignorares. Vale, Vir celeberrime. Dabam Lugd. Bat. III. Kal. Jan. CIↃICCXXXVIII.

NOTICE OF

BIBLIOTHECA BIBLICA; a select List of Books on Sacred Literature; with notices, biographical, critical, and bibliographical. *By* W. ORME. *pp.* xiv. 491. 8*vo. Edinburgh.* 1824.

A VERY judicious and impartial volume: the opinions are given with consideration and much justness; the praise is full and strong (though not extravagant), where it could be safely given; and the dispraise is mild, but decisive. We venture a few remarks and corrections, and shall be very glad to see another *chiliad* of authors treated with the same sobriety and impartiality. Page 10. Alter's edition of the Greek Testament should be dated 1787-6. Page 172. "Ernesti Lectiones Academicæ" have no date. Mr. Orme has in many cases omitted the *size* of the volumes he notices: Mr. Horne gives the date 1815. Page 218. Griesbach is said to be born in 1644. Page 264. Jones's "Examination of Whiston's Hypothesis was republished at the Clarendon Press in 1803." His "new and full method" was also republished there in a very neat manner, in 3 vols. 8vo. Oxford, 1798. Page 266. Under the article "Josephus," Havercamp's edition is omitted: it was published, Gr. et Lat. 2 vols. folio. Amstelædami, 1726. Under the texts which are printed in parallel columns are the notes of Edward Bernard, J. Hudson, H. Aldrich, F. Combefisius, J. Gronovius, J. Cocceius, Ez. Spanhem, and Had. Reland. None of the notes are very lengthy, excepting Bernard's, and his do not extend throughout the work; nor indeed do all the remaining annotators. The latter half of the second volume is occupied with var. lec. from the Paris Mss., prefaces to former editions, and various tracts by C. Daubuz, P. Brink, J. B. Ottius, Chr. Cellarius, Chr. Noldius, Ez. Spanhem, &c. Five indexes finish the volume.

Page 294. Speaking of Mosch's edition of Le Long's "Bibliotheca Sacra," Mr. Orme observes, that Mosch "*completed* his undertaking, under great discouragements, in 1790." We wish the case had been so; and are sorry to quote the beginning of the last part, which is an index chronologicus to the whole work: "Ultimum hic habes L. B. Bibliothecæ sacræ Le Longii curis nostris emendatæ et continuatæ, non quidem integri operis, sed laborum nostrorum volumen. Sic fata voluerunt; Ultimum

est. Consilium enim nostrum mutare rationes non ficulneæ nobis persuaserunt."

Page 358-9. Of Pole's "Synopsis Criticorum," Mr. Orme observes: "I can say, from a long acquaintance with it, that a vast deal of what is important in the works of modern critics will be found in the learned volumes of the Synopsis." Now, Mr. O. would very much have increased the value of his work, if he had pointed out *who* those critics are; it would save the purse, and quiet the desire to possess many a volume, if their originality, or otherwise, had been shortly stated. This certainly would require reading and sober judgment; but neither of these qualifications is wanting in Mr. Orme; and in case of a second edition it might be an improvement.

Page 443. Valckenaer's scholæ on the New Testament are introduced; but as Mr. Orme has not copied the title quite accurately, we repeat it: "Selecta e scholis Lud. Casp. Valckenarii in libros quosdam Novi Testamenti. editore discipulo Ev. Wassenbergh, &c." 2 vols. 8vo. Amstelodami, 1815-17. The first volume contains the editor's "Dissertatio de glossis N. T." and Valckenaer's scholæ on St. Luke's Gospel, and the Acts of the Apostles to the end of the 24th chapter. The second volume is again commenced by the editor with a "Dissertatio de Trajectionibus in N. T. sæpe accessariis;" then follows Valckenaer on the First Epistle to the Corinthians, and the Epistle to the Hebrews. Two indexes finish the work. We have stated thus at large the contents, because no one, as far as our knowlege goes, has specified the "libros quosdam" annotated upon.

Page 465. Wetstein's edition of the Gr. Testament comes under review, and is highly praised. Valckenaer (schol. N. T. 1. 518.) appears not to value his labors; in fact, he speaks rather harshly of him: "quam de ejus N. T. homines eruditi spem per Europam conceperant omnem frustratus." An arranged index closes this beautifully printed volume. We repeat, that we shall rejoice to see another equally well filled as the present.

NOTICE OF

ACTA APOSTOLORUM. Variorum Notis tum dictionem tum materiam illustrantibus suas adjecit HASTINGS ROBINSON, A. M. *Collegii Divi Joannis Socius. Cant.* M.DCCC.XXIV. 8*s.* 8*vo.*

AFTER having duly exercised himself in the palæstra of profane literature by a very creditable edition of the Electra of Euripides, Mr. Robinson has judiciously descended into the arena of sacred criticism, where he will find objects much more worthy of his abilities and his industry. We hail the present publication as a very favorable specimen of his talents, and an omen of his future success, not doubting but that if he proceed diligently in the path which he has so happily chosen, he will leave a name to be added to that eminent list of divines, which sheds a lustre on the excellent college of which he is a member.

The conformity of the facts related in Scripture with the state of things in the times and countries wherein those facts occurred, as represented by foreign and independent testimonies, affords, in Paley's opinion, a convincing argument of the genuineness and truth of the Sacred Writings. This kind of argument, he observes, would be strong in any case, but, when applied to the New Testament, it receives additional weight, by reason of the mixed nature of its allusions, and the great extent and variety of the scene of action. We may add, too, that whilst additional confirmation is afforded to the truths of Christianity, additional interest is imparted to the investigation of those truths, when History is inlisted on the side of Religion, and the imperishable evidence of the gospel records is supported by incidental allusions to heathen literature. After a careful perusal of his work, we conceive that Mr. R. may have been actuated by sentiments similar to these when he undertook this edition of The Acts, which embrace a portion of history highly interesting, regarded merely in a classical point of view, comprising so many particulars relating to the moral and political state of the most civilised provinces in the Roman Empire.

Mr. Robinson's annotations on this valuable part of Holy Writ appear to be the substance of a course of lectures, given by him in his capacity of Classical Lecturer at St. John's College. They owe their appearance in print to the frequent so-

tolorum nomine." For a further confirmation of episcopal authority, the reader may turn to St. Jerome on Galat. i. 19.

Ch. ii. 3. The notes on this verse deserve attention, and the rather because the common version is incorrect. There can, we think, be no doubt that the word διαμεριζόμεναι relates to the *distribution*, rather than to the *figure*, of the flame. Had the historian intended to describe "cloven tongues," as in our translation, we agree with Mr. R. that the word σχιζόμεναι, or διαιρουμέναι, would have better explained his meaning. Mr. R. refers to Isaiah v. 24. for an illustration of the term γλῶσσαι πυρός. The expression there is לְשׁוֹן אֵשׁ, which the Rabbinical writers render לַהֲבָה. Gilpin fancifully, though ingeniously, conjectures that the form of the episcopal mitre was derived from this idea of the γλῶσσαι διαμεριζόμεναι.

V. 27. Mr. R. understands by Ἅδης, not, as is generally supposed, the *place of departed souls*, the שְׁאוֹל of the Hebrews, but merely the *grave*, and cites St. Chrysostom and Athanasius in support of his opinion. We should, however, be inclined to think that, in the time of our Saviour, this sense was not given to the word, whatever might have been its signification at a later period. In Matt. xvi. 18. and Luc. xvi. 23. it is an evident translation of the Hebrew שְׁאוֹל, and bears the same meaning. Gregory of Nyssa uses the word in the same sense: εἰς ᾅδην πάντες οἴονται καθάπερ δοχεῖον ἐνθένδε τὰς ψυχὰς μετανίστασθαι.

V. 47. The Calvinistic interpretation of the word σωζομένους is here attacked with success. Mr. R. might have referred his readers with great effect to the 40th verse of this chapter for a confirmation of his opinion; σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης. The late excellent Bishop of Calcutta, in his Doctrine of the Greek Article, has a very convincing note on this word. We may observe, by the way, that Mr. R. has with equal propriety commented upon a similar expression, ch. xiii. 48, τεταγμένοι εἰς ζωὴν αἰώνιον.

Ch. vi. 7. The usage of the word ὄχλος de numero non maximo is confirmed by quotations from the sacred writers. Another passage, however, might have been added from Luc. v. 29, ὄχλος τελωνῶν πολύς.

Ch. vii. 4. This verse is attended with chronological difficulties, which have hitherto baffled the sagacity of critics. Mr. R. has followed the most probable opinion, viz. that Stephen, in

his account of the matter, followed the Jewish tradition with regard to the *moral* or allegorical death of Terah. He has cited in support of this opinion, a passage from Raschius's commentary before quoted by Michaelis. Similar difficulties in the present chapter are obviated with similar propriety and success; and we think the editor has shown his judgment in recording throughout the work, those opinions only, which upon mature deliberation he deemed the true ones, without overloading his annotations with a variety of interpretations for the purpose of repeating them.

52. Mr. R. here very judiciously follows the opinion of Bishop Middleton, that Christ was called emphatically ὁ δίκαιος, and cites many passages from the Scriptures in support of this assertion.

Ch. viii. 7. Mr. R. has given very accurately the grammatical construction of this verse. The note on the passage tends to prove, from heathen writers, that the existence of dæmoniacs was not confined to the Jewish nation, but frequent also in other countries.

37. Michaelis suspects this verse to be spurious, from the circumstance that Χριστὸς is used as a proper name, which was not, he thinks, the case during the life-time of the apostles. Mr. R. however plainly vindicates the genuineness of the text, by a reference to Bishop Middleton's valuable note on Marc. ix. 40.

Ch. ix. 7. The annotations on this verse are well worthy of attention, as they fully explain the seeming contradictions between this account of Paul's conversion, and that in chapters xxii. and xxvi. We coincide with his first interpretation of the word εἱστήκεισαν, viz. that St. Paul's companions had risen from their prostration on the ground whilst the apostle still lay there: some commentators make the word ἵστημι synonymous with εἰμὶ *sum*; but we think they are scarcely borne out by the examples which they adduce.

23. On the expression ἡμέραι ἱκαναὶ, Mr. R. remarks, "Triennium scilicet, ut discas e Gal. i. 18." This is true: but, as the very expression here referred to has been converted into an argument against St. Paul's conversion, it would have been as well to have illustrated it by references. There is a curious coincidence to this effect cited by Dr. Paley in his Horæ Paulinæ. It occurs at 1 Kings ii. 38, 39. "And Shimei dwelt at Jerusalem *many days*. And it came to pass, at the end of *three years*, that two of the servants of Shimei ran away." The reader may see also another very remarkable illustration of this

phrase at the beginning of chapter xviii. of the same book, which escaped the notice of Paley.

Ch. x. 1. We have here a long note on the *Italian band*, which Mr. R. thinks was not part of the Italian legion, but an independent troop.

11. Mr. R. follows Wakefield's interpretation of the word ἀρχαῖς, and renders it "strings," as does also the late Bishop of Calcutta.

Ch. xi. 26. Mr. R. thinks that the disciples did not *call themselves* Christians, but that the name was given to them by the Roman inhabitants of Antioch. He brings forward some strong reasons in support of this opinion. The meaning of the word χρηματίσαι is explained in a very scholar-like manner. In the note on the next verse, and on xiii. 1., the signification of the word προφήτης, as used by the apostles, is also well illustrated. In classical Greek its primary signification is, *qui alius cujusdam sensus profert*; its general sense is, *sacrorum interpretes*, as Διὸς προφήτης ἐστὶ Λοξίας πατρός. Pindar (ap. Aristid. II. p. 378.) calls himself ἀοίδιμον Πιερίδων προφάταν. The priest of the Delphic temple is called by Herodotus (viii. 36.) ὁ προφήτης, from his office of interpreting the responses of the god. See Dr. Blomfield's Gloss. in Æsch. Agam. v. 899., who observes that the word was unknown in the Homeric age.

28. οἰκουμένη. The various senses of this word are collected and well explained, though we differ, with considerable diffidence, from the signification affixed to it by Mr. R. in the present instance, viz. *the land of Judæa*. We rather think that the famine predicted by Agabus refers to that which occurred in the fourth year of Claudius, and which extended not only to Judæa, but to various other parts of the Roman Empire. Vid. Sueton. in Vit. Claud. c. 18.

Ch. xiii. 7. The accuracy of St. Luke is here pointed out from his application of the word ἀνθύπατος to the Proconsul of Cyprus. There is a good note on this subject at ch. xviii. 12. But Mr. R. should not have omitted to notice the curious observations of Bishop Marsh in his Lecture xxvii. p. 84, &c.

16. ἐπέπεσεν ἐπ' αὐτὸν ἄχλυς καὶ σκότος· The word ἄχλυς is properly explained by Mr. R. as "*Cæcitas* cum oculi pellicula superinducta excæcantur." The disease is mentioned by Hippocrates, and is thus explained by the author of the Isagoge: Ἄχλυς ἐστὶ περὶ ὅλον τὸ μέλαν ἀπὸ ἰλυώσεως ἐπιπολαίου οὐλὴ λεπτοτάτη ἄφρι ἀχλυώδει παραπλήσια. Aëtius gives a similar description of it, and says, ὅταν ἐπὶ τῆς κόρης γένηται, οὐ ῥαδίως ὁρῶσι. The passage in which it is here introduced, as well as the foregoing

quotations, have been happily brought forward by the present Christian advocate, in his defence of St. Paul against the profane attack of Gamaliel Smith, Esq., who professes himself unable to see how any thing like scales could fall from the eyes of the apostle on the recovery of his sight, after the address of Ananias. Gamaliel will have it that "in no cure, performed upon eyes in any natural way, in these our days—on eyes that have lost their sight—do any scales fall off, or any thing in any degree resembling scales." He will have it that an operation for the cataract ought to have been performed "*without any expense in the article of miracles.*" To be sure, we know some eyes on which no operation could be performed with success; believing as we do firmly in the old adage, "that none are so blind as those who *will not see.*" Mr. Hughes, however, has very satisfactorily answered the jeers of his adversary, not only by adducing the above-mentioned passages, but by asserting from high living authority, "That no unfrequent cause of blindness arises from a morbid thickening and consequent want of transparency in the *tunica adnata*, or *conjunctiva*, which passes before the *cornea*:" if this thickened membrane were to be suddenly and miraculously removed, (be it remembered that a miracle *is* exhibited in the present instance,) and the natural transparent membrane restored to the eye, it would not be ill described, in common language, by "scales falling from the eyes."

At verse 24. the extent of John's baptism is accurately defined from Theophylact and Chrysostom: at v. 33. we have an apposite quotation from St. Cyril, showing that the phrase σήμερον γεγέννηκά σε refers to the incarnation of our Saviour.

Ch. xiv. 12. That the gods were supposed by the ancients to appear in human shape is evident from the Pagan mythology. Mr. R. has given a satisfactory reason why Jupiter and Mercury were fixed upon in the present instance. This and the following verses are well illustrated by quotations from profane authors.

13. Chrysostom thinks that St. Paul did not restrain the people, before they actually saw them about to commence the sacrifice, because he was unacquainted with their language. Wetstein is of the same opinion, as if the gift of tongues was only granted on particular occasions. Mr. R. has followed the more probable one, viz. that Paul and Barnabas had retired from the crowd immediately after the miracle, and consequently remained ignorant of their intention to offer a sacrifice till the arrival of the priest of Jupiter for that purpose.

Ch. xvi. 13. Mr. R. understands προσευχὴ to mean a place

of prayer, and cites two passages from Josephus in support of his opinion. He might have added with advantage the authority of Juvenal, Sat. iii. 296.

Ede, ubi consistas? in qua, te quæso, proseucha?

37. Mr. R. thinks that St. Paul obtained his right of citizenship by descent, from some one of his ancestors who had gained it by merit or by purchase. (Q. Did the purchase of this freedom by an individual confer it upon his descendants?) It is plain that the right did not extend to all the inhabitants of Tarsus, from the circumstance that the officer, though he knew Paul was a citizen of that place, ordered him to be beaten.

Ch. xvii. 23. In the note on this verse, Mr. R. has collected into a short space the substance of what most commentators have written concerning "the Unknown God" worshipped at Athens. He seems to think that the true God of the Jews was intended by this appellation, whose sacred name they were not accustomed to pronounce. The great difficulty of the passage is, that in all ancient inscriptions or passages in ancient authors, (except Lucian, whose authority here is nothing,) the plural number is invariably used; *ΘΕΟΙΣ ΑΓΝΩΣΤΟΙΣ*. There seem to be but two ways of obviating this difficulty; one, to suppose that St. Paul adapted the singular number to the purpose of his speech; or, that some inscription in the singular number did actually meet his eye, of which no record has been handed down: to this latter opinion we incline.

Ch. xviii. 18. St. Chrysostom refers the vow here mentioned to Aquila. Mr. R. agrees with those who refer it to St. Paul, and thinks that this was the reason why it was necessary for him to keep the approaching Passover at Jerusalem.

Ch. xix. 12. *σουδάρια*. Mr. R. gives a reason why these Latin words of the N. T. were thus clothed in a Grecian garb: —Sacri scriptores talibus uti, ut vulgo receptis, minime dubitarunt, quo melius a plebe intelligi potuerint. We may perhaps do an acceptable service to students by exhibiting a list of these extraneous terms found in the N. T.

ἀββᾶ, 2 Cor. v. 5. Eph. i. 14.
ἀσσάριον, Matt. x. 29. Luc. xii. 6.
γάζα, Act. viii. 27.
ἴουστος, Act. xviii. 7.
κοδράντης, Matt. v. 26. Marc. xii. 42.
κολώνια, Act. xvi. 12.
κουστώδια, Matt. xxvii. 65, 66. xxviii. 11.
κῆνσος, Matt. xvii. 25. xxii. 17. 19. Marc. xii. 14.

κρίσπος, Act. xviii. 8.
λεγίων, Luc. viii. 30.
λέντιον, Joan. xiii. 4.
μάχελλον, 1 Cor. x. 25.
μίλιον, Matt. v. 41.
πραιτώριον, Matt. xxvii. 27. Marc. xv. 16. Joh. xviii. 28. 33. xix. 9. Act. xxiii. 35. Phil. i. 13.
πρίσκιλλα, Act. xviii. 18.
σικάριος, Act. xxi. 38.
σιμικίνθιον, σουδάριον, } Act. xix. 12.
σπεκουλάτωρ, Marc. vi. 27.
ταβέρναι, Act. xxviii. 15.
φελόνη, 2 Tim. iv. 13.
φόρον, Act. xxviii. 15.
φραγέλλιον, Joan. ii. 15.
φραγελλοῦν, Matt. xxvii. 26. Marc. xv. 15.

Ch. xix. 19. The following is Mr. R.'s note upon the word περίεργα: "Curiosa. περίεργος proprie dicitur *qui præter rem curiosus est et diligens*, atque hinc vox eos notat, *qui in rebus humanæ menti impervias pervestigandis tempus terunt*. Idem sonat vox *curiosus* apud Latinos. Catull. Ep. vii. *Quæ nec pernumerare* curiosi *possunt*, nec mala fascinare lingua." With this we find no fault, except that he stops short, and does not sufficiently trace the meaning of the word in its present usage. Περίεργος *primarily* signifies one *nimis occupatus*, who exercises immoderate care and diligence: *secondly*, one *inepte sedulus*, who exercises care and diligence about useless trifles: *thirdly*, *curiosus κατ' ἐξοχήν*, i. e. *magicus*, one who pries into the most useless and futile of all arts, the art of magic. Hence the phrase τὰ περίεργα is explained by Albert. Gloss. N. T. by τὰ γοητικά: see it also used in the same sense by Irenæus adv. Hæres. I. i. c. 26., and by Aristænetus lib. ii. ep. 18. Such arts were particularly studied at Ephesus; witness the Ἐφέσια γράμματα, so celebrated among the nations of antiquity. These, as Mr. R. rightly observes, were amulets inscribed with a sort of gibberish, the form of which he has quoted from Hesychius. He also cites a passage relating to the same from Lucian, Symp. vii. 5. He might have added a still more apposite one from St. Basil, Homil. in Psalm. xlv. who applies to them the very epithet here used, περίεργοι χαρακτῆρες, i. e. *magical characters*. Their use is alluded to in a fragment of Menander:

Ἐφέσια τοῖς γαμοῦσιν οὗτος περιπατεῖ
Λέγων ἀλεξιφάρμακα:

as also by Erasmus Adag. Centur. 2. "Aiunt enim Ephesiis notulas quasdam et voces magicas fuisse, quibus utentes omni negotio victores evaderent." Eustathius (in Hom. Odyss. T. p. 694.) relates a curious story of their efficacy. Clemens Alex. (Strom. 1.) says that by many their introduction was ascribed to the Idæi Dactyli, those *free-masons* of antiquity. Athenæus informs us (Deipn. lib. 12.) that they used to be carried about the person in small leathern bags.

The value of the books burnt by the magicians at Ephesus is estimated by Mr. R. at the sum of 1875*l.* of our money, by which we perceive he calculates from the Attic drachma; in which we fully agree with him, since this coin had as great a currency in the East as at present the Spanish dollar has: if the Roman denarius be signified by the term *ἀργύριον*, we must diminish the sum a little: but there is not the least reason in supposing with some commentators, among whom we find our worthy friend Gamaliel Smith, Esq., that it was the Hebrew shekel. Ephesus was a Grecian city, and used the Grecian, not the Jewish coin.

Mr. R.'s notes on vv. 24. 27. and 35. contain much research and information.

In ch. xx. 22. the various significations of the word *πνεῦμα*, as they occur in the N. T., and Bishop Middleton is referred to. In xxi. 34. the *παρεμβόλη* is well explained from the description by Josephus.

Ch. xxiii. 2, 3. A full account of Ananias, with citations from Josephus to show that St. Paul's character of him was a true one, and his prediction fulfilled.

Ch. xxiv. 16. and xxv. 11. are well illustrated by reference to Roman laws.

If our limits permitted us, we could willingly make many more extracts from this useful work; we must, however, conclude by recommending the editor to persevere in his labors, and to take in hand the epistles of St. Paul. Let him not say, Conamur tenues grandia—he has already well prepared himself for the attempt, and he will acquire additional strength as he proceeds in the task.

RARE ARABIC MANUSCRIPT.

To gratify a most respectable and very numerous class of our readers, those interested in the study of Eastern literature, more particularly History and Antiquities, we gladly announce, on authority respecting which little doubt or suspicion can be reasonably entertained, that there has lately been discovered in the East, and is now probably on its way to England, one of those rare Arabic works that many zealous orientalists have long sought without success, even in the principal libraries of Asia. We allude to a copy, represented as being in every respect complete, though ancient, of the *Tarikh Kebir*, or "*Great Chronicle*," composed by *Abú Jaafer Muhammed ibn Jarír*, who was born, anno Hejiræ 224 (A. D. 838), at *Amul* in *Tabristán*, and after his native province generally surnamed *Tabri, Thabari*, or *Al-Tabari*. Although a Persian by birth, he wrote his Chronicle in the Arabic language with admirable purity and elegance; comprising a general history of the world from Adam until the author's own time. It was the latter portion of this valuable work that furnished *Elmacin* (*Sheikh Almakín*) with the chief materials for his History of the Saracens; published in Arabic at Leyden (a small duodecimo volume), and in a Latin translation, by the learned Erpenius (one volume, quarto), under the title of "Historia Saracenica." (Lugd. Bat. 1625.) Such were the merits of Tabari, that our ingenious countryman Ockley has not hesitated to describe him as "the most celebrated and authentic ancient historian amongst the Arabians" (Hist. of the Saracens, vol. II. p. 350.); and in another place (vol. II. Introd. p. xxxiii.), he regrets his ignorance of the Turkish language, which prevented him from reading a translation "of the great *Tabari*, who is the Livy of the Arabians; the very parent of their history, and, as far as I could find by inquiry, given over for lost in Arabic. I formerly inquired of my predecessor, Dr. Luke, concerning him, who said he had never met with him in the East, and that he was to be despaired of in Arabic: Monsieur D'Herbelot says the same."—"However," adds he, "that we may not imagine it lost, because of its scarcity, I luckily found a piece of it in folio amongst Archbishop Laud's manuscripts, (pity it is imperfect,) accurately written with all the points, and no doubt for the use of some great person," &c. The learned Pococke informs us, that *Al-Tabari* died in the year 310, (of Muhammed, or 922 of our era,) and brought his

history down to the eighth year before his death. He was, according to the words of *Ebn Khalekan*, as Pococke translates them, "fidus in allegationibus suis; estque historia ipsius historiarum verissima et certissima." But the Chronicle of Tabari, now become so rare in the original Arabic, was fortunately translated into Persian, a short time after the author's death, by an accomplished personage, vizier to one of the Samarian princes, who enriched the work with so much additional matter, extracted from ancient records of the Jews, the fire-worshippers, and the Musulmans, that, in D'Herbelôt's opinion, "this translation is far more curious than the Arabic text;"—"de sorte que cette traduction est beaucoup plus curieuse que le texte Arabique," (Bibliot. Orient. art. *Thabari*,) and to this passage Mr. Gibbon refers in the following note (Roman Empire, chap. li. note 33.): "Amidst our meagre relations, I must regret that D'Herbelôt has not found and used a Persian translation of Tabari, enriched, as he says, with many extracts from the native historians of the Ghebers, or Magi."

But several public and private European libraries now contain copies of Tabari's Chronicle under its Persian form, to the value and importance of which Sir William Ouseley bears ample testimony in the Preface to his translation of Ebn Haukal's "Oriental Geography" (p. xiii.), where he says: "Of this most valuable work I am fortunate in possessing three fine copies; one of which, uncommonly correct in the hand-writing, was transcribed A. D. 1446. From this manuscript, which the learned Tychsen, in a letter from Rostock, entitles a *Phœnix Librorum*, collated with the other two copies, a perfect and accurate text might be obtained: this, if correctly translated and illustrated from other Asiatic compositions, the biblical records, the classics of Greece and Rome, and the more modern productions of European writers, would form a complete body of oriental history and antiquities; since it comprehends not only the Persian and Arabian annals, but the most ancient traditions of the Jews, the Egyptians, and the Greeks." There is reason, however, to believe, that whilst the Persian translator has made considerable additions to *Tabri's* work in some places, he has reduced it in others; altering also, or perhaps totally omitting, several passages: this appears from Sir W. Ouseley's examination of an Arabic manuscript, preserved in the British Museum (Cotton Lib. Vitell. A. iv.), containing the second volume of the original work, in which he discovered a passage not retained in the Persian translation. (See his Travels, vol. II. p. 345.) Besides this fragment and the portion found by Ockley, as above

mentioned, among Archbishop Laud's Mss., in the Bodleian Library at Oxford, forty pages of the original text were lately (as a correspondent at Calcutta has informed us) in possession of a native Bengáli, who demanded for them from an English gentleman a sum nearly equivalent to thirteen guineas. A mere abridgment of the Chronicle (in Arabic), which belonged to the late Francis Gladwin, Esq., was estimated at seventy guineas; and we have seen a Persian catalogue of the Mss. preserved in an Indian library, among which was the *Tarikh Tabri*, said to be written by *the author's own hand*, in the Arabic language (*belisan Arabi*), with seventy portraits of saints and prophets, kings and heroes: the volume was described as much injured by insects or by time; and it was not affirmed that the portraits had been executed by the same hand as the writing. Notwithstanding some doubts respecting the autography, this volume became an object of research to a literary friend, but hitherto without success.

It is related that the venerable Tabri filled 30,000 sheets of paper with the original text of his Chronicle, but was induced by some friends to reduce it within the limits of a few volumes: however this may be, it seems difficult to account for the extreme rarity of a work which, from its excellence, was so frequently transcribed, that *twelve hundred* copies of it were preserved in the Library of Cairo at the time when Saladin conquered Egypt. This we learn from *Benalnabdi* (ap. Casiri Bibl. Hisp. T. i. p. 417.), *Makrizi*, and *Ebn Wassel*, quoted in a very curious note by the Baron de Sainte Croix (Examen Critique des Historiens d'Alexandre, 2de édit. p. 172.), who adds, on the same authorities, that *one million six hundred thousand* volumes were found in the great Cairo Library, *two thousand* being copies of the *Koran*: but that immense number may reasonably be reduced to forty or fifty thousand distinct works, as some of these were divided into several volumes; among others the Chronicle of Tabri. Respecting the copy of this valuable work, which, we have reason to hope, is now on its way to England, as already mentioned, every particular worthy of notice shall in due time be communicated to our readers.

Answer to an Extract of a Letter from Mr. Walckenaer, inserted in the Classical Journal, No. LIX. page 73 and 74.

Sceaux, 27 Nov. 1824.

I HAVE just seen the *Classical Journal*, No. LIX., and I have read Mr. Walckenaer's Letter to Mr. B. in the 73d page of that Journal, in which he publishes my apology for mistaking what he (Mr. W.) had said in his work, entitled *Recherches Géographiques sur l'intérieur de l'Afrique Septentrionale*, respecting the *Merja* of M. Brué and his *Bahr-Sudan*. I perceive also, that the author of the *Notice of Recherches Géographiques sur l'intérieur de l'Afrique Septentrionale, inserted in the Cl. Jl. No.* LV. *p.* 84. has misunderstood the note, of which the following is a transcript, and which faces the title-page of Mr. Walckenaer's before-mentioned work, in supposing that he was the author of the work in 4 vols., mentioned in the following note:

Nota.—" L'ouvrage de M. Walckenaer que nous publions fait le *Complément* de l'Histoire des Voyages et des Découvertes faites en Afrique, depuis les siècles les plus reculés jusqu'à nos jours. Cet ouvrage forme 4 vol. in 8vo. avec un atlas."

Mr. W. informs us, in his Letter to Mr. B. above noticed, that he is not the author of this excellent work in 4 vols.; but, as it appears by the above note, that his work, entitled *Recherches Géographiques, &c.*, completed, or formed the completion of, the work in 4 vols., I cannot refrain from observing, that I think this matter might have been more perspicuously expressed, so as to have precluded the possibility of a misinterpretation by the author of the *Notice, &c.*

The territory of the Tuats [LE PAYS DES TUATS] is unquestionably omitted in Mr. W.'s map (vide l'Extrait de la Lettre de M. W. dans le Classical Journal, No. LIX. p. 74.), but *Agably*, the capital of that extensive territory, is inserted. [LE PAYS DES TUARIKS] is however inserted, as *that of Tuat ought equally to have been*. This may be considered a trifling omission, as may the omission of other places in Mr. W.'s map; and I should not here have noticed it, had not Mr. W., or his correspondent Mr. B., asserted that *le pays des Tuats* is inserted in his map.

Mr. W., speaking of the publication of his letter to me [vide *Cl. Jl.* No. LIX. p. 74.], says, " J'ai tout lieu de penser qu'on

seroit alors convaincu que les observations critiques renfermées dans la Notice n'étoient ni nécessaires ni pertinentes." I am sorry to differ from Mr. W. in this respect: I think, on the contrary, that the impartial reader, if he should give himself the trouble to refer to that notice, will, notwithstanding the misinterpretations respecting the Merja, Bahar-Sudan, &c., find therein, observations interesting to the public—necessary, pertinent, and useful observations. I shall not stop to inquire respecting the author of the *Notice, &c.*, nor declare here what share I had in furnishing the matter of it; suffice it to say, that it coincides with my opinion.

Mr. W. having expressed a desire, in his letter to Mr. B., that you should ask me for his long letter (as he terms it), for the purpose of laying it before the public in the press of the *Cl. Jl.*, I avail myself of *this first opportunity* of forwarding it to you, being desirous of complying with that gentleman's wish, and because that letter contains opinions on the geography of Africa which appear to me very judicious, and which, coming from so erudite a man, cannot fail to be interesting to your intelligent readers.

J. G. JACKSON.

De l'Enceinte de la Muette, près Passy, ce 30 Septembre 1823.

Monsieur,

Quoique je me rende tous les jours à l'Hôtel-de-Ville à Paris pour le service public, je n'en suis pas moins à la campagne et loin de mes livres. Pour pouvoir répondre à la lettre que vous m'avez fait l'honneur de m'écrire, il a fallu que je me transportasse dans ma bibliothèque, afin de relire les passages de vos ouvrages et du mien qui sont le sujet de vos observations. Diverses causes m'ont empêché de faire ce trajet aussi promptement que je l'eusse désiré, et ont mis obstacle à l'empressement que j'aurois désiré montrer dans les explications que je vous dois.

Je commence, Monsieur, par vous faire mes remercimens des communications que vous me faites relativement à la publication de la relation de Shabeeny, et aux informations que vous avez eues de Mr. F. C.[1] quant à la direction du cours de la rivière de Tafilet. Je ne manquerai pas d'en faire usage lorsque mes occupations me permettront de donner une seconde édition de mon livre. Mais plus ces éclaircissements sont nécessaires et utiles, plus ils justifient ou excusent ce que j'ai dit. En effet lorsqu'un voyage est publié, il est naturel de désirer savoir s'il est déjà connu, et quels sont les motifs qui ont engagé à le publier. Je n'ai fait autre chose qu'exprimer ce désir. De même lorsque dans un auteur on trouve dans une phrase trois ou quatre mots qui contrarient toutes

[1] Je ne me crois pas autorisé à publier le nom de ce Monsieur.—J. G. J.

les idées reçues, sans que l'auteur ait manifesté aucunement l'intention de s'écarter des notions communes, il est naturel aussi de penser qu'il y a eu erreur typographique dans ces trois ou quatre mots. C'est ce qui m'est arrivé pour la rivière de Tafilet, que toutes les cartes font découler du Mont Atlas du Nord au Sud; comme vous ne dites nulle part dans votre livre, intitulé *An Account of Morocco, &c.*[1] que vous eussiez reçu des informations particulières sur ce point de géographie, que votre carte même semble faire couler cette rivière du Nord-est au Sud-ouest dans deux lacs différents, et en détache purement une petite branche vers l'Est qui sort du premier lac pour aller se perdre dans les sables; comme enfin votre texte, ainsi que votre carte, font couler la rivière *Draha* du Nord-est au Sud-ouest, j'ai pensé qu'il y avoit eu erreur dans les mots qui expriment la direction du cours de la rivière de Tafilet. Les explications que vous me donnez me détrompent à cet égard; et quoiqu'il soit bien difficile de concilier les renseignements qui vous ont été fournis par Monsieur F. C. avec la direction connue des montagnes de l'Atlas, avec le cours de la rivière *Draha*, et avec les exemples semblables d'une telle configuration du sol, cependant nous devons examiner ce point, peser les témoignages, et ne pas rejetter légèrement une affirmation positive faite par un homme digne de foi, sur un pays qui d'ailleurs nous est si peu connu: car la nature offre des aberrations particulières, et ne procède pas toujours de la même manière.

La critique que vous faites, Monsieur, de ce que j'ai dit page 355 n'est due qu'à ce que je n'ai pas été bien compris par vous: et il faut bien que ce soit ma faute, et que je ne me sois pas expliqué d'une manière suffisamment claire, puisque vous écrivez et comprenez parfaitement le François.—Je vais tacher d'éclaircir cette partie de mon ouvrage.

Dans mon opinion l'expédition des Nafamons a eu lieu (si elle n'est pas une fable) dans les contrées qui sont au Sud de l'Atlas et au Nord du Grand Désert, et non au Sud du Grand Désert et dans le Sudan, comme le croient Rennell, D'Anville, &c.

Dans mon opinion c'est au Sud de l'Atlas, et au Nord du Grand Désert, que l'on doit chercher les *Garamantes*, le *Gir* et le *Nigir* de Ptolémée, &c., que Rennell et d'autres géographes transportent au Sud du Grand Désert, et dans le Sudan: et comme la présence des crocodiles et l'existence des nègres ont été un des principaux motifs qui ont engagé D'Anville, Rennell, et les autres géographes à transporter le théâtre des découvertes des anciens au Sud du Grand Désert sur les rives du Sénégal et du Joliba, pour détruire l'objection qu'on pourroit me faire. Je dis: "Connoissons-nous assez les rivières de *Draha*, de *Tafilet*, ou les *autres* immédiatement au Sud de l'Atlas et au Nord du Grand Désert, pour pouvoir affirmer qu'on y trouve ni crocodiles ni hippopotames? A la vérité nous savons que les habitans qui peuplent ces contrées ne sont pas des nègres; mais est-on certain que les nègres ne formassent pas autrefois la population de ces mêmes contrées, et qu'ils n'ont pas été détruits ou repoussés au-delà du Grand Désert par les Arabes?" C'est à l'appui de cette dernière conjecture que je remarque la mention faite par Abulfeda d'un *lac des Nègres* au Nord même de l'Atlas; ce qui semble prouver que les nègres se sont autrefois étendus jusqu'au Nord de l'Atlas, et à plus forte

[1] Du moins dans la 1ère. édition in 4o., la seule que je possède.

raison au Midi. Vous voyez, Monsieur, d'après cette explication, qu'il importe peu au soutien de ma conjecture que vous n'ayiez point trouvé de crocodiles dans le *Merdja* ou Lac des Nègres, et que je n'ai pas besoin de supposer que ce lac communique avec le Nil, ni avec aucune rivière, chose que je n'ai dite nulle part. Je n'ai cité ce lac que relativement à l'existence des nègres dans ces contrées, et pas pour autre chose.—Pour affoiblir ma conjecture il faudroit être certain que dans les rivières qui sont au Sud de l'Atlas on ne trouve ni crocodiles ni hippopotames; or, comme ces rivières sont presque inconnues, et qu'on n'est pas même d'accord sur la direction de leurs cours, on ne peut rien affirmer à cet égard.

Il en est de même, Monsieur, relativement à l'observation que vous faites sur l'assertion de Pline, qui, faisant découler les sources du Nil du Sud de l'Atlas, supposeroit que ce fleuve traverse le Grand Désert.—Vous remarquez avec raison que cela est erroné, et que le Grand Désert a été assez traversé dans tous les sens pour qu'on soit certain qu'on n'y trouve pas de grands fleuves; de sorte, dites-vous, que ce rapport de Pline ne peut se maintenir.—Cela n'est pas douteux, Monsieur, et je n'ai jamais prétendu que Pline et les anciens eussent raison.—J'ai exposé leurs systêmes tels qu'ils les ont exposés eux-mêmes, uniquement pour completter l'histoire des erreurs humaines, et non pas dans le dessein de faire penser qu'on pût y découvrir des vérités. Au contraire, les grandes erreurs de leurs systèmes me servent à prouver que leurs connoissances réelles étoient plus restreintes que D'Anville et Rennell le prétendent.

Il en est de même, Monsieur, relativement au reproche que vous me faites de n'avoir pas connu les significations des mots Arabes *Bahar* et *Merdja*, et d'avoir commis une erreur par la confusion de ces deux expressions synonimes *Bahar-Sudan*, et *Mer de Nigritie*. Ici je crois, Monsieur, être bien fondé, au contraire, à vous reprocher de n'avoir pas lu avec attention cette partie de mon livre; et en cela vous êtes bien excusable, car cette suite de descriptions et de discussions dont il se compose sont fastidieuses; mais elles étoient indispensables. Si vous vous donnez la peine de relire cet endroit de mon livre, vous y verrez, Monsieur, que je ne m'y suis proposé d'autre but que de passer en revue les principales cartes d'Afrique relativement au Sudan, et d'en marquer les différences. Après avoir dit que M. Brué dans sa carte place à l'Est de Timbouctou un grand lac qu'il nomme *Bahar-Sudan*, et que plus à l'Est encore il change le *Ouangara* en une *mer intérieure* qu'il nomme *Merdja*, ou *Mer de Nigritie;* j'examine la carte qui accompagne l'Histoire des *découvertes en Afrique publiée* en 1817 par Murray; et je remarque encore que, comme ses prédécesseurs, le géographe a dessiné le *Bahar-Sudan* à l'Est de Timbouctou: puis j'ajoute, p. 244.: "Il n'y a point, c'est-à-dire sur cette carte, de *Merdja, ou de Mer de Nigritie; l'auteur a rétabli le grand lac Ouangara.*" Ces mots que vous critiquez, Monsieur, sont irréprochables; et cela ne peut être autrement, puisqu'ils expriment un fait. Ils veulent dire: "L'auteur de cette carte a bien admis, comme M. Brué, dont nous venons de parler, un lac à l'Est de Timbouctou, auquel il donne de même le nom de *Bahar-Sudan;* mais il n'a point, comme lui, dessiné de *Mer intérieure*, ni indiqué cette mer sous le nom de *Merdja*, ou de *Mer de Nigritie:* il a rétabli le *Ouangara*, comme il étoit dans la carte de Rennell et des autres géographes."—Mon expression, Monsieur, quoique rapide et concise, n'en est pas moins claire à l'endroit où elle se trouve, et quand on a lu avec attention tout ce qui précède: mais, je le répète, vous êtes bien excusable

d'avoir été rebuté par ces fastidieux détails. J'ajouterai encore, Monsieur, qu'en décrivant les différentes cartes je n'ai pas prétendu que leurs auteurs fussent les inventeurs des dénominations ou des notions vraies ou fausses qui s'y trouvent. J'ai tracé dans une autre partie, avec le plus de soin qu'il m'a été possible, l'origine de chaque découverte, de chaque notion, de chaque dénomination: dans cette deuxième partie de mon ouvrage je n'enseigne point, je ne discute pas, *je décris des cartes;* et comme je les ai toutes dans ma collection, que je les ai eues toutes sous les yeux en les décrivant, je suis certain de ne point avoir commis d'erreur, quoique j'aie nécessairement décrit beaucoup d'erreurs, puisque ces cartes doivent en contenir beaucoup.

Je n'ai pu retrouver dans le peu de tems que j'ai passé à Paris ma discussion relative au Bahr Shabeeny, ou la Mer des Vaisseaux, dont vous n'avez pas indiqué la page. Je me rappelle que dans le tems ce point me parut évident; mais je serai toujours prêt, Monsieur, à réformer mes opinions, quand on me prouvera qu'elles sont erronées; et dans tous les cas je me ferai toujours un plaisir de les soumettre au jugement d'hommes aussi habiles et aussi instruits que vous, Monsieur.

J'ai l'honneur de vous envoyer un billet pour la séance publique de l'Institut qui aura lieu Samedi prochain, dans le cas où il vous seroit agréable de vous y rendre.

J'ai l'honneur d'être, Monsieur,
Votre très-humble et très-obéissant serviteur,
WALCKENAER.

PROLOGUE

TO THE *PHORMIO;*

PERFORMED AT WESTMINSTER SCHOOL, DEC. 1824.

Este salutati! veniam trepidantibus intus
Pro sociis, trepidans nec minus ipse, rogo.
Voverit hæc fortasse aliquis sibi munera tradi,
Ultro et jactarit se gregis esse Ducem.
Sed primas agere hic, primum est se offerre periclis;
Non honor, at vero nomine supplicium!
Spes est, in reliquos, si unus damnatus abibit,
Jam fore placatos vos, facilesque magis.
Cuiquam ego sim Defensor? iniqua id lege paratum est
Debilis ut poscat debilioris opem.
Vellem equidem, sociis quæ sumta licentia, adesset,
Et pariter vires fas aliunde peti;

Protinus audacem me hominem ac profiterer edacem,
Fretus ventre, minis, voce, supercilio.
Vel servi astutas nossem me vertere ad artes,
Ira senem, aut juvenem me cruciaret Amor.
Causidicus (gens hæc se docta ubicunque tueri est)
Quassarem graviter, crine sequente, caput.
Mutato sexu, indicium, dotata marito
Quam conjux hodie est obsequiosa, darem.
Hæ sociis artes—sic forma precaria celat,
Quicquid inest formæ turpe malumve suæ.
Quisque habitu, gestu, voltu, sermone novatis,
A capite ad calcem dissimulator erit:
Nec mirum, quando ista Terentius arma ministrat,
Tanto si fuerit res bene gesta duce!
Hi sibi prospiciant—sed quid me denique fiet,
Cui fucus, cui fraus desit, et artis opus?
En! simplex, propria persona, et candidus adsum—
(Ne fraudi domino sit toga nigra suo!)
Vos vel sic exorem in forma Regii Alumni!
Gesserit has partes qui bene, salvus erit!

EPILOGUE.

PHORMIO—(*solus*).

Ad cœnam pol me dubiam Transistrata jussit,
Qua propinavi poculum utrique seni:
Sed deridendi tamen hi sunt, et comedendi,
Ictum etsi æternæ fœdus amicitiæ.
Quo melius novi, tanto nam sæpius! Hospes
Civisque arte mea Tros Tyriusque perit!
Inde etiam prausos, "per mollia tempora fandi,"
Hosce iterum argento emungere constitui.
Quin exite senes, dum rerum arcana repando,
Quæ vix centuplici fas erat ore loqui!

PHORMIO, DEMIPHO, ET CHREMES.

C. Oh! bone Vir, salve; numquid mihi denique reddis
E triginta istis, quæ periere, minis?
D. Et mihi numquid ab argento quod credidi? *P.* Utrique,
Mox decies, novies omne redibit!—*D. et C.* Ubi?

P. Primum eritis, quærenda sit unde pecunia, docti,
Agmine dein juncto suscipiemus opus;
Schemata, Prospectus, sunt hic mihi mille novorum,
Credula queis tota urbs hæc hodie immoritur![1]
Pontes et Fontes, ductæque canalibus undæ,
Balnea, Plaustra, Metalla, Aëro-navigia!
Syngrapha Peruviana, Columbica, Brasiliana
Aut *scrip.*—*D.* Ah scriptas vel mihi malo dicas.
P. Ne jacteris aquis, Xerxes quod fecerit olim,
Compedibus ferreis marmora vincta vide:[2]
Pons a Doveria procurret ad usque Caletum
Suspensus, salvos quod dabit Hydrophobos:
Aut subtus terebretur iter, nec, crédite, monstrum
Sub cæco ponti gurgite majus erit!
D. "Monstrum," equidem, "horrendum, ingens, et cui lumen ademtum,"
Arbitror, haud illic sat via visa pedum!
P. Cura Metallorum vobis fortasse placebit,
Mexico inauditis pellicit illecebris!
Bos tibi monstrat iter, veros comitantibus auri
Montes, argenti flumina, pollicitus!
Horum e visceribus, vi jam cogente vaporis,
Ingens ingentes machina tollit opes!
Contigeris quicquid fiet subito aureum!—*C.* Amabo.
Ipse Midas nolim, aut aureus esse asinus!—
P. Si magis in pretio vobis, potiorque Metallis,
Libertas, natos Hellas in arma vocat!
Pro patria, atque focis, pro Religione videtis
Impavidos! quis jam ferre recusat opem?
"Graiis ingenium, Graiis dedit ore rotundo"—
C. Unde rotundentur mille talenta Tibi?
D. Usuram ad Græcas licet exspectare Calendas!—
C. Interea perii Græculus esuriens!
P. Gentibus ut possis succurrere nocte gravatis,
Europæque urbes luce beare nova,
Ecce tibi flamma ex carbone!—*D.* Eho, furcifer, an sum
Carbonarius—Illumi—que—natus ego!
P. Arte vaporifera vestes si sorde dolentes
Rite lavare velis—*D.* Visne *lavem laterem?*
P. Aut (modo verba novis liceat nova cudere rebus)
Macadamizando constabilire vias

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[1] Produces papers, &c.

[2] Shows a chain-bridge.

Si cupias.—*D.* Hui! dilapidata pecunia dudum est.
C. Hæsuri et sic nos in graviore luto!
P. " Non animum modo uti pascat Prospectus inanem"
Curo.[1]—*D.* Pictura pascere sed cupis.—*C.* Hoi!
Cernitis hic quantam ædificarit America navem,
Qua quantaque nova hæc mole Columbus eat!
D. Ah! vereor nova ne forsan petat ima Columbus:
Tum demum, mersa puppe, Colymbus erit!
P. Majorem extruimus nos, et mirabiliorem,[2]
Qualis ad extremos naviget Antipodas!
D. Naviget Anticyram, caput insanabile!—*P.* Talem
Iste Syracusius protulit arte senex,
Quæque Hiero quondam solitus mirarier. Ecce
Oblectamenta hæc ipsa parata vitæ![3]
Piscinæque, canesque ad venandum lepores, aut
Vulpes; quos ferias, alituum omne genus!
Hic ridet Cereale solum, dum flumine dulci
Rivus in æquoreas labitur almus aquas!
Hortus ibi flores, et fructus reddit opimos,
Pro varia cœli temperie usque novos!
Dum denso impellens fumat super Ætna vapore
Sufficit interior rite culina dapes:
Quin sociatus adi mecum nova regna virorum!—(ad *C.*)
C. Hei mihi! non istæc conveniunt vetulo,
Qui timet ignotam immature visere terram,
Unde viatori sit remeare nefas!
P. Non;—verum incolumis, sine fine erratica, Delos
Hæc nostra exsuperat flamina:—quin abeo
Quo nova fata vocant! [*Exit Phormio.*
C. Sic nos servavit Apollo!
D. Dique, Deæque omnes, plaudite, jam satis est.

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[1] Produces the drawing of the Columbus.
[2] Shows a large caricature of the ship.
[3] Pointing to them severally on the picture.

NOTICE OF

ΦΙΛΟΣΤΡΑΤΟΥ ΗΡΩΙΚΑ. Philostrati Heroica. Ad fidem Codicum Manuscriptorum IX. *recensuit, Scholia Græca Adnotationesque suas addidit* J. Fr. Boissonade. Paris. 1806.—*ΜΑΡΙΝΟΥ ΠΡΟΚΛΟΣ. Marini Vita Procli. Gr. et Lat. Ad fidem Librorum Manuscriptorum recensuit Adnotationesque et Indices addidit* J. F. Boiss. Lips. 1814. —*TIBERIUS RHETOR de Figuris, altera parte auctior; una cum Rufi arte Rhetorica edidit* J. F. Boiss. Lond. 1815. —*LUCÆ HOLSTENII EPISTOLÆ ad Diversos, quas ex ed. et ined. Codd. collegit atque illustravit* J. F. Boiss. *Accedit editoris Commentatio in Inscript. Gr.* Paris. 1817 —*ΗΡΩΔΙΑΝΟΥ ΕΠΙΜΕΡΙΣΜΟΙ. Herodiani Partitiones. E Codd. Parisinis edidit* J. F. Boiss. Lond. 1819.— *ΝΙΚΗΤΑΣ ΕΥΓΕΝΕΙΑΝΟΣ ΚΑΙ ΚΩΝΣΤΑΝΤΙΝΟΣ ΜΑΝΑΣΣΗΣ. Niceta Eugeniani Narrationem Amatoriam et Constantini Manassis Fragmenta. Edidit, vertit, atque Notis instruxit* J. F. Boiss. Paris. 1819.—*ΑΡΙΣΤΑΙΝΕΤΟΣ. Aristæneti Epistolæ. Ad fidem Cod. Vindob. recensuit Merceri, Pauwii, Abreschii, Huetii, Lambecii, Bastii, aliorum Notis suisque instruxit* J. F. Boiss. Lutet. 1822.—*ΕΥΝΑΠΙΟΣ. Eunapii Sardiani Vitas Sophistarum et Fragmenta Historiarum. Recensuit Notisque illustravit* J. F. Boiss. *Accedit Annotatio* D. Wyttenbachii. Amstel. 1822.— *ΟΒΙΔΙΟΥ ΜΕΤΑΜΟΡΦΩΣΕΙΣ. P. Ovidii Nasonis Metamorphoseon Libri* XV. *Græce versi a Maximo Planude et nunc primum editi a* J. F. Boiss., *Litt. Gr. Prof. Publ.* Paris. 1824.—*ΠΟΙΗΤΩΝ ΕΛΛΗΝΙΚΩΝ ΣΥΛΛΟΓΗ. Poetarum Græcorum Sylloge.* Curante J. F. Boiss. 1824.

They who have ever written a review, (and what author or editor of the present day has not written a laudatory review of his own works, and an abusive review of the work of a rival, and in both cases distributed blame and praise in the inverse ratio of the truth of either?) will sympathise with us in our feelings of disappointment, when they hear the doleful confession we are compelled to make, that after a lynx-eyed perusal of the publications of Jo. Fr. Boissonade, we find ourselves unable to detect a single error, on which it would delight us to fix the harpy talons of a critic, and where, like a merciless vampire, we might suck out the very soul of an author struggling for existence. In truth, such is the last stage of critical famine to which we are reduced, that, except in the Philostratus,[1] even a stray

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[1] As this was the first work in which Boissonade was initiated into the mysteries of typographical hieroglyphics, it is no wonder that his eye overlooked literal errors, which will escape even the most vigilant.

error[1] of the press, that sure card in the hand of a skilful player of the reviewer's favorite game, "Beat my neighbor out of doors," scarcely presents itself, as an offering on the ink-black shrine of Saturninæ or Satanic[2] Jealousy, the only universal deity of well-educated society; whose male and female members bend the scowling eye of sullen hate, or turn up the contemptuous nose of wounded self-love, when the talents of a superior in mental or bodily qualities is brought before a crabbed court of critical quill-drivers, or the still more scrutinising eyes of mortified fan-holders.

Under circumstances so disheartening we should have given up the execution of a promise, made some time past, to review the various publications of Jo. Fr. B., did we not feel, that, in some cases, a growling critic, like a surly bull-dog, is seen to wag his tail in token of delight at the approach of a friendly face, or to drop it in sign of fear at the sight of a more powerful animal of the Cynic breed.

Influenced, then, with kind or cowardly feelings, we leave the reader to put whichever construction he pleases on our motives, we enter on a rapid sketch of each publication, taken in its chronological order, not with a view of showing off ourselves, the most powerful incentive to action with semi-anonymous[3]

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[1] We remember to have read a well-paid review, in which the mistake of *percipiat* for *perspiciat* was noticed with all the spite of a blackened heart, and all the weakness of an addle-brain head.

[2] Since the ancients have been nearly driven out of the field by the moderns, any allusion to Heathen mythology is voted a bore; and he, who hopes to attract the attention of a religious age, must draw all his ideas from Sacred Writ. In compliance, therefore, with the taste of a favorite sect of writers, who have designated another sect by the sweet-smelling appellation "Satanic," we have been induced to make use of a figure of speech, called Hendyadis, by which one idea is expressed by two words of the same meaning; and thus while in our religious character we yield to the feelings of our readers, we still do not entirely give up our character of profane scholars, by showing that Saturn and Satan are the same personage in two different systems of theology.

[3] It was absolutely necessary to coin this new word to express an idea unknown to the mass of readers, yet familiar to those behind the scenes of the critical stage. Of all the anonymous articles in the whole of the numerous reviews of this country, not one can be mentioned of which the author is not known, except in the case of those reviews, where the editor has to dove-tail one article by fitting together the contributions of two or more correspondents; who, finding the printed article so like and unlike their manuscript, are unable to solve the riddle, and, unless eaten up by vanity, are disposed to be *mum* on the matter, and to console themselves with the Virgilian complaint:

Hos ego versiculos feci, tulit alter honores.

reviewers, but of doing a tardy act of justice to the character of Jo. Fr. Boissonade.

Although the preceding list contains all the works that bear in their respective title-pages the name of J. F. B., yet in various other publications[1] the same individual is found in the character of a contributor of materials, whose value is scarcely inferior to those furnished by the principals themselves. Among the works so graced by the communications of J. F. B., the first in order of time is the valuable edition of Athenæus, by Schweighæuser, where the few yet egregious specimens of talent exhibited by J. F. B. placed him at once with those mighty men, who leap to a conclusion, which others less gifted never attain, or if they do creep to it, who show by the length of time they have consumed in the search, that they were but dull dogs, and unfit to hunt in the same pack with the Scaligers, Casaubons, and Bentleys of Greek criticism; of whom it may be said, as of the greyhound,

Their game is lost, or caught in view.

Of the emendations made by J. F. B. on Athenæus (an author who, from the very nature of his work, must have been exposed to greater chances of corruption than any other author in the whole range of Greek literature, and the restitution of whom is consequently beset with the greatest difficulties, even after the fortunate discovery of the Veneto-Paris Ms. collated by Schweighæuser,) such is the pre-eminent character, that they extorted the praise of even the fastidious Porson, whose judgment on points connected with Athenæus, even Reisig and Hermann have never dared to call in question. Nor was Porson the only man in this country, where Greek literature is not quite extinct, though hastening to the darkness and stilness of the grave, who were disposed to augur all things *fausta fortunata felicia* to their favorite pursuits, from the appearance of a promising French critic, whom the eager eye of expectation pictured to itself as a restoration of the learned, acute, and guileless Isaac Casaubon.

We are aware that in thus selecting Jo. Fr. B. as the conspicuous light-house on the Gallic ground of Greek criticism, we seem to keep out of sight the claims of the dead or living scholars of the same country, contemporaries of Boissonade; all of whom in their respective callings have done honorably for themselves, and usefully for the common cause of Grecian letters. But, with

[1] Of these publications we will give as perfect a list as we can obtain from our Parisian correspondents.

the exception of Villoison, D'Orville, and Larcher, few have been decidedly *Philologices*, and fewer still are known beyond the circle of the Institute, from the fashion, prevalent among French scholars, of giving the preference to their vernacular tongue over the common language of the learned, even on subjects where modern forms of speech are manifestly[1] unfavorable to the communication of ideas, and where precision, accuracy, and brevity are absolutely necessary. Foreigners, therefore, who are not in the *coterie* of French *Savans*, are frequently strangers to their writings on classical subjects; and, for ourselves we can truly say, that the first knowlege of their existence has been obtained from the publications of Boissonade, who wisely for his fame, though perhaps not well for his purse, still keeps to the old plan of adopting the language of the learned in cases where the learned alone can feel any interest. So long, then, as the scholars of France stick to their native tongue, so long will they confine the circle of information; to extend which is the only aim of publishing the result of our inquiries on any point, and especially on points of Greek and Latin criticism.

Commencing his career of criticism under auspices so favorable to his future fame, what is there which J. F. B. might not have attempted? and judging, as we do, from his subsequent publications, what is there, we ask, he could not have accomplished for the benefit of Greek literature, by devoting himself exclusively to first-rate authors? But in an evil hour his hot pursuit of universal knowlege led him into a wilderness of dead and living languages, where, it is true, his own attention has been kept alive by the ardor of the chace, but in which few can follow him, and where fewer still feel the least interest in the exertions he is continually making to unearth some obscure author, whose works, in print or in manuscript, are to be found only in the dusty corners of an overgrown library—the tomb and the temple of dead and living intellect. When, therefore, the

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[1] Not only in France, but in other parts of Europe, the common language of the learned is giving place to the vernacular tongue, on all subjects connected with classical literature. It requires no ghost to tell us, that the universal adoption of such a practice will deprive the next age of the means of reading Greek and Latin authors in the original. True it is, that the present short cuts to information are favorable to the diffusion of superficial knowlege; and as true is it, that a boy will construe with greater facility, and in less time, a passage by the aid of a translation than he can do without it:—but what is the real value of information, unless it be retained? and what is ever retained, if it be easily acquired? *Male parta facile dilabuntur*; or as we say in English, *Quickly come, as quickly go.*

name of J. F. Boissonade first appeared in the title-page of the Heroica of Philostratus, the learned world,—that is to say, about fifty persons in Europe, who read Greek for its own sake, and not as connected with their future advancement in life, and thus scorn to convert the tablets of the Muses into those of the money-lender,—were puzzled to find what motives could lead a man of refined taste, and conversant with the literature of Greece in its best and brightest days of intellectual glory, to edit the strange composition of a sophist, who lived in the time of Antonine, and whose vain attempt to decry the veracity of Homer, a point that no human being seriously asserted, is only equalled by the silliness of the conception, which dresses a fiction in the garb of truth to destroy a fable, that would lose all its charm, if it could be driven from its prescriptive spot in the soul-subduing warmth of fairy-land, and fixed within the frigid zone of historical facts.

It is true, that the edition of Olearius had been condemned as a wretched specimen of incompetence on the part of an editor to do justice to his author; still, as an edition of an author like Philostratus, it answered all the purposes of reading and reference; nor was there the least necessity for a man of Boissonade's talents to pay a marked attention to any member of the whole family of sophists, until he had found that the united labors of the learned had been exhausted in the illustration and emendation of authors of greater value, when it would have been time enough to do something for the writers of the brazen age of Grecian literature, whose only merit is to recal, like an Oasis in the Desert, the feelings of a fatigued traveller to the remembrance of more delightful spots in a less barren soil.

If, however, any portion of the writings that pass under the name of Philostratus were to be honored by the notice of Boissonade, we are free to express our regret[1] that the little work of

[1] Our regret on this point is so much the greater, from our perceiving that Mss. which contain the Εἰκόνες of the younger Philostratus are scarce in other countries; and even if they were more numerous, their authority would be little or none, compared with that of the Ms. of the 11th or 12th century, in the Royal Library at Paris; the collation of which would be absolutely necessary for any future editor of the work in question.

Since writing the above, we have a distant recollection of having seen in a Leipsig catalogue, the announcement of an intended edition of Philostratus and Callistratus, whose description of certain statues generally accompanies the Εἰκόνες of the former; but of the edition itself, if it ever appeared, we have never seen a copy. Some pretty emendations of the Εἰκόνες are given by Pierson, the prince of conjecturists, and the prime

the younger (if he be younger) Philostratus on pictures had not been the object of his first love; a production extremely curious in the eyes of a classical virtuoso, as being the most ancient specimen of a regular *catalogue raisonné* of pictures, where the descriptions are made up of the very words of the authors, chiefly dramatic, who either gave the subject of the picture, or else made allusions to it in their respective works, of which, though the greater part are lost, still enough remains, either in fragments, or in the translations of Latin poets, to enable a man of learning and taste to compare the descriptions given by Philostratus with those of the originals, from which the copy still existing was taken. Our meaning will be best understood by any one reading first the Bacchæ of Euripides, and then turning to the description of the picture representing the story of Pentheus, as detailed by Philostratus; where it will be seen that the writer of the catalogue had a copy of that beautiful play, more perfect than the one which has come down to us, but which still existed in its original state in the time of John Tzetzes, the author of the Greek cento which passes under the name of *ΧΡΙΣΤΟΣ ΠΑΣΧΩΝ.* But this by the way. We return to Boissonade and his Philostratus.

Of this perversion of his talents to subjects beneath him, Boissonade seems to have been aware; and he has deemed it necessary to quiet the upbraidings of conscience, to which the unanimous language of friends to him and Greece gave only the echo, by the following apology for self-murder, in his preface to Nicetas:

"Sunt viri quidam docti, et de me, quod mihi sint amicissimi, sentientes nimis quam benigne, qui illud meum in edendis non bonæ notæ scriptoribus consilium mihi exprobrent, et cuipiam hanc tenuem curam, licet forsan non inutilem, aliis me relinquere, ac sepositis proletariis, ad classicos assiduosque auctorum aspirare. Reclamo et repono, quod ille olim, 'facere me, quod vulgo haud solent, ut quid me sit dignum sciam;' argui me immerito, quod mihi campus tenuis aretur, cum sit ingeniolum tenue, et, quod jam professus sum, neminem posse in nugas dicere plura meas, ipse ego quam dixi. Auctores lingua et facundia præstabiles et amo, et assidua verso manu, lego ac perlego quam diligentissime, ad ipsa illorum penetralia pergens

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favorite of his master Valckenaer, in his Verisimilia; and the second volume of Jacob's Exercitationes Criticæ is devoted to the same interesting subject.

rerumque ipsarum pondera ac dignitates, sed illos edere nolo, quod non satis in me esse critici acuminis et doctrinæ intelligo, ut tali consilio par esse queam. Tutius iter mihi selegi et vituperones plus quam Zenodotus morosioresque verborum pensitatores, qui meos in edito Demosthene Homero aut Thucydide errores verbis reprehenderint forsan acerbioribus, condonaturos mihi facilius spero, si quid in Diogene aut Cratete, Marino aut Niceta, aliisve id genus heroibus peccaverim."

How satisfactory soever such an apology may be to the author himself, who is in truth bound to give no reason to friends or foes for his freaks and fancies, in preferring the meretricious and borrowed graces of Byzantine Muses to the more chaste and natural charms of Delphic blue-stockings; still, as he has deigned to reply to those who wished well to him and to his favorite pursuits, we may be permitted to reclaim on the part of Demosthenes, Homer, and Thucydides, thus given up for Diogenes, Nicetas, and Crates, that the criticisms of even Immanuel Bekker ought not to have outweighed the more favorable opinion of less acute Grecians, whose delicate perception of the beauties of a mock-Attic style was not offended by the portentous error[1] of substituting τι for τοι in the words οὕτω δή τοι,

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[1] This capital blunder was, it seems, exposed by Bekker in his review of Boissonade's Philostratus, which appeared in some German journal. What the real motives were that induced Bekker to bastinado Boissonade, we know not; but we presume

> The mighty cause that led the Berlin-King
> Of Critics thus to enter in the ring
> With Paris-Boissonade, and there expose
> The Frenchman's Dutch-like critic notes, arose
> From the hot hate, which Prussic hearts eat up,
> To rail 'gainst dogs who on *soupe-maigre* sup,
> That soup to *sour-krout*-eaters a vile dose,
> As Spartan black-broth to an Attic nose;—

or, peradventure, Bekker's *amor patriæ* could not brook the insult done to the character of the Germans by the reflections cast on their want of critical tact and correct taste, in applauding a French writer, *Mercier*, of whom Boissonade speaks in terms of unmeasured contempt, in the following note on Philostratus, p. 404.

(P. 56.) ἀδαμάντινος τοῖς πολλοῖς, καὶ θεῖος δοκεῖ] Notum ἀδάμας veteribus esse ferrum durissimum. Hesychius: Ἀδάμας, γένος σιδήρου, ubi vide notam. Hesiodus Th. 161. Αἶψα δὲ ποιήσασα γένος πολιοῦ ἀδάμαντος Τεῦξε μέγα δρέπανον, ubi glossator ineditus codicis 2708. Ἀδάμαντος· εἶδος σιδήρου. Confer ibidem Clerici notam. Idem glossator ad v. 239. ..... ἀδάμαντος ἐνὶ φρεσὶ θυμὸν ἔχουσαν, Ἀδάμαντος· στερεοῦ σιδήρου. Falsus est Tzetzes ad Hesiodum scut. 137. adnotans: ὁ γὰρ ἀδάμας λίθος ἐστὶν ἀδάμαστος. Metaphoris elegantibus hæc vox sæpissime transfertur. Eunapius Chrys. p. 189. ut Noster, de firmo corpore: ἔτυχεν ἀτρύτου

united to an adjective; and to press on Jo. Fr. Boissonade the consideration that it is due to his fair fame, to leave a memorial of his talents, that may triumph over the vain attempt to blast the hard-earned laurels of his first literary essay; and to express a hope, that, if he still possesses the materials collected in early life, for any one of the authors above mentioned, he may, like his Berlin reviewer,[1] meet with some purchaser, in the shape of a rich English bookseller or University, of his critical wares; and thus be enabled to give, what is still a desideratum in Greek literature, a perfect edition of a first-rate classic,

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καὶ ἀδαμαντίνου σώματος. Philostratus vit. Apoll. I. 17. p. 22. δόξαι βραχεῖαι καὶ ἀδαμάντινοι. VI. 10. p. 240. εἰ μὲν δὴ ... δόξῃ ἀδαμαντίνῃ χρῷο. Sophocles fragm. 1. Phædræ. Περιώσι' ἄφυκτά τε Μήδεα πανδοσπᾶν βουλᾶν Ἀδαμαντίναις ὑφαίνεται Κερκίσιν αἶσα. Heliodorus IV. 4. p. 139. τίς οὕτως ἀδαμάντινος ἢ σιδηροῦς τὴν καρδίαν; ubi CORAYUS opportune citans Plutarchi de utilit. κεῖνος ΕΞ ΑΔΑΜΑΝΤΟΣ Η ΣΙΔΑΡΟΥ κεχάλκευται μέλαιναν ΚΑΡΔΙΑΝ, non meminerat hæc esse Pindarica. Sic enim Pindarus Athenæi XIII. 76. Τὰς δὲ Θεοξένου ἀετίνας προσώπου μαρμαριζούσας Δρακὼν, ὃς μὴ πόθῳ κυμαίνεται, Ἐξ ἀδάμαντος ἢ σιδήρου κεχάλκευται Μέλαιναν καρδίαν ψυχρᾷ φλογί. Nec Latini aliter. Virgilius Æn. VI. 552. "Porta adversa ingens, solidoque *adamante* columnæ," respiciens, monente HEYNIO, Homerum Il. θ. 15. Ἔνθα ΣΙΔΗΡΕΙΑΙ ΤΕ ΠΥΛΑΙ καὶ χάλκεος οὐδός. Vide VALCKENARIUM ad Theocr. id. II. 34. p. 47. MITSCHERLICHIUM ad Horat. I. od. 6. 13. III. od. 24. 5. Delrium ad Claudian. Rufin. p. 470. MILLINUM eruditissimum veterum monimentorum interpretem *Monum. Ined.* I. p. 219.—MILTONUS, ad veterum imitationem, Satanam pingit (P. L. I. 48.) e cœlo in infernum detrusum, *To dwell in* adamantin *chains and penal fire.* Ibi editor *John Rice* falsus est, qui putat adludi *to the hardness and impenetrability of the diamond.* Satanæ *adamantin chains* non sunt *diamond-chains*, quod esset ridiculum, sed *catenæ adamantinæ*, ut loquebantur veteres, quorum vestigia sequutus est egregius ille poeta, cui abunde contigit os magna sonaturum, mensque divinior. Miltoni sui meminerat GRAYUS, in hymno *to adversity* feliciter sane scripto nec adversis musis: *Bound in thy* adamantine chain *The proud are taught to taste of pain.* Nec aliter capi debet TASSI Italorum Virgilii versus VII. 88. .... *l'elmo adamantine avea le tempre.* Falluntur, ni ipse fallor, qui de adamante lapide cogitant. Lingua nostra hac elegantia caret, et mirum quantum in hoc epitheto vertendo errant interpretes vernaculi qui e bonis græcis latinisque Gallica mala faciunt. Sed nunc ipsis adest egregie ridiculus auxiliator *Mercier*, qui Gallice, ut putat, scribens, Germanis se probavit unice. Neologorum ille quotquot sunt aut fuerunt νεολογάτατος in recenti opusculo nescio quo ausus est scribere, DIAMANTAIRE *de cœur et d'esprit*, quod sibi habeat, et habebit. Nam quis auris tam ferreæ, ingenii tam rustici ut putida ista non conspuat?

[1] The fate of Reiske, the acute and bookseller-bought Reiske, ruined by his Greek Orators, that splendid monument of a scholar's zeal in the cause of letters he loved, is a tale so sad, that the learned curators of the Clarendon Press must have been

Nursed by Hyrcanian tygers, had a soul
Cold as the toes of Parry at the Pole,

had they not prevented a repetition of a similar fate, by purchasing from Bekker his materials for a work, "more durable than copper," and which, like "gold immortal, not e'en *ticks* can touch," or, as the original has it, χρυσὸν ἀθάνατον, ὃν οὐδὲ κὶς δάπτει.

brought out by a man, who unites in his own person most of the conflicting qualities that must needs come together to form the *beau idéal* of a critic, that "*Rara avis in terris nigroque simillima cygno.*"

But whatever might have been the disappointment of the learned at Boissonade's choice of a subject, none could arise at his manner of handling it; where, with the exception of the luckless[1] οὕτω δή τοι, we are unable to point out a single passage[2] which calls for critical castigation; and even if there were many such, our castigation would come, as all reviews do, too late, seeing that nearly 20 years have elapsed since the Philostratus was published. But, as a Latin Grammar very wisely says, which, for the benefit of those who may have forgotten what they learnt at school, we quote in English, "The way to good manners is never too late," we feel ourselves disposed to make a remark or two, perhaps not unworthy of Boissonade's attention.

From the little importance attached to the doctrine of longs and shorts by critics of the French school, who are too quick in their movements *à grand pas* over the field of classic literature, to be stopped in their career by the little impediments of six-barred gates of a rotten Iambic, or the still more difficult leap over the double-railed fence of an Antistrophic ode, an old hunter of the Bentley, Porson, and Hermann school is always under considerable alarm, when he sees a Gallic and gallant rider coming to any of those awkward places; over which if the dashing critic takes a flying leap, *à la bonne heure;* but if he checks his rein, to clear the way for another, it is ten to one but he comes floundering into the unseen ditch, where of metrical Nimrods

Ἄσβιστός γε γέλως εἰς οὐρανὸν εὐρὺν ἱκάνει.

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[1] The perfect good-humor with which Boissonade took his reviewer's basting, is thus exhibited in his notes to Eunapius, p. 557.

"Proponendo τι pro τοι viro docto faciam satis, cui *vapulavi* quod apud Philostratum pro οὕτω τι et οὕτω δή τι scripserim οὕτω δή τοι. Cf. notas ad Heroica, p. 428. 575. 617. Libanius T. IV. p. 153. οὕτω τι τὸ τεῖχος ἀμήχανον ἦν, ubi jam non amplector varietatem codicis 3017. οὕτω τοι. Vid. Hemsterhusium ad Lucian. D. D. 20. 14."

[2] Of course, we are not blind to the momentous mistake made by Boissonade, of writing *Hozostomus* for *Ozostomus;* and we can scarcely forgive him for not correcting such an error before the publication of his Eunapius; where (p. 137.) he really attempts to shelter himself under the authority of Arrius, whose blunder has been immortalised by Catullus, very *commodiously* for the reputation of J. F. B.

A specimen of this want of acquaintance with the language and metre of the stage of Athens, is exhibited by Boissonade in his notes to Philostratus, p. 277. where, in a fragment thus quoted by Athenæus, XII. §. 28. p. 524. F. *Τί γὰρ ἡ τρυφερὰ καὶ καλλιτράπεζος Ἰωνία Εἰφ' ὅτι πράττει;* he wishes to read *ὅττι*, forgetting that the Ionic *ὅττι* is a *monstrum horrendum informe ingens* in Attic poetry, in the place of which, we might read, if the fragment be of the latest comedy, *Εἰπὸν ὅτι πράσσει*; where the imperative *εἰπὸν* may be sufficiently defended by the authority of Menander, as quoted by different grammarians, whose testimonies are collected in Buttmann's Excursus on that identical word, at the end of his edition of the Meno of Plato; or, if the fragment be of an earlier date than the introduction of that form, we might read, A. *Τί γὰρ ἡ τρυφερὰ καὶ καλλιτράπεζος, εἶφ'*—B. *Ὅ,τι*; A. *Ἰωνία πράσσει*; where *τί* in the mouth of one speaker is answered by *ὅ,τι*, according to the usual form of expression to be found in any page of Aristophanes. Should either of these attempts, however, be deemed unsatisfactory, it is probable that we shall be basted by Boissonade, who, when he gets the rod into his hand, may as well, if he so feels inclined, touch us up for another attempt at an emendation of the same Athenæus, by whom, in I. p. 67. and XII. p. 510. D. the life of heroes of the olden time is described as *ἀκατάσκευος καὶ καθάπερ ἀνεύρετος οὔτ' ἐπιμιξίας οὔσης οὔτε τῶν τέχνων διηκριβωμένων*: where, instead of *ἀνεύρετος*, Boissonade (p. 551.) once conjectured *αὐτουργὸς*, but afterwards was disposed to adopt Coray's emendation, *ἀνάρτυτος*. But it is plain from the word *καθάπερ*, that a metaphor too harsh was made use of, and which required to be softened down by the introduction of an *as it were*. Had Boissonade remembered his own note in p. 290., he would perhaps have substituted *ἀνήροτος*, *without toil or trouble*, the peculiar privilege of the heroes who fell in battle, and who in the island of the blest enjoyed a state of existence,

> Where never sweats the brow the earth to till,
> But fruits spontaneous heroes' bellies fill,

as described by Hesiod and Horace.

The last passage to which we are anxious to draw the attention of Boissonade, is in the text of Philostratus itself, where we thus read in p. 52=677. ed. Olear.:

Τὸ δὲ αἴτιον, φησὶν αὐτοὺς κατὰ ἐκπληξιν τῶν Ὁμήρου ποιημάτων εἰς μόνους Ἀχιλλέα καὶ Ὀδυσσέα βλέψαντας, ἀμελῆσαι καλῶν καὶ ἀγαθῶν ἀνδρῶν καὶ τῶν μὲν οὐδ' ἐπιμνησθῆναι τὸ παράπαν, τοῖς δὲ ἀναθεῖναι τριήρη τεττάρων ἐπῶν.

On this not easy passage Boissonade is silent, conceiving,

probably, that any person the least conversant with Homer, would immediately remember the celebrated tristich (*Il.* B. 577.) in which Nireus and his τρεῖς νῆας ἴσας, to which the τριήρη alludes, are mentioned once by Homer, and then both man and masts are dismissed from the recollection of the writer and reader. Still, however, a difficulty remains in the expression, τριήρη τεττάρων ἐπῶν, which, if correct, demands support from a similar collocation of words, but, if not correct, may be easily emended by reading, τριήρη ὑποπτέρων ἐπῶν; where the expression ὑποπτέρων ἐπῶν may be compared with the Homeric ἔπεα πτερόεντα, and the connexion of ideas conveyed by the words τριήρη ὑποπτέρων is similar to that presented by the Æschylean Λινόπτερα —ναυτίλων ὀχήματα.

But it is time to bring this article to a close. In our next number, however, we mean to continue a subject, which is too gratifying to our feelings to be lightly taken up and as lightly laid down; and all we can at present do, is to express our unbounded admiration of a critic who possesses three conspicuous virtues:—first, in the good faith, with which in these degenerate days of dishonesty he gives honor to whom honor is due, by attributing emendations and illustrations to their original promulgators;—secondly, in his good sense, in making himself perfectly acquainted with his author, and of his author's models or copies;—and thirdly, in his still more extraordinary zeal in behalf of Grecian letters, unremittingly pursued for more than 20 years, with no other reward than the consciousness of acting as the friend of intellectual man, and with some of the evils to which every friend to the improvement of man is doomed to be exposed.

NOTICE OF

THE DEATH OF DEMOSTHENES. A Tragedy in four Acts;—in prose. Translated from the modern Greek by GREGORIOS PALÆOLOGUS, *of Constantinople.* Cambridge: 1824. *Pr.* 3*s.* 6*d.*

WHEN we first commenced a Journal, whose pages were to be devoted to the cultivation of Classical Literature, we certainly anticipated the possibility of having our attention directed occa-

sionally to translations from Greek and Latin authors done by Scholars, who felt the wish and fancied the power to transplant into their native tongue the productions of foreign climes. In the course, however, of fourteen years these anticipations have been seldom realised; since only few attempts have been made in this country to imitate the energetic Dryden or polished Pope, in their respective versions of Classical Poetry, while the prose productions of ancient Greece and Italy have been left to the speculations of booksellers, who know, as men of unerring tact, that a cheap reprint from old translations has all the advantages such works can boast of, in their useful office of *cribs* for boys at school and gentlemen at the Universities, and who, as the great Mæcenates of letters, a title in which Samuel Johnson loved to invest the fraternity of the Row, would be guilty of a species of *felo-de-se*, fitted rather for the wards of St. Luke's than the warehouses near St. Paul's, to encourage any new translation of an ancient author; and thus, as in the absence of the *utile* to the indigent writer, the *dulce* to the indigenous reader must be witheld, little has been accomplished in the shape of translations, and an English Pindar, Sophocles and Aristophanes must exist only in *embryo* amidst the papers of a Bayley, Dale or Mitchell; while the beauties of Euripides and Æschylus alone are to be enjoyed by the fortunate readers of a literal version, done by that giant in taste and learning, Thomas Edwards, of whom it may be said, as of Homer himself,

When shall we look upon his like again?

But though our fairy-built anticipations on this interesting point have, with the exception of Edwards, the ὁ πάνυ of English translators, dissolved, like the witches in Macbeth, 'into thin air,'—still, to console us for our disappointment, we have had put into our hands what, if we had not seen done, we should have deemed a miracle—and that is a translation of a Greek tragedy written by a modern Greek, and put into English by a modern Greek also, on a subject the dearest to every man's heart, (whose heart is fit to be cased in man's flesh, and to feel something more than bipeds feel, whose only happiness is to be fed and grow fat,) we mean the anticipated emancipation from domestic slavery produced by knaves, who love the stranger's gold, and cowards, who fear the stranger's steel, on both of whom he who loves his fellow-beings most, will be the first to imprecate the charitable curse, that the gold so got may burn, like molten lead, the soul of the traitor, and the fear of death haunt, like the furies of old, the deserter of a cause, which gives the best promise of success only, when it has

been saturated in the blood of its defenders. To exemplify this doctrine, the subject chosen by the author of the tragedy is the death of Demosthenes: of whom, and of his Roman imitator, Tullius, it has been truly said, that if their actions had been of the same powerful character as their language,

Athens and Rome had ne'er been doom'd to know
How vain are wars of words—without the blow.

Of the manner, in which the subject is treated, we confess ourselves unwilling to say a word, from our incapability of comparing the original with the translation. For, ever since we read Sir Wm. Jones' Commentary on Asiatic Poetry, we have felt more and more the truth of his remark, that scarcely any translation can convey a correct idea of any original work. As a specimen, however, of the capability of Gregorios Palæologus to convey to an English reader some idea of the poetry of Modern Greece, we subjoin the following hymn to Greece, with its accompanying translation, and at the same time express our best wishes for the restoration of the liberties of that country, to which the world owes all that is amusing in fiction, true in history, and profound in philosophy, and whose sons, though bred in the very atmosphere of Turkish despotism, can still support the cold and comfortless cabin of pennyless freedom, and,

Despite the frowns of Fortune, strike the strain
Of Greece from fetters freed to live again.

Λαμπρὰ Ἑλλάς!
πηγὴ τῶν φιλοσόφων!
μητέρα τῶν Ἡρώων!
φωσφόρε τῶν βροτῶν!
ξύπνησον ἐκ τοῦ βύθους,
σύντριψον τὰς ἀλύσσους,
πατρίδα τῶν Μουσῶν.
Μὴ διστάζε,
ἔχεις Ἡρώων πλῆθος,
καὶ φιλοσόφων στῖφος,
νὰ σ' ὑπερασπισθοῦν.
μητέρα σὲ γνωρίζουν,
ὅπου κ' ἂν τριγυρίζουν,
καὶ σὲ ἐπιποθοῦν.
Τὸν Ἡρακλῆν,
σὺ μόνη ἐβυνήθης,
'ς τὸν κόσμον νὰ γεννήσῃς,
Ὕδρας ὀλοθρευτήν.
αὐτὴ 'πού τώρα πάλιν,
μὲ κάποσιν μεγάλην,
'ς τὸν κόλπον σου οἰκεῖ.
Ὦ Ἀθηνᾶ!
στρέψον πρὸς σὴν πατρίδα,
εἰς γῆν τὴν Ἑλληνίδα,
καὶ πλάσσαν τοὺς ἐκεῖ,
Ἥρωας, ὡς τὸ πρῶτον,
κινοῦντας τῶν ἀνθρώπων
τὸν θαυμασμὸν ἐν γῇ.

Illustrious Greece!
Fount of Philosophers!
Mother of Heroes!
Day-star of mankind!
Awake from deep sleep,
Break thy bonds,
Country of the Muses!
Hesitate not!
Thou hast a multitude of Heroes,
And a crowd of Philosophers,
To shield thee.
They acknowlege thee their Mother
Wheresoever they wander,
And long for Thee.
Thou alone
Wast able to bring
Into the world, Hercules,
The destroyer of the Hydra:
Which now again,
To thy great bane,
Harbours in thy bosam.
O Minerva!
Return to thy country,
In the Grecian Land,
And make those, who are there,
Heroes, as formerly,
Exciting the admiration
Of all men in the world.

Subjects for Themes, Essays, Declamations, and Verses, adapted for general use in Schools and the Universities.

No. I.

AMONG the various works, which almost daily proceed from the press for the avowed purpose of facilitating the propagation and acquisition of classical learning, it is matter of surprise to many, who have been engaged in the education of youth, that no collection of subjects for exercises in composition has ever made its appearance. We have almost an endless variety of Greek and Latin Exercise books both for prose and verse; so that the teacher is obliged to pause in his choice of those, which he recommends to the notice of his pupils: but in original composition, for want of external assistance he is driven to the necessity of trusting to his own invention at the moment, or, which is not uncommonly the case, of recurring periodically to the same subjects. On the former supposition, he will often give a thesis not adapted to the capacity and attainments of the youthful candidates for distinction in such a species of composition—in the latter, the abilities will not be called forth and duly exerted, since it is notorious that in most, it might be said in all, the great and other schools, themes and verses which have many times performed their important office, descend like heir-looms to the successors in each particular form. Thus the task becomes one of mere transcription, and the object proposed is intirely defeated. At the Universities too, where declamations in Latin and English are required, and prizes adjudged to the most meritorious composition in almost every college, the student stands in need of some assistance in determining his selection of a subject, on the judicious choice of which his success will materially depend. The same remarks will apply with some modification to subjects for Essays and Verses.

If therefore, Mr. Editor, you conceive that any benefit would result to teachers or students from the publication of the subjoined list of subjects which have been actually given by the writer of this to his own pupils, and that their insertion in your valuable Journal does not materially interfere with your plan, you will oblige, by an early notice of them,

Dec. 8th, 1824. *B. D.*

SUBJECTS FOR THEMES.

1. Sera nunquam est ad bonos mores via.
2. Nil sine magno
   Vita labore dedit mortalibus.

3. Avaritia fidem, justitiam bonasque artes subvertit.
4. Magni animi est injurias despicere.
5. In sese tentat descendere nemo,
   Sed præcedenti spectatur mantica tergo.
6. Non est sapientis dicere, cras bene vivam.
7. Possum contentus vivere parvo.
8. Vive memor mortis.
9. Compescere linguam prima est virtus.
10. Proba vita est via in cœlum.
11. Omnes oderunt immemorem beneficii.
12. Quod satis est cui contigit, hic nihil amplius optet.
13. Φθείρουσιν ἤθη χρήσθ' ὁμιλίαι κακαί.
14. Usus est optimus magister.
15. Est profecto Deus, qui, quæ gerimus et sentimus, penitus perspicit et æstimat.
16. Ingratus unus miseris omnibus nocet.
17. Nemo malus vere felix est.
18. Cave ne nimium tibi confidas.
19. Μέμνησο νέος ὢν, ὃς γέρων ἴσως ποτέ.
20. Qui studet optatam cursu contingere metam,
    Multa tulit fecitque puer.
21. Et genus et proavos et quæ non fecimus ipsi,
    Vix ea nostra voco.
22. Benignitate nihil hominis naturæ accommodatius est.
23. Quid leges sine moribus
    Vanæ proficiunt?
24. In seligendis amicis maxima est cura adhibenda.
25. Vitanda est improba Siren
    Desidia.
26. Ne patefaciamus aures assentatoribus.

[*To be continued in the next No., when will also be given Subjects for* VERSES, DECLAMATIONS, *&c.*]

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To their mathematical distinctions will be added their classical and other successes, so as to present pro intuitu the achievements of each.

Waltoni Prolegomena Specialia in Polyglotta Londinensia, cum Notis, Excursibus, &c.

We understand that a gentleman, eminently qualified for the task, has undertaken to superintend the completion and publication of a work on the Hebrew language, left unfinished by the late Rev. Charles Cornelius Chambers, although at the time of his decease several sheets were printed. This accomplished scholar, son of the late Sir Robert Chambers, Chief Justice in India, was born in 1782, at Chinsura in Bengal, sent to England whilst a child, and educated at Winchester College, whence he proceeded to Christ Church, Oxford; and there, having evinced uncommon zeal and talents in the prosecution of his studies, he took the degrees of Bachelor and Master of Arts, entered Holy Orders in 1807, and in 1819 was presented to the consolidated livings of Holmton and Welwick in Yorkshire. But his consti-

with copper bands, broken to pieces; the bottoms of arrows, of iron, in a triangular form; iron darts; a Gaulish idol, in stone, having the form of an axe, in hard green stone; an iron axe, similar to that which is numbered 96 in the 13th plate of Strutt's work, entitled *Ancient England;* stocks of iron, whose destination or use is unknown; sundry objects in bronze, and, by the side of the body, vases, some wide and shallow, others resembling goblets, such as are seen elsewhere at the feet of the dead: the first are eight inches high, the others about three. With the bones of the dead were mingled the jaws of animals; the fragment of the jaw of a wild boar, two of a sheep, and the bones of sheep. This discovery would appear to prove, that they broke and bent the arms of warriors on burying them, and that they sacrificed animals at the funeral ceremonies."

The Royal Academy of Fine Arts held its annual Public Meeting on the 2d of October, 1824, at Paris. The distribution of Prizes was in the following order: *Grand Prize for Painting.* The subject was *the Death of Alcibiades,* who, being proscribed by the Athenians, had taken refuge in a village of Phrygia, where he lived with his mistress Timandra. The satrap Pharnabazus sent men to assassinate him; but these men, not having the courage to attack him, surrounded and set fire to his house. Alcibiades, with the left arm covered with his cloak, rushed forward sword in hand, and, escaping the flames, disperses the barbarians, who, in dispersing, overwhelm him with darts and arrows. The first great Prize was gained by M. Charles Philip Lariviere, of Paris, aged 26 years.—*Grand Prize for Sculpture.* The tunic of Joseph carried to Jacob, surrounded by his woman and the young Benjamin, aged about nine or ten years; gained by M. Charles-Marie-Emile Seurre, of Paris, of the age of 26½ years. The Prizes for Architecture, Engraving, Physiognomical Expression in Sculpture and in Painting, and Historical Landscape Painting, have all been gained by young men under 30 years of age, an incontestable evidence of the improvement of the age in the Fine Arts.

The Royal Society of Arras proposes the following subject as a Prize: "The necessity of a profound Study of History for men called *to partake of power* in a Representative Government being admitted, to point out the best method to follow, to make that study an essential part of the instruction of the higher schools. The Society desires of those who may discuss this subject a notification of the qualities, the talents, and circumstances most desirable in the historians proper to place in the hands of young people." The Prize is a gold medal of the value of 300 francs.

The same Society ordains a Prize of a gold medal of the value of 200 francs for a composition of at least 200 verses on the following subject: "The right of Nature and of Nations violated, to the disgrace of Christian Nations, by the Barbary States!"

The Academy of Marseilles, in its Public Meeting of the 29th of August last, crowned the memory of M. Moreau de Jonnès, on the questions which it had proposed, viz. "1st. Determine the true cause of the losses of which Commerce, in these days, complains. 2d. Determine the most efficacious means to procure to Commerce its necessary advantages." Other prizes have been appointed on subjects of inferior importance.

Histoire de la Télégraphie; by M. Chappe, Senior, Ex-administrator of Telegraphic Lines. Paris. 1824. 8vo. 270 pages and 34 plates. 12 francs.

Voyage autour du Monde, by order of the King (of France), by the cutters L'Uranie and La Physicienne, during the years 1817—1820, by M. Louis de Freycinet. 1st Division, Zoology. 4th Number, or delivery, 7 folio leaves in 4to, and 6 plates in folio. Paris. 1824.

Mémoires sur la Vie de l'Abbé Barthelemy, written by himself; preceded by a Notice by Lalande, and Opinions on the Voyage of Anacharsis. Paris. 1824. 8vo. with a portrait of Barthelemy.

La Morale et la Politique d'Aristote; translated from the Greek by M. Thurot, Professor at the College de France, &c. 2 vols. 8vo. Paris. The first appeared in 1823, the 2d in Sept. 1824. The price of both volumes is 10 francs.

Observations sur la Peinture sur Verre, et sur ses différens procédés; by Alex. Lenoir. Paris. 1824. 8vo.

Germany.

Hebraisches und Chaldaisches Handwörterbuch; a Pocket-Dictionary, Hebrew and Chaldaic, of the Old Testament; by W. Gesenius. 2d edition. 8vo. 933 pages. Leipzig. 1823.

Gesenius, one of the most learned Hebraists of Germany, published in 1815 the first edition of this Dictionary, which is but an extract from the great one, of which he is also preparing a new edition, under the title of *Thesaurus Linguæ Hebraicæ*. The 2d edition of the little Dictionary is preceded by a disserta-

tion on the Sources of Hebrew Etymology, after which the author treats on the Philological knowlege, which has been preserved by tradition, among the Jews: he then compares the various Dialects. The Vocabulary has received many Additions, extracted from unpublished Hebrew Manuscripts at the Bodleian Library at Oxford. An ample Index completes the work.

Le Sage Heycar, conte Arabe, translated from the Arabic by M. Agoub, Member of the Council of the Société Asiatique of Paris. 8vo.

This pretty piece of Oriental Literature has already been added by M. Caussin de Percival to *The thousand and one Nights* of the late M. Galland. We regret that he has not accompanied the French version with the Arabic text.

Principes Fondamentaux et Historiques de Géographie et de Chronologie. (Steyerm. Zeitsch. Gratz, 1824. No. 5. pp. 44.)

After a summary observation on the Earth, full of elevated thoughts, but expressed in a style somewhat affected, the author passes on to Chronology. He does not wish to investigate how many thousand years were necessary to our planet to consolidate and receive inhabitants, nor that we should endeavor to make the enormous numbers of the Hindoos and the Egyptians agree with those of Moses; neither does he think it indispensable to found Chronology on the commencement of the Genesis of Moses, because even that has its difficulties; for, according to the Septuagint version, we must reckon 5872 years, according to the Samaritan 4700, on the calculation of Usher 4004, and according to the commentary of Petau 3984 years, before the birth of Christ. It is the year of this birth that appears to the author the true point of Chronology; and if all events are calculated from the period of the birth of Christ, before as well as after that birth, it will not be a vague calculation.

It is, then, according to this method that the author classes events; and he makes some calculations tending to assist the memory. The following is one of these singular calculations, which we have selected as an example of the *mnemonical art* of the author:

Ante Christ.	Anno	Post Christ.
Joseph in Egypt, .	1798	Bonaparte in Egypt.
Sidon, a commercial state,	1701	Prussia erected into a kingdom.
Moses, . . .	1517	Luther.

The Oracle of Delphos,	1446	Printing discovered.
Dædalus, . . .	1308	William Tell.
Argonauts, . .	1282	Sicilian Vespers.
Theseus, . . .	1273	Rodolph of Hapsbourg.
Heraclides, . .	1096	Crusades.
Solomon, . . .	987	Hugh Capet.
Lycurgus, . . .	880	Alfred.
Solon, . . .	594	Gregory 1st.
Mithridates, . .	161	Marcus Aurelius.
Drusus on the Elbe, .	9	Hermann (Arminius) in the forest of Teutobourg.

The following example will probably appear still more ingenious:

Ante Christ.	Anno Post Christ.	
Cyrus, . . .	555	Justinian.
Herodotus, . .	444	Attila.
Alexander, . .	333	Constantine.
Hannibal, . .	222	Heliogabalus.
Marcius, . .	111	Trajan.
Augustus (Cæsar), .	11	Augustus (Cæsar).

P. C. Anno 666	Moawiah, first khalif of a dynasty different from that of Muhammed (Mahomet).
777	Charlemagne, restorer of the empire of the West.
888	Charles le Gros, under whose dominion this empire falls to decay.
999 or 1000	Otho, emperor of Germany.
1100	Henry IVth; emperor does penance before the Pope.
1200	Baudoin of Flanders, emperor of Constantinople.
1300	Dante, the restorer of classical taste.
1500	Christopher Columbus.
1600	Elizabeth, founder of the English domination by sea.
1700	The Czar Peter, founder of the Russian power.
1800	Napoleon Bonaparte.

Abrégé de l'Histoire Universelle, Ancienne et Moderne; for the use of young persons; by the Count de Ségur. 2d edition. 9 vols. 18mo. with plates. 18 francs. Paris.

Annali Musulmani; Annals of Islamism; by Giambatista Rampoldi. vols. 1, 2, and 3. 1822; 4, 5, and 6. 1823. Milan.

The record of events worthy to be remembered, and of which the Arabs have been the authors, after the introduction of the creed of Muhammed, is the subject treated of by Rampoldi. The hours that he has consecrated to a work of this extent, his knowlege of the Arabic language, &c. ought to secure to him the confidence of readers, particularly as he has been enabled to divest himself of the partiality which the zeal for Christianity in the West, and that of Islamism in the East, may have mingled in the judgment of the actions of Mohammed (Mahomet). This history will be completed in 12 volumes; the 6 already published reach to the year 1099, the epoch of the taking of Jerusalem by the Crusades.

If we consider this work in a literary and scientific view, it is undoubtedly an honorable enterprise for the author. It discovers in the numerous notes, as well as in the text, an abundance of useful and important knowlege, relating to various branches of science, and particularly to commerce, navigation, geography, and diplomacy.

Annuaire Historique Universel pour 1823; with an Appendix, containing the public acts, treaties, diplomatic notes, state papers; statistical, financial, administrative, and necrologic tables; a chronicle of the most remarkable events; the most celebrated causes; and a review of the most remarkable productions of the year in the Sciences, Letters, and Arts. By M. Lesur. Paris. 8vo.

Histoire Civile, Physique et Morale de Malte, from the earliest ages down to the present time; with Literary and Critical Notes. By F. A. Christophoro D'Avalos. 3d edition. With considerable additions, and embellished with engravings and plans. Paris. 2 vols. 8vo. 12 francs.

Œuvres de Fontenelle; preceded by an Historical Notice on his Life and Works. 1st vol. 8vo. Paris. This edition will be completed in 5 volumes.

Mémoire sur les Bateaux à Vapeur des Etats-Unis d'Amérique; with an Appendix on various machines relative to the Navy. By M. Marestier, Engineer of the Royal Navy. 4to. in 37 sheets. Printed by order of His Excellency the Colonial Minister.

Viakarannam zastra vakshou sha, Grammatica Sanskrita, &c.; a Sanscrit Grammar (in Latin); by M. Othmar Frank, Pro-

fessor of Hindoo and Persian Philology at the Academy of Wurzbourg. 4to. 220 pages.

Commentatio de Motenabbio, poëta Arabum celeberrimo ejusque carminibus, auctore Petro à Bohlen. Bonnæ, typis regiis, 1824. 8vo.

The work of M. Cappadose against Vaccination has been refuted by two Dutch doctors, Messrs. Jorritsma and Vondorp. The first has published at Amsterdam a volume in 8vo., intitled De Bestryding, &c.; and the second has published one at Utrecht, intitled De Vaccine verdedigd tegen; Vaccination defended, &c. 169 pages. 8vo.

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Philelphi Epistolæ, Observations on *Hades, Poems of Calphurnius* &c., *Value of Roman Tragedy*, and Observations on *Greek Hexameter Verse*, will appear in the next No.

We are much obliged to Monitor. The repetition of Mr. T.'s Poem had escaped us.

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